

Verified

THE MADRAS FORTNIGHTLY.

A high class journal devoted to all topics of general interest and tending to
elevate the country in all its aspects.

EDITED BY MR. G. RATNAM, B.A.,

Published about the 1st and 15th of every Month.

Vol. I.]

FEBRUARY 1915.

[No. 3.]

OUR DUTY IN THE PRESENT CRISIS.

BY

MR. K. STREENIVASA IYER, B.A., L.T.

Europe is in a welter. The latest fashion of the day is to destroy the maximum number of men with minimum expenditure of ammunition. The river Aisne has become the consecrated spot of Mars, the god of war. Venus has flown away with her milk-white doves. Jove's thunderbolt is smiting down mankind ; it descends with terrible force and stains itself with scarlet blood. Even Nature is ill-disposed to favour the combatants. One may almost imagine that Cadmus has come up from his grave. He has killed another dragon and sown its teeth profusely in the soil. The spear of the Cossack, the bayonet of the British, the scimitar of the Turk are all clashing with each other in deadly combat. There is discord in the world. The spirit of Kali is abroad. With her thousand hands grasping a thousand weapons, she cuts and hews and strikes and slays.

We look on in stupefaction : submarines, dirigibles, zeppelins, deadnoughts, maxim guns, kukrees, torpedo, these in a manner sum up the present situation. The affair began with talk of the mobilization of armies; now we have an eastern theatre ; a western

theatre, a North Sea theatre and a Poland theatre. The conflict abroad is a sacred one. Some say that the cross in humanity is being burnt out by the devouring fire of war. The gold may emerge ere-long. Let us witness the process with a due sense of its solemnity and pray to God to give us more wisdom to understand His ways.

Not long ago Lord Tennyson sang :—

Ring out the thousand wars of old
Ring in the thousand years of peace.

A thousand months have not gone by since he wrote these immortal lines ; now the world is plunged in war. The spirit of the poet may be hovering over the blood-stained plains of the West, perhaps sadly contemplating the futility of human hopes. Our position is some what thus. A storm is blowing and a poor man is endeavouring to go home as fast as he can. The wild wind almost tears away the clothing from his body and makes his footstep unsteady. The rain strikes his cheeks and blinds his eyes. All the while he is anxious to take care of certain valuable articles he holds in his hand ; but the cruel showers drench and soil them. And he has a child mounted on his right shoulder ; the little one screams and clutches papa's head with the grip of despair. A mighty tree is

swaying to and fro in the front, the branches wildly tossing about. At intervals loud peals of thunder are heard. Just imagine the feelings of the unhappy man caught in such a tangle. Not far off is a mansion. At its largest window is seen the face of a comely gentleman, calmly smoking his solid Cigar. Now and then he removes it from his aristocratic lips and lets out a comfortable puff or two watching with interest the curls in which the smoke ascends to the sky. Not knowing what particular business to do, he is regaling himself with the fragrant weed. All of a sudden the struggling man and his bairn catch his eye; "Hulls" cries he, "What a trouble the fellow is in! How stupid on his part to venture out in such a tempest—and that too with a child! I sincerely pity him; I wish I could be of help—but no." At this moment a servant comes in to announce that dinner is ready. The ashes are struck; the pipe is laid by. Off goes the man to have the day's share of gastronomic enjoyment. Excuse me, dear reader, for having fabled to you at such a length. But it serves my purpose so well. The drawing room gentleman exactly resembles those here that watch the war that is so fiercely waging, say this move is silly, that retreat is foolish, express their verbal sympathy for the suffering soldiers and then—mind their bread and butter, or to be more national and rational, rice and buttermilk. We have too few tears for the heroes that fall sword in hand and cover themselves with distinction. Masses of humanity are hewn down or blown up into a myriad atoms by destructive gunfire. The account appears in bold headlines in every war supplement brought for its copper quarter of an anna; as we go along in tram or train we read it and sigh affectedly or if curiosity becomes irrepressible we force the paper on an unwilling neighbour and are not satisfied until he also makes his own comment by some nasal exhalation or otherwise. The impression soon wears off. Do we really have a clear perception of Europe's woes? Widows are weeping in obscure corners; their hearts are breaking, one can easily imagine. Children are starving, deprived of the fostering care of an affectionate father. Grief is in the land; it is harrowing many a soul. The collapse of Titania has indeed been a precursor to something more titanic. All the while soldiers drunk with the intoxicating wine of patriotic fervour rush to the field and readily fling away their lives since national honour needs it. Men are now more than men. Some behave like ho-constrictors;—let them alone. But others look the very gods by their wondrous deeds of valour. The Hindu mind can imagine Maharaj Sir Pratap Sing riding his prancing steed proudly before the German cavalry and flourishing his jewelled sword gaily in the air. Did not the seventy-year-old Rajaput veteran say to Sir Valentine Chirol, 'I like to meet a German on horseback sword in hand not with salaams in the drawing room?' Well does the Bombay Chronicle say:—"Sir Pertab's wish has been gratified and no doubt he and his comrades will leave behind an undying impression and a vindication of immortal Asia." What are the Sikhs doing the Baluchis, the Pathans, the Gurkhas? They are now in France fighting under Britain's banner telling the world that India is as famous for her warriors as for her philosophers, poets—artists and philanthropists. Beside all these exhilarating facts is the stern truth of homes broken up and families made desolate. A poor French woman shows to every way farer her bonny little child. Its hair is golden; its mouth just a rosebud. Its cheeks are ruddy with the hue of health. But ah—as the mother removes its slender clothing, one finds that its tiny hands are cut off at the wrists. You see stumps there—beauty mutilated by resistless barbarity. A bad German soldier is charged with the guilt

of it. This is an evil effect of war. Hellish passions are let loose; there is nothing to check their mad career. Their fangs are deadly; their bite is instantaneous death for multitudes.

A pinprick gives us an hour's torment. Like a martyr, you examine the injured finger and whine over it for hours together. Our comrades are being shot, cut and hacked there in the Occident; how they would laugh at our poor powers of endurance! Perhaps the mighty hosts arrayed against each other may give even a timid individual his own share of inspiration and convert the coward into a hero. The annals of Maharatta supremacy furnish us wonderful examples of Aryan endurance and Aryan prowess. It was on a black night that the fort of Singhar was slyly taken possession of by a cat-footed Moslem regiment of Aurangzeb. At that very hour, Tauhaji, the most trusted follower of Sivaji, was about to celebrate the marriage of his only son, the apple of his eye. The sentinel saw that the enemy had reached the citadel unperceived. He lit a fire on the hills; that was the signal agreed upon among the Maharattas to indicate that danger was at hand and all should join to oust the foe. The sight of the flames in the dead of night quite infuriated the sturdy warriors of Maharashtra. They ran to Tauhaji and reported the matter to him. Within his house damsels had begun their song; the bride and bridegroom sat *tête-a-tête*. Tauhaji went in, and said in a firm tone of voice:—"There shall be no wedding to-night; Maharashtra is in danger. He that cares for his motherland need only follow me where I lead him." All understood the old warrior's words; their reply was 'Hur, hur Mahadeo!' That was the war-cry. The marriage drum became the war drum; the torches that had been provided for the procession lit the soldiers on their way to the battlefield. Tauhaji fought—aye, he fought like a lion; the foe struck off his right arm;

down it fell from the socket. The blood gushed; Tauhaji heeded it not—no, not he the valiant hero. With his left hand he grasped the sword and wielded it with terrible effect against the enemy. But evidently the contest was unequal. The hero fell with his face to the sky. Near the fort of Singhar are visible even now two piles of stones. On one of them is an inscription to this effect:—"Herein lies buried the right hand of Tauhaji. It fell when he was fighting, but he fought on." That is Aryan valour. We almost feared that the past was past and could not repeat itself. The performance of the Gurkhas and Bengal Lancers has dispelled the apprehension. Europe is proud of our compatriots and is singing their praises in choice English verse.

Proud land of an ancient people,
Of the sage sublime—and the sword,
You know the call of the spirit,
You hear the voice of the Lord?

And listen! the voice is calling,
Is calling you far away
To fight for the right and the Empire,
This is our Empire Day?

Oh cheer for the dawn that's coming
Through the thunder clouds of night,
Through this hell of woe and carnage
Breaks a far celestial light,
And though all we're marching march—
—Indian, English, we are one,— [ing
Comrades in arms together,
Ours is the place in the sun.

So we find that India is not physically so weak as the pessimist has maintained her to be. Her sons have courage; but it found no occasion to manifest itself. Now the clarion voice of England calls sister India to her aid in settling the dispute with the overbearing Kaiser. These children of Mars have sprung to their feet and are giving a good account of themselves amidst a rain of shells and bullets. Are there not many more such brave souls in this land? With sufficient

training, will they not form a tremendous bulwark to His Majesty's magnificent Empire? Their energies are running to waste; "they waste their sweetness in the desert air." Is it not better to give more scope to Indians in participating in the defence of the Empire of which they are part and parcel? Lord Macaulay wrote:—

"It is impossible that any man should feel for a fortress on a remote frontier as he feels for his own house; that he should grieve for a defeat in which ten thousand people whom he never saw have fallen as he grieves for a defeat which has half unpeopled the street in which he lives; that he should leave his home for a military expedition in order to preserve the balance of power as cheerfully as he would leave it to repel invaders who had begun to burn all the cornfields in his neighbourhood." Since he said these words, there is a better feeling for the Empire. "What is the state of the war, Sir?" asks Gopal of Govind. Govind answers "Our men have driven back the enemy by 20 miles, Gopal." Do you know whom he refers to in the word *our*? The British. For as some journal put it, it is no longer "you" and "we", but "we" only. Else would George West have written thus?

To die for King and Country,
Is the soldier's proudest wish.
And we'll all be there together,
Colonial, Britisher—you
Of the Empire's brightest jewel,
India gallant and true.

Know you India's answer? I shall give it to you in the words of the poet. For life is now poetry; prose has been banished to the deserts of Sahara.

There is a call has come to the country

Like a trumpet blast it rings,
That bids us, stern but welcome,

To join the game of Kings.

"To the front," you men of the Empire,
Whelps of the lion all,

"To the front," and India's thrilling

That hers too, is the call.

Mighty is the enthusiasm evoked. But with most of our people the case is that of a willing spirit but a weak flesh. Lloyd George made his electric speech in Wales; he exhorted youngmen to gather in larger numbers round the Union Jack. What was the outcome of his heartfelt advice? Ere the vote of thanks to the lecturer had been finished many a youth rushed to the nearest recruiting office and enrolled himself forthwith. All of them had the capacity to serve their country. Why is not India placed in a similar position? We say to England:—"Mother of Liberty! When you came to us two centuries ago we were sleeping. India was in a deplorably soporific state. You woke her up; India took time to shake off her drowsiness and rub her heavy eye-lids. The glare of modern civilization first blinded her a little by its dazzling brilliance. Of the wine of free thought she drank many an inebriating draught. For a while her children went mad and often behaved like veritable lunatics, danced, fidgeted and cried for the moon. Now experience has sobered them down. India and England are locked in fraternal embraces. Is it not just that the Mother of Liberty should extend more freedom to her sister? It is not freedom from administrative restraints that is asked. That would be crass folly. It is freedom to *serve* the Empire. Give us that which would make us strong. We want to become Bhimas and Arjunas. Mace and bow in hand will the sons of India march to the affray and hurl back the Prussian masses to their more cosy homes. But the training is not there." So it is our duty in the present crisis to make this appeal to England. It has already been made by several. The Indian National Congress has moved a resolution to this effect. She echoed only a national sentiment.

There is yet another duty for us to discharge and that is to keep our heads clear. When

the work for the day is over, people congregate somewhere at eventide, to while away their time pleasantly. They rarely commit the indiscretion of taking physical exercise; they are content with exercise for the tongue, exercise for the lungs. Some one happens to possess a newspaper and that starts the discussion. Few be they that know the position of Cracow or Tsing-Tau. But sage remarks are nevertheless offered—which are diligently swallowed by many a listener with ears strained and eyes dilated. One variety of opinion is that the Germans are invariably triumphing and papers lie. Another is that losses as mentioned in the telegrams are uniformly ten times the actual number for the Germans and one-tenth of the same for the Allies. It is mentioned that there is some such mathematical agreement.

There is also the sober section which says that one cannot pronounce any decided opinion in such a perplexing state of affairs. In addition to this, there are industrious well-wishers of the empire that devote their precious time to the *manufacture* of news with which they startle their evening parties. Now this is indeed a delightful occupation were it not for the fact that it exercises pernicious influence on credulous folk. A man got angry with me when I refused to believe his statement "King George is now in Peshawar." Our duty is first of all not to join such gossips. We must keep them at arm's length. They are trifling with the fate of the Empire.

Secondly the duty of him that is strong enough to make himself heard without being laughed at is to tell the truth to these flighty persons and advise them to reserve conjecturing and prophesying for less troublous times. If the Government send us an item of news, we ought to believe it so far as it goes. Not a tithe of their statement so far has been proved to be false. London is not Berlin, nor is King George the Kaiser. It is a fact

that the thick wall of official secrecy rises grimly before us and the battlefield. We have only a glimpse through its chinks of the scenes enacting there. Knowing more may be hurtful; one cannot see in what way it would be beneficial. The world may be going to ruin; but the Civilized man must have his curiosity satisfied. This is a very bad defect in our nature. We are like the mother of Kaikeyi. Her husband was an expert in interpreting the language of ants. One day two ants were crawling by his bedside talking merrily. Their parley was quite amusing to this queer linguist and he laughed. His wife implored him to tell her what made him so hilarious. "Do tell me, dear" importuned the irresistible lady. But the husband would not answer. He said "If I reveal the secret to you, my head would burst into a thousand fragments. That is the penalty fixed by my guru. Would you persist in your request now that you know the whole of the matter?" But the Amazon that she was, she said she did not care if his head were shattered into ten thousand fragments; her curiosity must be gratified. This was Kaikey's mother. Many of our fellow-citizens act just like this benevolent lady. They ought to know the whole truth and nothing but the truth, they say, no matter if the circulation thereof may involve armies in ruin. Such a view is extremely ungenerous. Even the London Times got peevish once and expressed its displeasure in a very childish way. It wrote:—"To-day's war news is that the sun rose punctually in the east as usual." Many are copying the Thunderer's model. That is too bad. Our duty is to be content with what we are told, to check false rumours if such a thing is possible and finally to taboo the society of those who indulge in wicked inventions of intelligence.

The next point to which I wish to make very particular reference concerns the newspaper activity of our metropolis. There is a

little too much of what Mathew Arnold calls provincialism in the writings of the modern journalist. He is a little too lavish in epithets of either description. His adjectives, commendatory and condemnatory alike, are mostly of the superlative degree. He talks of heaven or hell, but refuses to recognise that between the two there is *our* world also, in which there is a mixture of Paradise and Erebus, of heaven and hell. It is just this want of balance that displeases the sober-minded person. War is in itself the result of balance having been destroyed; at least in commenting on it we ought to maintain balance and not work ourselves up to white heat. For such a process unhinges weaker minds and their ratiocination being of the crudest kind suggests to their imagination dangers of the most malignant type; not unoften it ends in unfair estimates of the enemy which good people must avoid always. Secondly is it not also the duty of the journalist to give some respite to the reader's mind by discussing other things than the war as well? From cover to cover papers have nothing but the war to offer. 60% of a newspaper may be devoted to this subject. That is only just and consistent. If a daily contains 24 columns 14 may reasonably be crammed with war news and pictorial illustrations relating thereto. If mangoes are sweet, well and good; eat them in moderate quantities. But if you apply yourselves to the edible with animal voracity, you show little common sense. I sincerely hope that editors will hear my voice and be good enough to refrain from intemperance in utterance and judgment.

Then there is the most important question of giving material help to the men in the field and their destitute families. Herein lies perhaps the most tangible part of our duty. India is doing her duty in that respect most magnificently. The coffers of the War Fund are filled to overflowing. Money is pouring in from every side; India is showing her

sympathy for suffering in a most practical manner. Men realize that in giving lies pleasure, in sacrifice is dignity. Presents of bewildering variety are going in parcels, bales, shiploads and trainloads to the camp of our allies. India is doing her duty; and I make mention of the fact only to show that the world need not point at us the finger of scorn and say:—

"Here is a congeries of people that talk and act not."

So far we have been considering the immediate aspect of the crisis. There is its ultimate up shot also to be in a way anticipated and studied. It has a few lessons for the thinker and they are quite on the surface. This is just the time when Christ's Sermon on the Mount is very badly being set at defiance. An English missionary once remarked that the Gita suffered in his estimation by its advocacy of war. He says that Krishna is a great warrior and no preacher of a consoling religion. Apparently all this is reasonable. But do we not feel that on certain occasions war is necessary and that abstaining from it will lead to irretrievable ruin? Take for instance the present circumstances. If England had kept quiet and serenely witnessed the destruction of France and Belgium, are our men of the church ready to say:—"England, you have done well in not plunging into the war and thus upheld the faith of Christianity." If Krishna had at this critical hour somehow descended from the clouds and said:—"Fight ye, men of Albion, for you have to protect the weak from being crushed by the strong," who would say that the Master is wrong? War is a necessity when evil gets the upper hand. If we are oblivious of the inroads of voice, a crash and a breakdown of humanity will not be long in coming. To mention a common instance a bully strikes an unoffending child. "Dare you strut so proudly, you imp, when I am by your side?" says he you happen to notice the

scene. Would you simply observe it without retaliating? If you do not, you are no man however perfect your observances of fasting and praying may be. Righteousness and wickedness are in eternal conflict. It is the task of the former to exterminate the latter. Right must put down evil with all its might. That is the explanation of the war going on now. England joined in the fray first to save a small nation from being trampled under the boot heel of a big and secondly to see that the domination of a single nation over the whole civilized world does not come about. For that single nation uses blood and iron as the only symbols of its strength. Now Lord Krishna's Gita advocates only war for the sake of righteousness; and His advice is felt to be sound only in the present crisis. Is it not our duty to study the Gita more reverentially now? Does not the Lord say "Be brave and do your duty unflinchingly; have faith in me and all will be well." There he was, the Lord in Kurukshethra holding the reins of the white steeds of Arjuna and driving his chariot. Missiles flew thick about him and he took his own part in that sanguinary struggle. Ramachandra also fought when fighting was necessary in a righteous cause. Is there not a lesson for us in all this? This world is simply a training ground. It contains good and evil. Our first effort must be to transcend evil; and in so doing terrible battles have to be fought. So it is the merest idleness to hope that the earth can bask eternally in the sunshine of peace. War comes as a corrective; and a dreadful corrective it is. But one thing is possible. By rectifying our faults in the very details of daily life and setting up a higher standard of thought and action, calamities of such magnitude as Europe is now subject to may be averted. As soon as the war is concluded, some such higher style of thinking and conduct may come to prevail. Individualism should be stripped of its iron rigour.

It is our duty at present to give a powerful impetus to national industries. Everything that conduces to check the outflow of money from our motherland into foreign countries is indeed a piece of progressive policy. Capital must be coaxed to emerge from its hiding place in the bowels of the earth and the boxes of the millionaire. This is the duty of moneyed men; if they do not discharge it now, they do not act nobly by their country. Theirs must be the enthusiasm and the initiative; ours must be the satisfaction of working humbly on the lines they lay out. Troubles come in manifold shapes. We must not be taken aback and collapse when sorrow visits our homes. In God's loving nature lies our hope; let us cling to it with faith unwavering.

"SOCIAL INDIA."

BY

MR. C. K. RAMASAWMI GOUNDER.

No Subject calls forth so much of angry and conflicting passions as the 'Social Reform movement.' To the modern English educated Indian, nurtured in the rationalistic school and compelled to admire the beauties and ideals of English, life, the Social Reform movement, promises to lead him to the Land of Promise and to the Puranic Indian, always living in a world of his own and losing himself in the contemplation of the ancient glories of his motherland, it tells a woeful tale—a tale which forbodes immense destruction to the social fabric and Hindu civilisation. Between the enlightened and the orthodox school of thinkers, there is the slow but steady march of English education, which is slowly transforming the conditions and constantly bringing home to our minds a state of society and social justice in far off lands, entirely opposed to our own. The English education, which we are receiving for the last half a century,

has unfolded to us the world in its reality and the increased knowledge resulting from the study of the diverse problems in far off countries, has naturally increased our vision on the future of our society.

Apart from the invigorating influence exerted on us, by the ingress of modern civilisation, the old order of things is materially disturbed and substantially undone, by the system of British administration and justice and I do not in the least feel sorry for the violent disturbance it has caused, as it has healed many of the social evils, unasked, unperceived and without the aid of legislation, and oratorical declamations. 'The old order of things yeildeth place to new.' The truth embodied in this single Tennysonian line is actually realised in the modern social conditions of India. The old society is unable to stand the shocks of the modern civilisation and it has already yielded to the all powerful and the all dominating influence of it. Social justice and social order of progress, enunciated in the Codes of Manu and followed by the people living in the Manu world, have knelt down before British Justice and society is democratised so to say. No longer is a Brahmin looked upon as an Angel from heaven, simply because he is the offspring of a Brahmin Parentage, entrusted with the duties of ministration, celestial and terrestrial, and no special privilege or concession is shown to him in the Indian Penal Code. The King on his Royal throne, the peasant in his open farm, the Brahmin in his spiritual and contemplative home and the Pariah in his miserable and dirty hut, always facing the scorning and grumbling world, are all equal in the eyes of law. The murder by a Brahmin or any of his heinous crimes, does not sanctify it with any special virtues or glorification nor can he plead for any leniency or exemption from the operation of the established laws of justice. The touch of a pariah can no longer pollute a Brahmin legally and

a complaint of that nature in an English Court is sure to excite the ridicule of the presiding Judge and especially of an English Judge and call forth all his latent anger against the Brahmins, their race, their arrogance and above all their politics. In this way, British Justice has triumphed over the medieval conditions of society and one of the worst features of the caste system is reduced to nothing to all intents and purposes.

In another important respect too, the society has lost its old narrowness, vigour and rigidity and in showing its adaptability to circumstances has best illustrated the truth that society is an organism, constantly growing and moving with the times and adjusting itself to the needs of the situation. The old caste system defined the members of the several castes and any deviation from them entailed great hardship and social ostracism and it considerably curtailed the scope for individual ambition and taste. The Brahmins were to study the Vedas and must concern themselves with the eternal problems of life and death and must also plunge in meditation over the subjects of cosmos and the ultimate destiny of the soul. Their duty was to administer to the spiritual needs, cheering the disappointed and the needy with hopes of a bright future in the other world and their sermons were often a great solace to the many of the weary souls. In like manner, the Kshatriyas were ordained to defend the hearth and home, and the Vaisyas and Sudras, were assigned their respective duties in life. These conditions no longer exist now and individual taste and ambition may reach any dimensions. The Brahmin, though still retaining his claim to the high priesthood of the nation, has degenerated and has lost very many of his old virtues. He is not only a learned man fit to discuss the problems of life, occasionally enlivening us with discourses on Yoga, Karma and Para-Brahman, but to-day he is also a artisan, a trader, a leather seller and a

even say that he is a barber in an economic sense, though not in a professional sense. In the same way, the members of the other castes have yielded to the times and have shewn an admirable adaptability to circumstances. There can possibly be no quarrel among the castes as to the usurpation of their respective functions by others not ordained to take them by Shastras and Courts can no longer interfere in individual liberty. Learning is no longer the monopoly of the Brahmin nor can he claim the exclusive right of studying the religious problems, written in the Sanskrit literature. No Brahmin can take any legal steps against a Sudra, if he reads the Sanskrit literature and interests himself with the higher problems of life. Thus the worst features of the caste system have disappeared and only the shadow remains, which is nothing but a holy relic of the past and as a power, capable of interfering in the transactions of every day life, it is next to impotency.

But the so-called social reformers would never sleep over the unfortunate fate that has overtaken our mighty land and they always find an interesting and safe theme in the Social Reform movement and as a subject fit for fearless rhetorical out burst the ambitious for fame and position cannot find a subject more fascinating and elastic. A band of social reformers, the product of the active union between the East and the West, and also the fine flowers of English literature, have come to the conclusion that India is the chosen abode of Satan, constantly nursing his genius and they fear the ultimate consumption of the society as a whole by the all pervading genius of Satan. They forget that every society in every land is bound to have its own peculiar defects and vices and Satan is omnipotent and His presence is a question of degree in every land. Social evils must be purified by high souled philanthropists and religionists and not by the cold, calculating sophistries of English educated

reformers, who knowing nothing of the higher aspects of our religion and ethics, have the audacity to criticise and condemn it, merely taking the statistics and such wise leaders cannot but count their adherents on their fingers end. Sankara, Ramanuja, the great Buddha and the host of saints which have adorned the pages of religious history have wrought greater reforms and purified the society in a greater degree and that in a shorter period. Their success, remarkable, as it is and emanating from personalities, who, knowing nothing of English literature and English customs and not at all saturated with the ideas of Baron, Milton, Macaulay and other English writers and philosophers, did greater miracles in the social world of India, best illustrates the truth that it is the soul, purified in the atmosphere of single hearted devotion to Him, that watches over mankind and the ebb and flow of their life, that purifies and elevates society and not the tongue, which is made to give vent to thoughts that lie buried in an unspirited bosom. We want high souled spirits and not the passionate ones, who would rebel against things because they are old. It is the fulness of knowledge of God and His spirit that enables men to bring about reformation and order the march of progress and it is not that emptiness, which blisters and creates noise, which breeds discord and disturbance, where there is union and feeling of brotherhood. We want our land to be spiritualised, as in the hoary past and not to be deceived and misled by the ill conceived ideas of the reformers.

The title of the reform and the methods by which the reformers are ambitious to fulfil their mission in life, are often laughable and provoking. The reform movement is called the Indian National one and if one would have the patience to go through the list of the subjects, although it is an arithmetical desperation to count them, he is sure to detect that many of them have reference not to the

nation as a whole but to a particular section of it namely the Brahmins and strictly speaking, the reform movement ought to have been called Brahmin one. Post puberty marriage, widow marriage, disfigurement of widows, sea voyage and other innumerable reforms pertain to the Brahmin section and the vices prevalent in a particular community are made to apply to the nation as a whole, as the title of the reform movement indicates. This is as ingenious as the genius displayed in unearthing the hidden vices of the community both real and imaginary. The obvious mischief, which this does is, that it is furnishing the missionaries with plenty of materials to declaim upon, in the course of which, they exhaust all their indignation against us, forgetting that a good deal of it is required for home consumption. The methods by which the reformers want to set right social evils are equally amusing. They imagine that reforms can be effected by simple oratorical displays, always emphasising that we must do this and that, and themselves doing nothing and it is nothing but the momentary pleasure which a good fire works affords. In the annual Christmas gatherings we see a large crowd, social reformers in whose mouth there is a good deal of reform but hardly anything in their bosom, and the ardent spirits feel elated at the extraordinary success attained by them as evidenced by the number of attendance, though a good psychological penetration is needed to analyse the motives which have prompted the delegates and visitors to grace the pandal with their appearance. That it is a vain shew, is best proved by the results that attend it. Again there have sprung up profound social reformers who think that religion stands in the way of reform and I was amused some time back to read the lecture of a leading vakil and a social reformer say that the whole religion must be reduced to the form of the Bible and such a conversion of the great philosophy of the Hindu religion to the form

of a hand book, would heal all the social evils. This would be too arbitrary and destructive and the reduction of a holy religion to the form of an Indian religious contract act, is bound to have a most demoralising effect. People, who talk of political liberty, condemn liberty in religious matters and by religion they understand an uniform faith of observance and creed. It is not the religion that stands in the way of reform but it is the irreligion that spells so much of disaster to our country's progress. The higher aspects of our religion are not understood by the mass and the higher and nobler spirit is not imbibed by them and the social reformers themselves, though they know that our religion is good know nothing of the essence of it. Recently there has come into existence another fact, in the social reform movement and it is a fine development indeed. They have gained nothing by talk and some of them have thought fit to become social law givers and their birth marks not an improved but an impulsive stage in their propoganda. Bills are considered to be the best pills for the rectification of social evils. A few years ago, we heard of the Civil marriage Bill, obviously insinuating that our marriage system was criminal in nature and the bill attempted to reduce the marriage to a contract as that exists between a master and a servant. Again we hear of the post Puberty marriage and this is a subject with which Brahmins and others are immediately concerned. The author of the Bill thinks that the marriage system is bad although 99 per cent. think that there is nothing defective in it. It is a few solitary men's flight of imagination and protestation against the sobriety and even march of the temper of many. Brahmins and the other communities who adopt this system of marriage, are not dissatisfied with this, though there is a growing sense of opinion against marriages at tender ages and they do not think that 11 or 12 is the most

unsuitable age for marriage. Nor do they think that the offsprings of post puberty marriages are going to breed warriors and extraordinary female scholars, when nothing is definitely done for educating females and although reformers talk on Female education, they do nothing for educating them and there is veil of mystery hanging over the lines on which they must be educated. Instead of acting as the prophets of the future, dreaming noble visions as to the destiny of social India, the people would be immensely satisfied with the reformers, if they would grapple with the immediate, practical and pressing problems of the day. The monetary aspect of the matrimonial alliances, has become the worst feature of the day and far from minimising the evil results of it, the post puberty marriage Bill would serve to intensify them and it is sure to produce a most demoralising effect on the Brahmin community since it aims at the very basis of their system. Nor does the small minority warrant a legislation and India can give enough of warriors to the country, as the population adhering to the system of post puberty marriage, is considerably large. From every point of view, social legislation is unwarranted and uncalled for, as such legislations are wanted by individuals, who are no authorities on social matters, though they may be perfect authorities on the souls composing their little home. In talking of our marriage system, many deplore that we have become pigmies and let them not imagine that Brahmins constitute the whole population of India. They are a microscopic minority and instead of speculating on the hidden potentialities of the post puberty marriage bill, let the reformers, their followers and their children take plenty of out door exercise as it is sure to effect a very good improvement in their physique, for which no legislation is needed except good common sense and this would have the additional benefit of teaching them that a 'Bird in the hand is worth two in the bush.'

I have so far dwelt on the movement and the futility of it but this should not warrant the readers in building conclusions of their own regarding my attitude towards our society. There are no doubt evils and they are bound to disappear with times and circumstances and the only question which has any true bearing on the nation as a whole is inter-marriage and inter-dining. It is not so very easy as the reformers imagine and it is not on principles that the several castes stand on custom but it is the practical difficulty that stands in the way of these things being accomplished Rightly or wrongly but honestly the Brahmins believe that they have developed a peculiar civilisation and that there is considerable difference in thoughts, manners, speech, in facial expression and above all in diet between them and the non-brahmin section and it is these outward differences that account for the apparent exclusive spirit, though there is perfect internal harmony between souls of different caste people. The occasional bites in which some of the non-Brahmins indulge against the Brahmins, are not due to the caste system so much as it is due to their inability to adapt themselves to circumstances and compete with them in the race of life and especially in Government Service. Instead of Brahmin reformers declaiming on the supreme virtues of inter-marriage, they would do well to set a practical example by facilitating inter-marriage among Brahmins and thus reducing them to one caste and this could be easily done as there is no fundamental difference among them. In the same way, the other caste people would do well to reduce their castes to one and undo the sub-castes. This is Practical Social Reform and when the castes are reduced to four we can then think of no caste but one Indian nation. An Aiyengar Social Reformer instead of asserting that he finds no difference between a Vellala girl at Tanjore and his girl, would do well to offer

his girl in marriage to a Smartha Brahmin as it is most practicable. The very fact that Social Reformers talk but seldom act shews as to how in sincere they are and it is far better for them to adopt the maxim that example is better than precept and let them not wait for follower but let them practice hoping that many would follow them. Such an act of heroism, would bring to light a good deal of spirituality in them and not the sham Vocabulary. Till then there is no hope for social India.

In fact, I long for social reform and I am confident that social reform will come of its own accord. Reform in several directions has taken place, due to conditions and environments and no tall talk is going to help it. Owners of coffee hotels and messing lodges do advance the cause of Social Reform in their limited sphere, much more quickly and effectively than the noisy reformers. In coffee hotels we see Brahmins and non-Brahmins sitting together and eating and the orthodox Brahmin proprietor does not feel shocked at the change and this sense of equanimity and justice prevails in him of his own free will and good sense. This evidently shews, that our society is changing and when there is need for change, it adapts itself to circumstances, without the aid of the Social Reformers' logic and wisdom and also without the aid of social legislation. Let the enlightened social reformers, instead of talking on the depressed classes, realise their depression and elevate their souls and work and toil among the lowly and the unfortunate. It speaks volumes of the degraded and depressed conditions of the educated reformers, who must be constantly haranguing on the subject to a set of highly educated and enlightened audience. Let not Social Reformers call me vehement nor would I like to be charged with pessimism. After all a pessimist is truthful, looking at the grim realities of life and circumstances and an optimist is always in the world of dreams.

Satya Bhama

An Episode from the Life of Sri Krishna

BY

MR. P. K. KALYANARAMA SASTRI, B.A.

CHAPTER I.

It was a fine summer evening. On the seashore of Dwaraka might be seen assembled a bevy of bewitching beauties, vying with one another in accomplishments and adornments, sporting on the sands. The sky above and the sea below seemed to have their sublime darkness borrowed from the charming eyes of these earthly houris; and the waves like so many admirers of their matchless beauty struggling hard each to be foremost in having a look at them were seen advancing and receding, kicking and dashing at one another. The Sun had all the redness of angered eyes, enraged perhaps at the action of the hour which had removed him far away from the stage on which these damsels were admirably playing their parts.

Were they the goddesses of the city and was it their place of meeting? Were they sisters of one teeming celestial family that had gathered together there to celebrate a sacred festival? It could be easily guessed from their gaits and gestures that there existed little attachment among them towards one another and that, instead, jealousy reigned supreme in their hearts. A shrewd observer could easily perceive with but a little stretch of the imagination that their affections, varied and antagonistic through their modes, were centred upon a single soul whose status and personality should be strange and unique and almost superhuman.

Close to the waves, and with a form difficult to differentiate from the colour of the waves stood a solemn princely figure whose

deep demeanour and careless department indicated something grand and celestial. All the world seemed to dance in harmony to the chorus of the music which he played so well with his heavenly flute. A few hundred yards above, the sky was seen flooded with thickening rows of *Vimanas* whose occupants could not but be the gods themselves come to hear with rapt attention the lovely strains of the musician-prince.

Was He Bhagavan Sri Krishna, the Lord of Dwaraka and were these, the Queens of His harem?

Lo! the young Lord approaches stealthily a Queen who seems to be the possessor of a major portion of His heart and unperceived, blinds her eyes with his lovely lotus hands. Another Queen, who can only be second—perhaps for a second—to this first mentioned Queen, glides slowly near him from where she was. The young Lord smiles on her and with a roguish look gaily smoothens her trembling locks of hair.

The next movement, we find the colour gone from the damask cheeks of this second Queen, who had instantly to retrace her steps as though she beheld a serpent creeping near her. The young Lord stands firm and with an air of insolent indifference watches the course his mischief is taking.

The first Queen Satya Bhama—for such was her name—lifts her eyes slowly, looks meaningfully at her Lord and directs her gaze yet more fiercely at Rukmini, the offending Queen.

"Well; what's the matter Bhama?" asks her Lord.

"You better ask that Lady boldness, my Lord" replies Bhama turning towards the object of her anger.

"What has she done, dear?"

"I am no deer, milord, to be thus chased at. Ah! what a Termagant she is! so much room is given for a—!"

"There is enough room in this world, dear,

for all sorts and conditions of things. Certainly, this world ought not to be so very vast and containing!

"Enough, milord; I have not come here to parley words with anybody, much less with your Lordship."

So saying, Sathyabhama hurried to depart accompanied by her retinue.

"Wait" says the Lord, getting ahead of her and forcibly stopping her, "why should you go home so soon. If any one has done you ought, there is my court which could be moved in due course. This fine evening! this heavenly breeze! these charming waves! this Rukmini and other well behaved friends all gathered together in time and place for mirth and sport. Do you think that you can justly leave us all and now?"

"Rukmini and other well behaved friends! very good friends indeed! and well behaved too. Yea! What doubt of it? and Rukmini! Literally a bosom friend. She came so near my bosom" retorted Satyabhama.

"Well what of that?"

"Nothing, absolutely nothing. Only a little heart-burn."

"Shall I act the dator, dear!"

"Physician! heal thyself" retorted Satyabhama and withdrew herself abruptly from the scene.

"Now Rukmini, dear! come near. I feign believe that I have enraged the lioness, a little beyond endurance. Will you please go, fall at her feet or otherwise pacify her."

"It is none of my business, my good Lord. It is your fate to suffer deeply the pangs of polygamy."

"For God's sake, do not drive me mad?"

I must, milord, if you are so very hopelessly mad of her. It is now getting dark. I go.

Rukmini and all the other damsels departed together and the Lord Sri Krishna said to himself "It is a sight for the God's to see that I have this day witnessed. There is greater charm noticed in queens quarrelling

with each other than in those chatting amiably. Perhaps War is more alluring than Peace. Well, there is not much pleasure in solitude all that philosophers say not withstanding. I should go and join my kith and kin and that presently."

The curtain falls and we enjoin our readers to hold themselves in readiness to witness the scene next following.

TOPICS FROM PERIODICALS

TRUE SATI.

Mrs. Sarojini Naidu's views.

Mrs. Sarojini Naidu has addressed the following letter to Lady Mehta :—

I venture to write to you as I see by the papers that you are the presiding genius of the forth-coming function to welcome my friend, Mrs. Gandhi home again. I feel that though it may be the special privilege of the ladies of Bombay to accord her this personal ovation, all Indian women must desire to associate themselves with you in spirit to do honour to one who by her rare qualities of courage, devotion, and self sacrifice has so signally justified and fulfilled the high traditions of Indian womanhood.

I believe I am one of the few people now back in India, who had the good fortune to share the intimate home life of Mr. and Mrs. Gandhi in England; and I cherish two or three memories of this brief period in connection with the kindly and gentle lady, whose name has become a household word in our midst, with her broken health and her invincible fortitude—the fragile body of a child and the indomitable spirit of a martyr.

I recall my first meeting with them, the day after their arrival in England. It was on a rainy August afternoon last year that I climbed the staircase of an ordinary London

dwelling house to find myself confronted with a true Hindu idyll of radiant and ascetic simplicity. The great south African leader who, to quote Mr. Gokhale's apt phrase, had moulded heroes out of clay, was reclining, a little ill and weary, on the floor eating his frugal meal of nuts and fruit (which I shared) and his wife was busy and content as though she were a mere modest housewife absorbed in a hundred details of household service, and not the world-famed heroine of a hundred noble sufferings in a nation's cause.

I recall too the brilliant and thrilling occasion when men and women of all nationalities from East and West were gathered together to greet them in convincing proof that true greatness speaks with a universal tongue and compels a universal homage. She said by her husband's side simple and serene and dignified in the hour of triumph as she had proved herself simple and serene and dauntless in the hour of trial and tragedy.

I have a vision too of her brave, frail, pain-worn hands that had held aloft, the lamp of her country's honor undimmed in one alien land, working at rough garments for wounded soldiers in another. . . . Red cross work.

But, there is one memory that to me is most precious and poignant, which I record as my personal tribute, to her and which serves not only to confirm but to complete and crown all the beautiful and lofty virtues that have made her an ideal comrade and helpmate to her husband. On her arrival in England in the early days of the war, one felt that Mrs. Gandhi was like a bird with eager outstretched wings longing to annihilate the time and distance that lay between her and her far off India, and Impatience of the brief and necessary interruption in her homeward flight. The woman's heart within her was full of yearning for the accustomed sounds and scenes of her own land, and the mother's heart within her full of passionate

hunger for the beloved faces of her children. . . . And yet when, her husband soon after, felt the call, strong and urgent, to offer his services to the empire and to form the Ambulance Corps that has since done such splendid work, she reached the high watermark of her loyal devotion to him for, she accepted his decision and strengthened his purpose with a prompt and willing renunciation of all her most dear and pressing desires. This, to me, is the real meaning of Sati. And it is this ready capacity for self-abnegation that has made me recognise a new that the true standard of a country's greatness lies not so much in its intellectual achievement and material prosperity as in the undying spiritual ideals of love and service and sacrifice that inspire and sustain the mothers of the race.

I pray that the men of India may learn to realise in an increasing measure that it is through the worthiness of their liver and the nobility of their character alone that we women can hope to find the opportunity and inspiration to adequately fulfill the finest possibilities of our womanhood even as Mr. Gandhi has fulfilled hers.

VILLAGE CO-OPERATION IN INDIA.

THE REV. GEORGE N. THOMSEN, of Bapatla, writes :—

India to-day is where Germany was at the middle of the last century, at the dawn of co-operation. If we look for the brawn of India, we must go into the rural districts to find it. But alas, the peasants, the brawn of the land, are at the mercy of the money-lenders, just as the peasants of Germany were at the mercy of the money-lenders then and the peasantry here, as there, hardly get a bare living in exchange for their hard labour. Yet the hope of both lands lies in their agricultural population. It is said that about 70 per

cent. of the German Army and Navy is recruited from Germany's peasant population and that the Socialists and others who try to impress the world with their numbers and greatness, furnish only a little more than 30 per cent. of the soldiers and sailors of the Fatherland.

The unit of Indo-European life is the village, and the village is a community of agriculturists. Of course, the life of the community demands some simple tradesmen, but these also continue to be cultivators of the soil, each one having, as we find it in India to day, some *Inam* or gift lands, in consideration of which gift he is bound to be at the service of all. The blacksmith, the carpenter, the barber, the washerman, the village watchman, the leather-worker, the weaver etc., are all rewarded for their toil by the crops they reap from their respective gift lands. Modern conditions, however, have changed these village communities; cities and factories, so foreign to the Indo-Germanic genius, tend to centralisation, while commercial village life spells decentralisation. Will centralisation suppress decentralisation? Will socialism and capitalism suppress village communism and village co-operation? I trow not, for the present world-wide movement of co-operation goes to prove that the commercial intuition of the people may be smothered for a time, but that the wind of self-interest and love of the village will again blow it into flame that cannot be extinguished.

Excessive centralisation makes officials so busy that they do not have time to do anything. In the "good old days," when the excessive centralisation of the present day was almost unknown, the work of Government was comparatively easy, and certainly far more satisfactory. At the present day, all work is centralised. That is the reason why more Courts must be established, more Revenue Officials must be appointed, more Boards of all kinds must be formed. As yet

all legal and revenue, as well as Police and other work lags behind. Much of this work can be done far more expeditiously and satisfactorily in communal assemblies. Decentralisation confers communal powers on the villages, and all the villagers gladly how to the decision of their own elders, and practically all appeals are thereby done away with. Government very wisely introduced Co-operative Associations into the life of the villagers of India, and this movement is the greatest decentralisation movement ever thought of. It is really a revival of the old communal spirit. It is not only an emancipation from the thralldom of debt, but it is a binding together of all classes for the furtherance of the communal good. Fortunately for India 90 per cent. of the population of the land are still cultivators of the soil, and every encouragement must be given to these agriculturists, for the conservation of all the resources of the land lies with the villagers.

It certainly is not asking too much of Government to demand that the old rights of the villagers be restored to them. What are these rights? First of all land rights. It is a sad sight to see how the people at present do not know what their rights are. It is only too true that, in some way or other, all people are breaking the Law. This is the opinion of one of the best Judges of the land. And why do ryots break the Laws? Because it is next to impossible to know what the Law is. There are so many Codes and so many Sections and sub-sections that even the best of lawyers cannot tell you what to do, and what not to do, without consulting their books. Centralisation is to blame for all of this. The Co-operative Association is the best organisation to control the working of villages. There ought to be now, as in former years, communal grazing rights, communal forests, communal irrigation works, communal roads, communal sanitation, communal education,

communal lighting, communal wells, etc. A present, all of these communal rights and privileges are controlled by Government, and that very often means that might make right. The village officials, and the rich and influential men of the community acquire and control the communal property, and hence very many of the poor villagers become, to all intents and purposes, slaves of the soil who hardly get a bare subsistence from their hard and exacting labour. It is too bad that these bosses of the village also seek to control the Co-operative Associations that are established in their villages. They are sure to secure large loans for themselves, and are very slow in repaying them. They are dogs in the manger, and prevent the poor villagers from securing loans. All this must be changed. In establishing a Co-operative Association Government must see to it that unselfish, patriotic, sympathetic, leaders are selected who will live up to the maxim: "Right and only Right, is Might." And Government must confer honours on those who do good work.

Village co-operation is as yet in its infancy; in fact, a majority of villages this greatest and best child of public utility is yet unborn. It needs our best thought and care. It will surely grow into a lusty giant that will clean out every Augean stable by turning into it the sweet waters of the stream of co-operation, and will strangle every serpent of debt and covetousness by giving co-operative credit to the dying but worthy ryots who are struggling in the toils of the monster. India's salvation lies in the development of village co-operation. Co-operation will solve every economic puzzle of the day; co-operation will unite and give peace to all the warring factions in the villages; co-operation will give health, wealth and wisdom to all, and will make all realise the fact that God has made us all one, and, therefore, every one must be for all.

THE 'INDIAN SOCIAL REFORMER'S' REPLY TO MR. SASTRI.

We welcome the *Social Reform Advocate*, the new weekly English journal started in Madras, the first two numbers of which have been received. The Editor of our contemporary is, as we announced some weeks ago, Mr. O. Kandaswami Chetti, a cultured scholar, an educationist of distinction, a practical social reformer, and one well acquainted with the internal history of social reform during the last twenty-five years. We are, it need hardly be said, deeply touched by the kindly references to the *Reformer* in the opening article of our contemporary, which we reprint in another column, and we wish the *Advocate* and its interpid Editor every success. In the first number of the *Advocate*, the Hon. Mr. Srinivasa Sastry has a long reply to critics of the Post-puberty Marriage Bill which he has obtained leave to introduce in the Madras Legislative Council, and he is good enough to devote a considerable part of it to the attitude, journal. Mr. understands as he it, of this Sastry seems to feel some incongruity in the *Reformer* endorsing the criticism of the *Mahratta* that the reform which the Bill seeks to promote is essentially one where personal courage and not social legislation is needed. We have differed from the *Mahratta* on several occasions, and may have occasion to do so in the future, but we shall not on that account treat our contemporary as a journalistic outcaste to cite which is a sin and to agree with which when it is right, as it undoubtedly is in this case, a crime. It would have certainly given us greater satisfaction, on personal and public grounds, to be in agreement with Mr. Sastry than with the *Mahratta*, had that been at all possible. We regret, however, that the progress of the discussions on this ill-judged measure rather accentuates the divergence between the points of view of those who think with Mr. Sastry and those who find to their great regret that they cannot do so.

Mr. Sastry tells the readers of the *Advocate* that the Census statistics that we adduced to show that the vast majority of Hindu marriages are marriages after puberty, are unnecessary, and that the title of the Bill and use of the word *Hindu* in the Section without qualification are a "drafting expedient" justified by the precedent of the Widow Remarriage Act. But he overlooks the fact that the Widow Remarriage Act was intended to alter the "law as administered in the Civil Courts established in the territories in the possession and under the Government of the East India Company," under which "Hindu widows with certain exceptions are held to be, by reason of their having once married, incapable of contracting a second valid marriage, and the offspring of such widows by any second marriage are held to be illegitimate and incapable of inheriting property." In other words, the Widow Marriage Act referred to the actual state of the law as administered by the East India Company's Civil Courts. Those Courts had Pandits attached to them, and the tendency of the Pandits was to apply the Brahmanic law indiscriminately to all Hindus. The East India Company's Judges themselves were more sacerdotal than the Brahmins themselves in their interpretation of Hindu Law. The preamble of the Widow Marriage Act, therefore, is not "a drafting expedient" but an accurate statement of the actual state of the law at the time. Sir Henry Maine in his second lecture on the "Sources of Hindu Law" (*Village Communities*) repeatedly points out how the mistake was originally made of regarding the written laws of the Hindus as embracing the whole body of their law, how only subsequently was the true state of things ascertained and applied in the administration of justice, and how English rule in India at first placed the natives of the country under a less advanced regimen of civil law than they would have had if they had been left to themselves. If, in these circumstances, the

Courts of the East India Company held that the prohibition of widow marriage was a universal Hindu practice and that the cases where it was allowed were exceptional—and not as we should now do, the other way—there is nothing surprising in it, and the Act intended to set this state of the law right, was rightly called the Hindu Widow Marriage Act. That is no justification for drafting the Post-puberty Marriage Bill—knowing as we do that the vast majority of Hindus marry their daughters after the age of puberty—as if it were a Bill to validate such marriages among all Hindus. If it is “a drafting expedient,” it is one sadly at variance with facts, and it is to be hoped that some less misleading device may be substituted for it.

Mr. Sastry surmises that we have an idea that no law should be passed for the relief or benefit of such small communities as the Brahmin and his imitators. We have certainly no such fanatical hatred of the Brahmin, though we certainly think that he need not father his foibles and prejudices on the whole Hindu community. As for legislating for the relief of a minority, we may assure our friend that if there is even a single case in which there is a chance of a post-puberty marriage being declared invalid, we would feel it our solemn duty to move heaven and earth to avert such a legal outrage. Mr. Sastry may be reminded of the Rukhmabai case, and how after several years, the Legislature has recognised the principle for which the reformers fought. Nor is he right in thinking that we are actuated by the fear of what might happen if the Bill fails to pass. We do not want it to fail. We want it to be dropped, and dropped in such circumstances that the object of the mover—which has our whole-hearted sympathy—might be better achieved than if it was placed bodily on the statute-book.

Let us now state as clearly as we can, why we do not want this Bill. It is not that we

are against it, but that we do not want it. All these many years social reformers have acted on the principle that they should not resort to legislation for any reform which could be secured without it. It is only when we found ourselves utterly unable to do without legislation that we have sought it. This attitude of the social reformers is not due to the alien character of the Government, but to the principle that social reforms had best come as the result of growth of opinion and a developed sense of social justice. We asked for the Widow Marriage Act, because, as shown above, the law as administered in the Courts of those early days held such marriages to be invalid. We asked for the Age of Consent Act because a tender girl was done to death, the law as it then stood having permitted a husband to exercise his conjugal rights irrespective of the physiological fitness of his victim. We asked for Basu's Bill because there should be a form of civil marriage provided by every civilised Legislature for men and women who do not hold with the current religious systems, and because the present Act couples such a facility with an inquisitorial demand which no Legislature has a right to exact. We worked for legislation for the better protection of minor girls because experience shows every day that the existing laws are utterly insufficient for the purpose. The consensus of opinion outside a small circle of Madras friends shows that legislation is not needed in this particular reform. The only grounds on which the Bill can be attempted to be justified are that Madras Judges cannot be depended on, as their colleagues in other provinces can, to apply an enlightened mind where the interests of women are concerned, and that Madras collaterals, unlike collaterals in all other parts of the country, are likely to adopt the black-guardly course—it is only fair to say that none has done so as yet, though there have been several cases of post-puberty marriages,

according to the admission of the promoters of the Bill—of attacking the validity of a marriage and attempting to get the children declared illegitimate, on the ground of the age of their mother at the time of marriage, and for what? To get a few acres of land or a few thousand rupees transferred to their own names. No Madras man can acquiesce in these assumptions of a capacity for meanness transcending that of natives of every other province without a protest. We regret to have to say it but it has to be said, this Bill is a grievous humiliation to any one who cares for the good name of Madras. Has Mr. Sastry thought of this?—*Indian Social Reformer.*

THE THIRTY-FOURTH ANNIVERSARY OF THE MADRAS PROGRESSIVE UNION SCHOOL.

The 34th Anniversary of the Madras Progressive Union School was celebrated with great *eclat* on the evening of the 23rd instant under the presidency of Mrs. Annie Besant in the Annamalai Mudaliar Hall of the institution. The school house was tastefully decorated with ferns and buntings for the occasion. There was a very large gathering of the members of the union, teachers and pupils, parents of pupils and well-wishers of the school. The programme consisted of prayers in Tamil and Telugu, English recitations and dramatic enactments—select scenes from *Dhruva Charitram* conducted by the members of the Sri Sarada Vinodhini Sabha, and these were successfully gone through. The secretary Mr. C. Nilakanta Mudaliar then read the annual report. The strength of the school at the end of June 1914 was over 700 as against 585 at the end of June 1913 and four new sections had to be opened. Even then many boys who wished to join the school had to be refused admission for want

of accommodation. The average daily attendance showed a satisfactory improvement. In the year under review it was 88%, as against 86% in the previous year. The Teachers Retiring Fund was working satisfactorily. The Inspector's remarks were uniformly favourable. His Excellency, Lord Pentland honored the institution with his presence on the 6th February 1913. His Excellency was pleased to make the following observations in the visitor's book of the school:—“It has been of great interest and satisfaction to me to have had this opportunity of seeing the Madras Progressive Union School.” The receipts for the period under review amounted to Rs. 29,731—8—7 and the expenditure to Rs. 27,731—10—0. Then the president distributed as many as 108 prizes to deserving pupils. Two special prizes were also given for vernacular composition by Messrs. V. Duraisami Pillai and V. S. Raghunatha Sastriar, B.A., B.L. The president in winding up the proceedings of the evening congratulated the management of the successful anniversary and the masters and pupils for the discipline maintained by them which enabled her to distribute the prizes very rapidly. She was glad to learn that the school had become a very successful institution in Madras from a very small beginning. It was her desire that there should be a net-work of schools throughout the country managed by elders and parents of the pupils on purely national lines imparting moral and religious education by means of stories taken from the ancient Hindu Puranas.

Referring to teachers, she said they should live the greatest life, their vocation being consecrated. In ancient times the teachers were held with great reverence. But now the teacher has fallen into disrepute as people honor men for their wealth and not for their knowledge. It behoved everyone present to raise the teacher to his ancient level of glory. Regarding education she said it was the

natural right of every child,—the poor found it very difficult to get educated and had to beg from door to door. The richer classes should freely help them instead of building and gilding temples with their money set apart for charities. The practical side of education had to be improved. Hand had to be trained as well as the brain. Every school should have its own 'Boy Scouts.' Specialization had to be postponed to the College classes. Health of the school going population should be carefully looked after. Indians have brilliant brains but not brilliant bodies as most of them become enfeebled in middle life. Health of the children should not be undermined by the infliction of home lessons. They should be allowed to play in the open air till their animal spirits became exhausted. She insisted on the necessity of having medical and physiological inspection of school children for eradicating such diseases as myopia, curvature of the spine which would become difficult to be cured in after life. Finally she exhorted the manager and teachers that since they are the trustees and builders of the future generation they should always have a progressive ideal of education and not a conventional one.

With vote of thanks to the chair, with the distribution of flowers and singing of Mangalam and National Anthem, the proceedings of the evening came to a close.

DIARY OF THE MONTH.

(From January 1 to 31.)

Jan. 1. The New Year Honor's list issued. The names of Maharaja of Venkatagiri and Yuvaraja of Mysore appear under G.C.I.E., Mr. Ramalinga Vijaya Devar under Rai Bahadur, Messrs. V. R. Venkatarama Iyer and Sankara Row under Rao Bahadur, and Mr. K. Ramaswami Iyer under Rai Sahib. We offer our hearty congratulations to them.

Jan. 2. The 111th Provincial Co-operative Conference met at the Pachayappa's College. Dewan Bahadur Audinarayana Iyah welcomed the delegates and the Hon. Sir Harold Stuart presided.

Jan. 3. His Majesty the King has approved of the appointment of Sir. Harcourt Butler to be Lieutenant Governor of Burma.

Jan. 4. At the adjourned Session of the South Indian Teachers' Union held at the Pachayappa's College. Several resolutions were moved from the chair.

Jan. 5. The Hon'ble Mr. Curtis, C. S. I., I. C. S., presided over a Conference held in Bombay recently between manufacturers and exporters of raw wool.

Jan. 6. A lecture delivered at the Teacher's College of Saidapet by Mr. P. A. Subramaniam, Iyer of Tenali under the Presidency of Hon'ble Mr. V. S. Sreenivasa Sastri.

Jan. 7. His Majesty King George, replying to His Holiness the Pope with regard to the proposal to exchange prisoners unfit for further service, expresses deep satisfaction with the proposal of His Holiness.

Jan. 8. His Highness the Maharaja of Bikanir has received a letter from the War Office, intimating that Sir John Maxwell desires that His Highness should be informed that the Bikanir Camelry behaved with great gallantry in a recent engagement east of the Suez Canal, and that the losses sustained are greatly regretted.

Jan. 9. The Sixth Session of the All-India Ayurvedic Conference held at Calcutta, prayed for the success of the British Army, and expressed the sympathy with H. E. the Viceroy at his bereavement.

Jan. 10. The Fifty-third Anniversary of Swami Vivekananda was celebrated under the Presidency of Mr. N. Subramania Iyer when Mr. K. S. Ramaswami Sastri read a long paper on "Swami Vivekananda."

Jan. 11. Before a large gathering of well-known Indians, the portrait of Professor

M. Rangachariar, M.A. was unveiled by the Hon'ble Mr. P. S. Sivaswami Iyer C. S. I., C. I. E., at the Presidency College.

Jan. 12. During the last fortnight, nearly all the members of the Indian Musical Profession assembled in Trivady (Tanjore District) and celebrated the Birthday of Thiaga Iyer, the composer of 4000 *Keerthanams* on Rama.

Jan. 13. Under the Presidency of Hon'ble Sir John Wallis, Professor Neogi delivered an interesting lecture on "Iron in Ancient India."

Jan. 14. H. E. the Governor opened the Second Session of the Indian Science Congress at the Presidency College. The Hon'ble W. B. Bannerman delivered his Presidential Address.

Jan. 15. Under the auspices of the Literary Society, H. E. the Governor presided at a meeting held at the Senate house, when Professor Geddes delivered a lecture on "An Exploration of Olympus."

Jan. 16. The late Earl Roberts left £77,304 unsettled property, practically everything going to his wife and daughters, including the £100,000 granted to him for his services in South Africa with the contingent reversion of the latter for Army charities.

Jan. 17. Mr. M. K. Ghandi of South Africa arrived Rajcot this morning. The portrait of Mr. Aunlakh Purshotam was unveiled by Mr. Ghandi.

Jan. 18. A lecture was delivered to-day by the Hon'ble Mr. Justice Woodroffe on "Creation as explained in the Tantra" in connection with the silver Jubilee of the Chaitanya Library, Calcutta. H. E. the Governor presided and made a speech.

Jan. 19. The scheme organised by Mr. Bhupendranath Basu and Mr. Sarbhadikari for the formation of a Bengalee Volunteer field Ambulance Corps for active service has now Rs. 1½ lakh collected as promised, and has registered some 700 Volunteers, out of

which 200 are to be selected to form the first unit.

Jan. 20. Their Excellencies Lord and Lady Pentland visited the new Royapuram Hospital. They went round the wards.

Jan. 21. H. R. H. the Prince of Wales visited the French lines on the Eastern Border. (Telegram)

Jan. 22. The P. & O. Steamer Kaiser-i-hind arrived Bombay to-day with a large distinguished gentlemen.

Jan. 23. H. E. the Viceroy and staff arrived Bombay and paid a visit to Lady Hardinge War Hospital.

Jan. 24. A court circular announces that the French Ambassador presented M. Millerand to H. M. King George at Buckingham Palace.

Jan. 25. The 21st Anniversary was held at Muthialpet High School under the Presidency of the Hon'ble Justice T. Sadasiva Iyer. Mrs. Besant delivered a speech on the "Responsibilities of Journalists."

Jan. 26. H. H. the Begum of Bhopal has contributed Rs. 1,000 to be spent on comforts for the Indian troops at the front. H. E. the Viceroy has gratefully accepted to Gift.

Jan. 27. The Russian Ambassador authorises Reuter to announce, with reference to the continued reports that Germany desires to conclude a separate peace with Russia, that there has not been, is not, and never can be, a question of Russia taking any steps apart from the Allies.

Jan. 28. The death is announced, from heart failure, of Dr. Aghoranath Chattopodhaya. He spent a considerable part of his life in Nizam. The Indian Poetess, Mrs. Sarojini Naidoo is his daughter.

Jan. 29. The Fourth Anniversary of the Literary Society of the Wesleyan Mission School was celebrated at the Kelett Hall. The Hon'ble T. V. Seshagiri Iyer presided and Mr. K. V. Subba Iyer delivered a lecture on "The Tripod of Life."

Jan. 30. The Thakur of Bagli (Central India) has offered Rs. 4,000 to be utilized for comforts for the Indian Troops in the front. The offer has been gratefully accepted by H. E. the Viceroy.

Jan. 31. The Kaiser has returned to Berlin from the Western front due to a recurrence of his throat trouble.

NOTES.

We are glad to hear that Mr. J. Krishna Rao, Bar-at-law is a practical social reformer. He gave his daughter the advantages of an English education and got her married only after she attained her age. The example which Mr. Krishna Rao, has set is certainly one in the right direction. This is what we want. Many of us talk but never do. They have not the boldness to act according to their convictions. We have talked enough and it is high time for us to follow the example set by Mr. Krishna Rao. We heartily congratulate his son-in-law, Mr. S. Krishnamurthi, for his boldness in selecting and marrying a bride who is not an infant, and we wish the married couple a long and happy life.

* *

It has been remarked that the introduction of the elective system has proved a practical obstacle to the success of local self-government in India. It has proved on occasions to be the source of racial and religious quarrel. The system of municipal elections in the Punjab fully illustrates this statement. In the Rohtak municipality, the Deputy Commissioner says, that interest in the elections is only shown where religious or sectarian feeling is aroused. Otherwise votes are given to the highest bidder who looks to

Municipal elections in the Punjab

recoup himself by jobbery and favouritism when he gets on the committee. Men of social standing whose character and position would render their services of inestimable value are thus ousted by demagogues and wealthy plebeians.

We need not be discouraged that the abuses mentioned above will greatly retard the progress of the local self-government in India if we remember that India is passing through that phase which England passed through in the eighteenth century. No body is more fully conscious of this, than Sir Michael O'Dwyer, the Lieutenant-Governor of the Punjab, when he says, "Abuses are bound to occur, as they do in most countries possessing democratic institutions." Under the fostering care of such a sympathetic ruler as Sir Michael O'Dwyer who is determined to look at the bright side of the shield though his Deputy Commissioners are trying to show that this is not the only side that Counts in judging of the progress of the local self-government, these abuses incidental in the initial stages of the growth of the local self-government are bound to disappear and this small tree of self-government planted by Lord Ripon is bound to strike a deeper and firmer root into the soil and to bring forth abundant fruit in the happiness and contentment of the people.

* *

The Bhagavat Geeta is a tremendous spiritual weapon by which India has conquered the rest of the world. Had it not been for the Geeta, India could not have produced the two great ideas, the omnipenitiveness of God and the solidarity of man. Mr. R. Krishnā Rao Bhonsle writes to the 'Madras Mail':—

It may not be known to many that Warren Hastings recorded on opinion of the Bhagavat Geeta 130 years ago. I found

embodied in his letter dated 4th October 1784, (Benares) addressed to Mr. Nathamel Smith. The following extract from the letter containing the remarks on the Gita, will be found interesting:—

"I hesitate not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning and diction, almost unequalled and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the christian dispensation and most power fully illustrating its fundamental doctrines."

* *

Sir N. G. Chandravarkar says:—

The greatest pleasure in one's life is to be a child in a Hindu Home. It is full of romance although it is covered with a thick crust of ignorance, of superstition, of prejudice, of decay owing to the various vicissitudes and revolutions and changes through which Hindu thought and Hindu life have passed. This romance is of great help to us in building our nationality. The most noteworthy figure in a Hindu Home is the elderly lady with the broom stick who is always humming a hymn in praise of God. It is she who teaches us to be very cheerful in the most trying circumstances.

A child up to the eighth year is a chartered libertine in a Hindu Home. No law is binding upon him. In his eighth year he is invested with the sacred thread. He must now begin a new life—the serious life of a student.

In ancient days the student or the Brahmachari lived with his Guru who treated him on a footing of equality. The Brahmachari rose early in the morning and commenced his work with a prayer to God. Then he went to his Guru and sang a hymn with him which contained all the essence of teaching. "Let us both develop the spirit of manliness and

make ourselves strong." The Guru taught him to speak the truth to observe religion, to regard mother as God, and to be charitable. Thus the life of the ancient Brahmacharis is a source of inspiration to the modern students.

* *

Archeological investigation has revealed that Lambini, a village in Nepal is the real birth-place of Buddha. It is eighteen miles from Kapilavastu. At the particular spot where Buddha was born, Emperor Asoka had a stone pillar erected and inscribed thereon, "Buddha was born here." Both the place and the pillar subsequently disappeared owing to time and vandalism and a small temple dedicated to the Goddess Kali took the place of the latter. It was only some years ago that an European archeologist made an underground search and discovered the pillar with the inscription intact.

DIARY OF THE WAR.

13th Jan.—More German air raids; attempts on Paris and London. German bombardment of Soissons. Heavy German losses in Poland. Roumanian recruits called out.

14th Jan.—Operations in West hampered by bad weather. Opening of French Parliament. President Poincaré's address. Desperate German offensive repulsed by Russians. Critical situation in Vienna. Fierce fighting resumed in the Caucasus.

15th Jan.—Fierce German attacks repulsed by Allies. Turkish advance in Asia Minor suspended. Intended attack on Egypt abandoned. Boer success on Orange River, Germans driven back. Canada's splendid loyalty.

16th Jan.—Fighting on the Aisne, General

von Kluck's big movement : partial German success. British success at La Basse. British airmen bombard Antwerp. Germans repulsed on Vistula. Internal troubles in Vienna. Defeat of Turkish rearguard at Karaugan Turkish aggression in Persia Boer revolt ; success of Union Forces, occupation of Swakopmund.

17th Jan.—Fighting at Soissons ; German, Cavalry repulsed on Lower Vistula. Fighting at Karaugan, more Russian successes.

18th Jan.—Fighting in Belgium and France, important French advance. Germans abandon La Basse. Calm on Russian front. Turkish aggression in Persia ; two Persian Governors shot Anglo-American relations, trade with Germany.

19th Jan.—Continued progress of Allies. Russian advance on Thorn ; Kirlibaba Pass, in Carpathians, seized. General discontent in Austria. Battle of Karaugan ; complete Russian victory, fight of the Turks. Turkish aggression in Persia ; Governor of Tabriz wounded. Mines in the Baltic, five German steamers sunk in a fortnight. Resignation of the Secretary of German Imperial Treasury.

20th Jan.—The battle of Soissons, another dash for Paris ; General Joffre's sound strategy. Gallantry of Indian troops at La Basse. The Russian campaign ; fruitless German attacks ; Austrian bombardment of Tarnow checked.

21st Jan.—Air raid on England, airships near Sandringham ; bombs at Hunstanton and Kings Lynn. Satisfactory situation at Ypres. Calm at Soissons ; intermittent fighting elsewhere. Calm on Russian frontier.

22nd Jan.—Air raid on England ; damage at Yarmouth Allies slow advance ; French explanation. German tactics on the Aisne. More Russian successes against the Germans. Complete rout of Turks. Russian pursuit in Transchorok country.

23rd Jan.—British air raid on Ostend, Zeebrugge and Essen. German bombardment of Nieuport. Situation unchanged at Soissons ;

fierce Infantry battle at Weilerkopf. Turkish-Russian hostilities, retreat of Turks in Caucasus. French submarine sunk in the Dardanelles.

24th Jan.—British heroism at St. Omer. German assaults repulsed. Russian advance into Hungary and Transylvania. Further Russian successes in Caucasus.

25th Jan.—Naval raid in North Sea. Sir David Beatty's Squadron engaged. German cruiser *Blucher* sunk, two German battle cruisers badly damaged. Progress of Allies ; successful Artillery duels. Germans checked at Argonne. Aerial battle over Dunkirk. Fighting on the Lower Vistula, German, offensive checked. M. Millerand's visit to London. Dutch mobilisation, entire military forces called out.

26th Jan.—Fighting near Zillebeke, an attack on Arris and fierce fighting in Alsace. German and Austrian advances on the Vistula and in Galicia, respectively, repulsed with heavy loss. Alleged hostility of Roumania. German protests. Turkish defeats in Chorsau ; Turkish territory occupied. Dutch neutrality violated by German aircraft in Sandringham raid, Netherlands Government protests. Boer revolt, rebel attack on Upington repulsed.

27th Jan.—British air raid on Essen, motor sheds destroyed. Austrian activity in Carpathians. Germans on the Vistula ; occupation of Dobryn.

28th Jan.—The North Sea battle ; further details. German cruiser torpedoed in the Baltic. Progress of Belgians on the Ysar front. German reverse at La Basse. Fighting on the Vistula ; heavy German losses. Turkish designs on Egypt : raid on the Suez Canal ; fighting at El Kantara. Zeppelin attack on Libau. Italy and Roumania ; territorial concessions refused by Austria. Germany's wheat and flour-supply ; all stocks to be seized by Government. Turkish aerial fleet sunk by Russians near Sinope.

29th Jan.—Battle of La Basse ; utter

failure of German attack. Good health of British troops. Germans repulsed on the Vistula and in Galicia. Turkish designs on Egypt ; Djemel Pasha appointed Generalissimo British loan of £5 millions to Roumania Finances of the Allies, Conference. Persian Gulf Expedition. Heavy Turkish losses at Kurna and Mazera. Turkish force near Mazera.

30th Jan.—German air raid on Dunkirk frustrated steady progress of the Allies. Important Russian victory in the Carpathians never Dukla Pass. Russian progress in East Prussia. Enver Pasha at Erzerum, re-officers Ninth Army Corps. Economic position of belligerents, Sir Edward Holden's views. Austrian Foreign Minister's visit to Berlin. Austrian and German troops massing in the Carpathians.

31st Jan.—Battle of the Aisne, German attempt to cross repulsed. Russian progress in Galicia ; important Russian developments in East Prussia. Austrian grain monopoly :—

The Madras Mail.

THE STUDENT'S PAGE.

The Story of Ramayana

BY

MR. CHINNASAWMI IYER.

Long, long ago, there lived in Ayodhya, a great king, Dasaratha, by name. Noble in mind and brave in deed he ruled his men like the good old Manu, in the days of yore. In his time the men of Ayodhya were rich in wealth and lived a life of joy. They loved truth more than life. No man lived by fraud and stealth, Black lie and blind lust were not known to the sons of Ayodhya. They were pure in thought,

in word and in deed. Faith graced their fair wives. They lived to a good old age with their sons and sons' sons. Thus was Ayodhya ruled in the days of old.

This great King had there Wives. His first queen Kausalya bore him the Divine Prince, Sri Rama. To queen Kaikeyi was born prince Bharatha, rich in lore. Sumitra gave birth to the twins, bold Lakshman and Satrugna. The beautiful princes received the education suited to their rank from the great Rishi, Vasishta. They lived in peace and loved each other. All the three loved Rama, the first-born, but Lakshman loved him most, and thought that he lived only for him ; Satrugna was ever with Bharatha.

The old King Dasaratha was blessed with these beautiful and brave princes after a long lease of childless life. He was proud of them and was happy with them. His heart was with them especially with Sri Rama so much that he could not think of life away from them even for a minute. With them he found everything bright and joyful, without them he found everything sad and gloomy. When the fond, old, King was thus living with his children, one day the great Visvamithra came to his court. The Old King properly received the reverend Rishi and submissively enquired of him the object of his visit. The Rishi told the old King that he was being disturbed in his 'Thapas' by wicked Rakshasas and courted the assistance of his eldest son, in extirpating them. The king, as a thunder-bolt to the K

vainly offered his own services and the services of the bravest men in his army. The Rishi would not accept and was about to depart in anger. The wise Vasishtha advised the King that no harm could befall his dear Rama and that great things were to follow from the happy visit of this mighty Rishi. So Rama and his loving brother Lakshman were sent with the Rishi to his Asrahma. There Rama with his devoted brother killed the great monster Thataka and drove away her brothers and other Rakshasas. Thus protected, the grateful Vishvamithra in his wisdom saw that the brave Rama was the fit husband to the virtuous Sita.

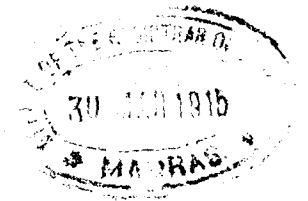
Sita was the only daughter of King Janaka, famous for his bravery and wisdom. After a long life of devotion and sacrifice, Janaka was blessed with Sita. Sita was as fair as she was virtuous. This Janaka had a mighty bow. In the room in which this mighty bow was kept Sita was playing with her ivory balls; one got under the box containing the bow. Sita, with little effort, lifted up the box and got back her ball. Her playmates had been score of strong men

lifting up the box with difficulty. The wondering girls reported to the King this extraordinary feat performed by the fair Sita.

The wise King had it proclaimed that his fair Sita would wed only the prince who could lift up and bend the mighty bow of Siva. Many an ambitious prince tried this feat of strength but without success. Visvamitra took Sri Rama to the Court of Janaka, the bow was brought, Rama took it up, his arm was too strong for it and it broke into pieces. Then Dasaratha and the queen were sent for, suitable brides were found for the other brothers and the marriage was celebrated with great pomp in the palace of Janaka. After the marriage the happy old King returned home with his sons' and daughters-in-law's.

After some time, the good old King, worn with the cares of State and tired of this world wished to make Rama King in his stead and to lead a life of peace. When the King spoke out his mind the high and the low in the realm were glad for Sri Rama was so good and was so much loved by them all.

[To be Continued].



THE MADRAS FORTNIGHTLY.

A high class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

EDITED BY MR. G. RATNAM, B.A.

Published about the 1st and 15th of every Month.

Vol. I.]

FEBRUARY 1915.

[No. 4.]

NATIONAL EDUCATION.

BY

MR. K. V. RAMANUJACHARIAR, B.A.

Nobody can doubt that in India political prominence and commercial success are viewed to-day from an ethical standpoint widely different from the tolerant acquiescence or pernicious indifference of a decade or two ago. There can be no two opinions that a system of free education organised so as to reach the last individual in the social ladder will in no small measure contribute to the elevation of national life in all its aspects. Thanks to that illustrious son of India, Mr. G.K. Gokhale, who by his unique career "has given an impulse to ways of thinking about life and politics that will ultimately bear fruit in a broader democracy, a more expanded opportunity, an increased recognition of human rights and the establishment of a wider justice on a firmer basis of morality and civilisation," we have come to learn a higher sense of civic and public duty. It is not without feelings of intense sorrow that the men of all shades of opinion, to their intense surprise, heard the unexpected fate of his Bill introduced into the Imperial Legislative Council on this momentous question a few years

ago, when it was thrown out on the plea of "want of funds," an argument that would, "even though we possess like Hydra, a thousand mouths, have stopped them all." Mr. Gokhale realised as he was bound to, that industry refined by education should be preached, "as a new gospel, by word, by example, by influence, so that it may reach the hearts and understandings of young and old and drive into the sea the twin-devils of Idleness and Mendicancy which have long pressed a noble nation." Here it will not be out of place if we hear the opinion of one of the greatest poets of England, Wordsworth, whose poetic temperament is characterised, as it usually is, by an earnest yearning after a better and happier state of things than any which this world, as at present constituted, can afford—a longing desire that man should be more free, more noble—should bear upon him more of the Creator's image, and less of the stamp of misery and degradation, than at present attaches to him, even where society is most civilised and refined.

O ! for the coming of the glorious time,
When prizing knowledge as her noblest
wealth,
And best protection, this imperial realm,
While she exacts allegiance, shall admit,

An obligation, on her part, to teach,
 Them who are born to serve her and
 obey.
 Binding herself by statute to secure,
 For all the children whom her soil
 maintains,
 The rudiments of letters, and inform,
 The mind with moral and religious truth,
 Both understood and practised—so that
 none,
 However destitute, be left to droop.
 By timely culture unsustained ; or run,
 Into a wild disorder ; or be forced,
 To trudge through weary life without the
 help,
 Of intellectual implements and tools,
 A savage horde among the civilised,
 A servile band among the lordly free.

A SHORT APPRECIATION OF ROBERT BURNS.

At the basis of all his power lay absolute truthfulness, intense reality, truthfulness with the objects which he saw, truthfulness to himself as the seer of them. Here was a man, a son of toil, looking out on the world from his cottage as society, low and high, and on nature, homely or beautiful, with the clearest eye, the most piercing insight, and the warmest heart, touching life at a hundred points, seeing to the care all the sterling worth, nor less the pretence and hollowness of the men he met, the humour, the drollery, the pathos, and the sorrow of human existence, and expressing what he saw, not in the stock phrases of books, but in his own vernacular—the language of his fire side—with a directness, a force, a vitality that tingled to the finger tips and forced the phrase of his peasant dialect into literature and made them for ever classical. Large sympathy, generous enthusiasm, reckless abandonment, fierce indignation, melting compassion, rare flashes of

moral insight—all are there. Everywhere you see the strong intellect made alive and driven home to the mark by the fervid heart behind it—PRINCIPAL SHAIRP.

THE RIGHT HON. HENRY FAWCETT.

BY MR. S. V. NATARAJAN.

On the 6th of November 1884 passed away Henry Fawcett, India's greatest, most thoroughly accomplished and faithful friend. He possessed an extensive knowledge of Indian finance coupled with an ardent determination to use the knowledge for the advantage of the Empire. His inexorable fidelity to his convictions wrung respect out of eminent statesmen. His chivalrous self-devotion to the poor and helpless won the admiration of his countrymen and his Indian fellow subjects and endeared him to every heart. The Marquis of Salisbury in his tribute to the deceased in the Upper House expressed his belief that "there are few public men whose loss will be received with so much regret" and Earl Grenville on the same occasion, said that he did not know any man, "whose intellectual qualities more entitled him to the respect of every one who knew him" and Sir Stafford North Cote in the Lower House was equally fervent in his appreciation when he said, "I don't think that any man can recall any word from him that gave offence or pain. He always respected his opponents." The "Times" expressed the popular estimate in these words, "that his death would come home to the hearts of thousands who look upon mere party conflicts as little better than the scuffling of kites and crows."

Firm and tenacious to his convictions as he was, the noble attributes of his character elicited universal praise of his gracious amiability from friend and foe alike. In his willing

submission to the dreadful calamity of blindness we see instanced "the power of a brave man to transmute loss into gain and wrest victory from misfortune." His very affliction has nerved him to greater individuality and concentration of purpose. No doubt there are immortal proofs to show how genius can rise untrammelled by mere loss of vision. There have been blind men in all walks of life who in spite of this distressing defect played important parts in the evolution of civilisation and in its progress. There was the Greek General Timoleon, the one-eyed Zisca, the Poet Homer, Milton, the lawyer Nicholas Bacon, the philosopher and mathematician, Dr. Saunderson, the physician Hugh James. But the one unique feature that went in a great way to differentiate Mr. Fawcett from this crowd and place him on a pedestal almost superhuman was that he scarcely mourned over the inevitable necessities of this irreparable affliction but accepted his fate with a cheerful uncomplaining and royal independence.

Born in Salisbury in 1833 of very respectable parentage, his father being a Justice of the Peace, he entered first at Peterhouse, whence he migrated to Trinity Hall and so became a fellow Collegian with Leslie Stephen, his future biographer. A fine and successful career seemed open to him. Fortune smiled on him and his friends came to have the most sanguine hopes of his brilliant future. He studied for the Bar and when his greatness was all a ripening "came a blast—a killing blast" in 1858, September 17th in the shape of blindness to frustrate all his fondly cherished hopes. While out for partridge shooting with his father, two stray shots from the latter's gun most unwittingly, of course, struck the face of Henry and blinded him for ever. He at once realised his dark future and without giving himself up to desperation and to an ever complaining life of misery, the brave and noble young man almost instantly took up the

purposes of life cheerfully and in full earnestness. He became a more ardent student of John Stuart Mill and especially of his Political Economy. He delivered a lecture on "The Economic Effects of Recent Gold Discovery," which showed his retentiveness of complicated statements and elaborate figures and statistics. Mr. Mill himself was not slow to express his appreciation of the young man's achievements. In 1863 he became professor of Political Economy in the University of Cambridge. He wrote his "Manual of Political Economy," the popularity and completeness of which is testified by the fact that it passed through numerous editions. When he married in 1867 he found in his wife a most willing and congenial helpmate and they were the joint authors of several lesser and larger works bearing round the science of Political Economy. He infused into his books and teaching a humanity and disposition to regard man as something more than a mechanical being.

He sat in Parliament sometimes for Brighton and later on for Hackney, the expenses for which was partially met by the contributions from the English residents of Bombay as a mark of their appreciation of his services and his native friends and admirers in Bombay presented him in 1880 with a silver tea service and salver of Cutch work enclosed in a carved wood case of native manufacture. In 1880 Mr. Fawcett accepted the position of Post Master General offered by Mr. Gladstone. In this department he effected many salutary reforms which woke up the old establishment from its slumbers, every reform breathing his benevolent heart toward the welfare of the working classes. The thoroughness with which Mr. Fawcett carried out his conviction of duty is related by Mr. Herry Willet. The dismissal of the servants of the Post Office had to be signed by the Post Master General. The establishment being a numerous one consisting of good bad and indifferent sort of men, Mr. Fawcett took upon himself to inquire direct into

particulars before signing any dismissal. Defalcations having occurred in a Local Post Office, a watch was set and suspicions fell on a clerk who was caught in using telegrams for racing and betting. The clerk was removed to another office and defalcations ceased; he was then sent to the original office and they recommenced. Though dismissal was justified, Mr. Fawcett said, "I will give him one more chance, for he has been to the Rector who has written that he confesses his gambling and general misconduct, but solemnly protests he is not the thief. The Rector believes him and as he has admitted his gambling he may be innocent. If he had denied it I should be convinced that he was guilty." Further inquiry showed that the real culprit was a guard of the railway train. "There, you see Mr. Willet" said the blind professor, "by a little extra care I saved a foolish youngman from the absolute ruin of character which his dismissal from the Post Office under such suspicions would have involved."

In 1880 he was sworn a member of the Privy Council and the same year the University of Oxford conferred upon him its Honorary Degree of D.C.L. and in 1884, November 6th, he died. The Fawcett memorial in the Baptistery of Westminster Abbey consists of a portrait bust, beneath which is a series of allegorical figures in brass, representing brotherhood, zeal, justice, gratitude, sympathy, industry, and again brotherhood and beneath it is an inscription by Leslie Stephen. Here passed away one of the noblest illustrations of the triumphs of the blind, the strong concentration of a determined will to overcome a difficulty, which to many, perhaps to most would have seemed fatal to all prospects of success in life—a difficulty, final and insurmountable. He spoke in his own manner less of the difficulties of blindness than of the importance of lifting the blind above the sense of dependence and enabling them to feel happy in the

sense that they could support themselves. He was never heard to breathe out any vain lamer or useless regret though he might have used the words of Milton,

"I argue not
Against Heaven's hand or will, nor bate a
jot
Of heart or hope, but still bear up and steer
Right onward."

SHAKESPEARE AS A TEMPERANCE TEACHER.

BY

AMELIA E. BARR.

Shakespeare, who philosophised so wonderfully on all things by which he saw the social world "conditioned" did not by any means neglect the custom of drinking. He saw it in its poetic aspects; the customs consecrated to it, wits at their tavern suppers, and Kings at their royal feasts. He reflected on it as a national custom and he illustrates it by many wonderful individual characters. Taking these together, it is not difficult to find out what were Shakespeare's thoughts as a moralist on this most important subject.

As a national vice we have the fullest condemnation of it in that scene where Hamlet, Horatio and Marcellus are waiting for the ghost on the ramparts of Elsinore. As they talk there is a sound of trumpets and ordnance within the castle and Horatio asks, "What does this mean, my lord?"

Hamlet—"The King doth wake to-night, and takes his rouse, Keeps Wassail, and the swaggering up-spring reels; And as he drains his draughts of Rhenish down, The kettle-drum and trumpet thus bray out. The triumph of his pledge."

Then he adds this bitter condemnation of the practice.

"This heavy headed revel, east and west,
Makes us traduced, and taxed of other
nations:

They clepe us drunkards, and with swinish phrase.

Soil our addition; and indeed it takes
From our achievements.

These words, put into Hamlet's mouth, were undoubtedly Shakespeare's deliberate verdict on the national vice of England—a vice even then so pronounced that he makes Iago give her people a very unenviable superiority in it.

Iago—"They (the English) are most potent in potting. Your Dane, your German and your Hollander,—Drink. Ho! are nothing to your English."

The spirit of Shakespeare's thoughts on this subject, however, may be best learned from the individual drunkards among his dramatic personæ, for Shakespeare knew well that there are drunkards and drunkards. Thus, how differently he paints the effects of wine upon the savage Caliban and the gentleman Cassio. Caliban has but a glimmering intelligence, but Stephano's bottle puts a new life into him—a very brutal one, for whenever the neck of the bottle is turned the lips of the savage slobber for more—nay he would fain worship the holder of it. He will work no more now for Prospero and in his drunken elation clumsily frisks about, crying with his eyes upon the bottle.

"Freedom hey day! Hey day freedom!
Hey day freedom!"

But the freedom he desires is physical intoxication and his brutal allegiance will be given to any one who can show him a bottle. Alas! we need not go to Prospero's isle to find Calibans of this spirit.

How different a victim to the vice is Cassio!—soldier high in command, "a great arithmetician," and withal an honest, upright gentleman. Cassio has no love for wine,

and a very poor head for it, and indeed dislikes the custom of drinking. But he has little strength of character and allows Iago, even against his reason and his wish to make him drink. This scene is so cleverly drawn, and its humour so irresistible, that its moral would be bad had not Shakespeare placed in it Iago malevolently sober, with fiendish tact guiding the revel to fiendish ends, and had he not so quickly introduced Othello and the inevitable judicial punishment.

Then what bitterness of contemptuous self-reproach has Cassio! "Drunk? and speak parrot? squabble, swear, and discourse fustian with one's shadow? To be now a sensible man, by and by a fool and presently a beast! I drunk! Oh thou invisible spirit of wine, if thou hast no name to be known by, let us call thee Devil!" It may be urged that the proverb, "Good wine is a good familiar creature if it be well used," winds up the argument as far as it is carried in this play (Othello) but that saying comes from the false Iago, and may be fairly set at naught.

Leaving these cases of incidental drunkenness, let us look at the confirmed sot, Barnardine in "Measure for Measure." The great lesson of this play is *social mercy* and the treatment of this dissolute prisoner makes him one of the most wonderful of Shakespeare's minor characters. Barnardine is "drunk many times a day, if not many days entirely drunk"—an ignorant outcast, hulking about the prison, either sleeping, drinking or in a sullen, half sober stupor—"a man that apprehends death no more dreadfully than a drunken sleep."

Barnardine is indeed a terrible picture of the savage of civilised life; outcast from birth, falling naturally from hellish revels into hellish crimes, and then confronted with justice and the gallows. Society has been hanging its Barnardines for woeful centuries but Shakespeare, two hundred and seventy years ago, dared this opinion:

"A creature unprepared, unmeet for death,

And to transport him in the mind he is were damnable."

Accordingly he hands him over to the Friar for instruction, bidding Barnardine.

"Take this mercy to provide for better times to come."

Of that class of drunkards whom we call "loafers" Shakespeare has given us four admirable portraits—Sly in the *Taming of the Shrew*, and Bardolph, Pistol and Nym in *Henry IV*.

Sly is a low, idle village tippler with a dirty, sottish face and a loose tongue, and for whom one can only feel the most unmitigated contempt. Bardolph is the best of the three followers of Falstaff for he at least was faithful to his master. But he is one of those clayey creatures whom no quantity of spirit touches; he is always sober in a muddy kind of way, and after the hardest drinking bout, is able to light Falstaff home. Fluellen's description of him to Henry V sets the confirmed sot clearly before us: "One Bardolph, if your Majesty knows the man his face is all bubukies and whelks and knobs and flames of fire; and his lips blows at his nose and it is like a coal of fire, sometimes blue sometimes red." But after all he is a better creature than the egotistical sot Nym, with his never ending comments on his own character and doings and his wearisome repetition of the humour of it. Pistol is the city sot, swaggering and shabby genteel. The modern pistols wear flashy dress and cheap jewellery and haunt low theatres and gambling houses.

Now Shakespeare's disposition of these three shows how he estimated such characters. Bardolph is hanged for stealing a pyx from a church, and Nym has a similar fate. Pistol takes his farewell of us in that ridiculous scene, in the English Court of Guard, there, disgraced, cashiered, and with the taste of Fluellen's beak in his mouth, he decides to

go back to England and "and brag and steal and devise new shifts." Somehow we feel quite sure that this career terminates sooner or later at Tyburn.

The highest type of sots that Shakespeare has drawn for us are Sir Toby Belch and Sir John Falstaff. With an outward similitude they are yet very different, Sir Toby being a far inferior character to his brotherknight. Sir Toby loves practical jokes; Sir John never descends so low. Sir Toby delights in brawling and song singing; Sir John prefers his ease in his own inn and relies upon his wit and his powers of conversation. Sir Toby easily becomes drunk and noisy; Sir John drinks all night and rises as cool as when he sat down. Sir Toby is genial to the core, and as he has the capacity for falling honestly in love, we are led to believe that a good wife will make him eventually a sober domestic gentleman, fonder of his family than his bottle.

But for Falstaff we have no such hope. We know that he will never marry but will always be a dweller in clubs and taverns. And we cannot but feel what a grand character is here wrecked by the love of sack! And Shakespeare in the subtlest and most delicate way, shows us that Falstaff fully realised his degraded condition. He does not forget the days when he was a page to Thomas Mowbray Duke of Norfolk, and when he was the friend and companion of John of Gaunt. A dissipated man of rank with a thousand times more wit than ever fell to the lot of any man of rank in the world, he knows quite well that he has wasted his opportunities and his powers. Observe that he never laughs himself; others laugh at him, or in his company, but he jests with a sad brow; there is no heart-fun in his wit; it is all intellectual.

Macbeth, in the agony of his despair, admits that his old age must lack honour, love, obedience, and friends. Falstaff makes no complaints, but in his acceptance of such companions as Bardolph, Nym, and Pistol, he

tacitly acknowledges the same thing. No great crimes or wrongs curse his descent to the grave but none the less it is sad. All his fair prospects wasted, his substance gone, his friends false, his services forgotten, he dies in a tavern indebted for his last necessities to Dame Quickly's Kindness. Indeed the death of Falstaff, told in her rude patois to his debauched companions, is to the reflective mind, one of the most pathetic of scenes.

Hostess:—"So'a cried out, God! God!

God! three or four times

Now I, to comfort him, bid him a should not

Think of God; I hoped there was no need to trouble

Himself with any such thought yet, etc.

Nym:—"They say he cried out for sack

Hostess:—"Ay that a' did"

It is true that Shakespeare is himself accused of sometimes staying too long at the carousals at the Mermaid Inn. Very probably out of these experiences, and the shame and remorse following them, he drew his contemptuous self-reproach of Cassio—"Discourse fustian with one's own shadow." There is a dash of retrospective self-annoyance in the very accuracy of the phrase.

But his disapproval of drinking, both as a national and individual vice is quite evident; and perhaps among his other prophetic glimpses he had the vision of a time when Cassio's wish that, "courtesy would invent some other custom of entertainment," would be taken into social and legislative consideration. In fact, if Shakespeare lived to-day, there is little doubt—judging him from his own works—that he would take the chair at all the temperance meetings in Stratford on Avon.*

* From the *Leisure Hour*.

ON CHARACTER AND ON THE FORMATION OF CHARACTER.

By Mr. S. CHINNASWAMI IYER.

[Continued from page 40].

The Nature of the formation of character.

The generalizations of biologists and the creed of modern evolution seems to have established that "varieties and different species of animals and plants are the product partly of the conditions of environment and partly of natural selection" and that abnormal growths are due to special and constant exercise of certain organs and qualities and the neglect and disuse have resulted in the weakening and disappearance of others. This is true of human character: it is formed by surrounding conditions and events and influencing personalities in accordance with the law of natural selection; it is strengthened by a process of exercise and repetition, i.e., by habit. It is not so much as the destruction of the evil or the creation of the good in man but the aiding and directing the growth of the good in man that is the problem of the formation of character. Pestalozzi holds that "a school could do nothing better than to place the learner in conditions favourable to the full expansion of whatever is best in his intellectual powers and his moral and spiritual aspirations." In this connection it will be instructive to remember Posseau's belief that the child is born with a propensity for good and Swami Vivekananda's saying that it is a sin to call man, the noblest work of God, a born sinner.

How to aid and direct the growth of character and overcome obstacles to it.

This last and most important portion of the subject may be considered under the following heads: (a) How far man is the creature of environment; (b) the influence of the strength of will; (c) the surroundings of the young—the school, the home, the playground, etc.; (d) the principal persons and

things he comes in contact with—the parent, the teacher, the friends, books, etc. ; (e) and, lastly, some time-honoured methods of fostering the ethical spirit in man.

(a) *How far man is the creature of environment.*

Too much importance has been attached to the influence of environment on man. Buckle in his great book on civilization has gone so far as to assert that, given certain conditions, man cannot do otherwise than he does. Misconceptions about the doctrine of Karma and the influence of heredity on man has, in some cases, led to the conclusion of man being a hopeless creature of circumstances.

(b) *The influence of the strength of will.*

Too little weight is attached to the strength of will. Environment has certainly its influence on man, but if man does not, by his potent free will, change his environment, if he does not place himself in healthy surroundings and conditions calculated to develop the good and the noble in him, he has himself to thank.

The surroundings of the young, the school, the home, play-ground etc.

Teachers, who are in-charge of children who have not in them this power of natural selection well developed must look to their environment. "The character of pupils is unconsciously moulded by the sort of moral atmosphere that is breathed in the school—the prevailing spirit of the place, its cheerfulness, the mutual helpfulness of its members, its love of work, its orderly freedom, its well-directed ambition, its scorn of meanness or subterfuge"—all contribute to the formation of character :

The home has even a greater influence on the child than the school ; the parent's concern is even greater than that of the teacher. The home should be such as to make good the deficiencies at school. Everything about the child should contribute to

the love of beauty and harmony of his infant soul. Everything ugly and inharmonious should be screened from him. The playground is the training field where the vigorous and playful youth receives his first lessons in the cardinal virtues of fellow-feeling and self-sacrifice.

(d) *The principal persons and things he comes in contact with—the parent, the teacher, the friends, books, etc.*

The life of the parent has a great influence on the child. The parent is the child's earliest ideal and he takes after him with all his nascent instinct for imitation. So the parent should impress the child with his best and scrupulously keep from him his unfortunate shortcomings.

The next important personality that influences the child is that of the teacher. He should remember that not only what he says and what he does counts with the pupil but what he is, his tastes and preferences, his bearing and courtesy go a great way to mould the character of the pupils.

His teaching is of no less importance than his personality. He should always remember that the aim of teaching is to communicate truth and influence character. He should always set before the pupils the true ideal of education—not getting on, not large salaries and material advantages but honour, influence, opportunities of usefulness, power to serve others, and to add to the happiness of those whom we love. He must remember that punishment may deter, but ultimately results in a spirit of rebellion and reaction—that compulsion only breaks the will and not educates it and produces—poor, spiritless, will-less creature incapable alike of good and evil. He must appeal to his intuition and conscience. He must remember that moral precepts have no meaning for the child, they do not influence his character unless the teacher in inculcating these moral precepts appeal to the intelligence and conscience of

the pupils and by inspiring them with affection and reverence makes them accept such maxims as a matter of course. He must also see that truth is imparted in different forms "lest learning by heart formal statements should become a substitute for thinking and so hinder actual acceptance and assimilation of the doctrine (truth)."

The friends and companions have a vast influence on the moulding of character. The guardians of the pupil must have watchful eye on the company he keeps.

Next to friends books have a marked influence on character. It forms the taste and determines the moral preferences. Many are the evil effects of flippant and light reading which has become the fashion among the modern youths. It is the duty of the teacher to guide his pupils in their choice of books. Poetry, with its power to infuse the sentiment of patriotism, to cultivate the religious instinct and to excite the imagination and biographies which give an idea of the possibilities of life and make us realize its responsibilities should form the staple food of the young mind.

I cannot conclude this portion of the subject without reference to our time-honoured method of direct moral teaching by injunctions to specific acts and enforcing the observance of particular acts not necessarily making their meaning intelligible. The performance of such acts are based on implied reverence for sacred things and respect and courtesy to elders. Such acts mean deference to the wishes and feelings of others and after habitual practice lead to "Sense of duty." The sense of duty when incorporated into life results in self-surrender, the aim of all ethical life, such self-surrender as manifests itself in Milton's sonnet on 'His blindness' and in Wordsworth's 'Ode to Duty.'

"I supplicate for thy control ;
But in the quietness of thought ;
Me this unchartered freedom tires ;
I feel the weight of chance desires,

My hopes no more must change their
name
I long for a repose that ever is the same."

Mrs. A. BESANT ON EDUCATION.

BY

G. RATNAM, B.A.

Presiding the other day on the occasion of the 34th Anniversary of the Madras Progressive Union School, Mrs. Besant gave some valuable suggestions to the managers and teachers of schools. As the founder and organizer of the Central Hindu College, Benares, and as the president of the Theosophical Society which manages many schools, Mrs. Besant has considerable experience in the management of educational institutions and her suggestions on matters educational cannot be otherwise. We welcome her idea that the country should be studded with schools managed by the elders and parents of the pupils on national lines imparting also moral and religious education by means of our ancient sacred literature. Education should aim at the fourfold development of the pupil which will enable him to take his place as a future citizen of a great self-governing country under the ægis of the British nation.

Referring to teachers, she said they should live the greatest life, their vocation being consecrated. The teachers of Ancient India were a glorious band of men. They taught their pupils for nothing. They were looked upon with greatest reverence. Now the teacher has fallen into disrepute. Our duty should be to raise the teacher to his ancient status.

No doubt the teacher's profession or rather the teacher's calling is the noblest of all professions. But at the same time it is the sorriest of all trades. Many of those who have entered the profession are 'milking the bull.' Their pay and prospects are not sufficiently encouraging. They are an ill-paid and

discontented class. First of all there is the invidious distinction between the Indian Educational and Provincial Services. The Indian who can be a Judge of the High Court of Judicature, who can be a Commissioner of a province, and who can be a member of the Viceroy's Executive Council, is shut off from the portals of the Indian Educational Service. There is a wide gulf of difference between the pay and prospects of a professor and an assistant professor in a college who have almost the same qualifications and who turn out more or less the same amount of work. Secondly the pay of the teachers in secondary schools is hardly adequate for the amount of work expected from them. These are the days of specialisation. Every specialist must have an up-to-date library of his own if he wants to do full justice to his work. His pay which is generally within three digits does not allow him to have a library of his own, to lead a comfortable life, and to save something for a rainy day.

Next comes the elementary school teacher. His pay is generally less than that of a police head constable. In these hard times he finds it difficult to keep the wolf from the door. Thanks to the sympathy and liberality of the Lieutenant-Governor, the pay and the prospect of the elementary schoolmaster in the Punjab have been bettered. We hope the example set by the Ruler of the Punjab in this direction is sure to be followed by those of the other provinces especially by our distinguished Governor H. E. the Right Honorable Lord Pentland whose keen interest in education has already won for him a niche in the hearts of the people.

As for the teacher falling into disrepute in modern days, nobody is more responsible for this state of affairs than the teacher himself. His should be the attempt to raise his status to the enviable position which his great ancestor enjoyed. Let him look boldly in the face of the world as a priest of the temple of knowledge

and as one working in a purer and a serener atmosphere than the rest of the world. Let him have the conscious superiority ever working in his mind that he is engaged in a cause more sacred than that of others. Let him have a high sense of his responsibility and prepare carefully his work as the moulder of his pupils' character. Let him take an interest in the public affairs of the locality in which he is employed. And last but not least let him have *esprit de corps* and become a force that should be reckoned upon. Then and then alone he will be judged by the eastern idea of judging men and not by the western by the people 'who have taken too much of the western idea' and then and then alone 'his dues will be rendered unto him.'

Veneration for teachers has not yet died out in the country. The names of Messrs. W. A. Porter, T. Gopal Rao, P. Ranganatha Mudaliar, Dr. Miller, K. Sundaramier, V. S. Srinivasa Sastriar, S. Krishnaswami Aiyer have become household words for great and good teachers and their pupils always cherish them with heartfelt gratitude and reverence.

The modern system of education is really a great hardship to the poor. They have to beg from door to door to get access into schools. This, indeed, forms a tragedy of Modern India. We need not despair. We hope 'a good time is coming for the poor'. The Durbar pronouncement of His Most Gracious Majesty King-Emperor George V is very encouraging. We fervently hope that the day is not far off when education will become free and compulsory and when there will be "a network of schools throughout the country from which shall go forth loyal and manly citizens....." Meanwhile the people themselves should take the initiative and prepare the way for the future. The wealthy classes, like the Madathipathis, Zamindars, landowners, Chetties, Merchants, Trustees of temples will do well to promote the

education of the poor with the funds available for charitable purposes instead of "building and gilding temples" and choultries and feeding and promoting idleness and poverty in the country. It is high time for them therefore to change their views on charity and direct it in far better channels as fighting out ignorance from the country.

Among the wealthy land owning class, no one has realised the importance of educating the poor on the right lines as the Hon'ble K. Chidambaranatha Mudaliar of Shiyali, who is really setting an example for the other land-owners to follow.

The pupils' minds are like clay. The teacher can make out of it good pots to be valued and preserved and bad ones to be thrown away in the streets. We would like to sound a note of dissent here. The teacher cannot be held responsible for the conduct and character of his pupils outside the school and in their after lives. After all a boy spends only a few hours a day in the school. We have to take into account the home influence that is brought into play in the formation of his character. The materials of a school are drawn from the different strata of society. The home influence of some may be of a very undesirable character. So in such cases it never exercises a wholesome influence over their morals and manners. It may, on the other hand, counteract the good influence of the school. The parents themselves may undo the work of the teacher.

True, the education has been hitherto bookish. Of late there is a tendency to make it practical. Of course the practical side has to be developed. Only a few schools recognise the importance of school excursions, manual training, and the teaching of the First Aid to the Injured. No doubt the introduction of the 'Boys scouts' institution will be a corrective to the students who have caught 'the contagion of bookishness'.

It is the primary duty of the educator to promote the health of the school-going population. "Indians have brilliant brains but not brilliant bodies as the health of most of them breaks down in their middle life." Most of the Indians die in their harness and do not live long enough to enjoy pensions. The neglect of physical exercise and the infliction of home lessons are not the only causes which bring about premature weakness. There are other causes such as early marriages which have become the bane of our society and the high pressure at which many of our schools are worked. The Indian boys are very eager to learn and not to play because their parents most of whom are ignorant of the importance of developing the body, along with the mind and heart insist on purely intellectual education and discourage them from taking part in sports and games. The teacher has also to educate the ignorant parents to co-operate with him in forming 'the strong Aryan manhood.'

The importance of the medical and physiological inspection of schools cannot be overrated. They are the only means of preventing such diseases as Myopia and curvature of the spine incidental in school life from becoming chronic. The teeth and nose should be examined well and prizes should be given to children who take care to keep them clean. In this way the inspection will greatly promote the health of the school-going population and facilitate the work of the teacher.

As trustees of the future citizens of our country, our ideal of education should certainly be very high. Then alone we can hasten the progress of the country. "He who aims at the sky shoots higher than he who aims at a tree."

BOARDING ARRANGEMENT IN SCHOOL.

BY R. SRINIVASA AIYANGAR, B.A., L.T.

It is an undisputed truth that India is yet in a state in which legislation can do more than collective thought or action. People are in that transition stage where they wish to do much, but don't, or, what comes to the same thing, won't know the way to do it. The former is true generally of the great mass of the uneducated public, while the latter is so of the so-called educated public. The chief difference between the two sets of people, or rather, shall I say sects? lies in the fact that the former are in that happy state of ignorance where one listens to reason, while the latter are in that of a high potential Leyden-jar charged to its maximum density, which gives a shock to the well or ill-meaning individual who dares to finger it. This I speak from constant experience of both. Of course, there are exceptions among both these people, which merely go to prove the rule.

The government has for some time, had it in mind to improve the education of our country, and with that view, as we know, large and liberal grants, both recurring and non-recurring, are made for various educational purposes. Amongst the rest, it is sanctioning very large grants in respect of hostels attached to schools; so much so that in certain cases, grants to the full amount were sanctioned for hostels. It is true that some sort of supervision is necessary for all boys, both high school pupils as well as college students, in order that they may become good and useful citizens in their after life.

Nay, more, I might even say that one had rather err on the side of severity than on that of leniency with these young men. I have invariably seen that a little severity is productive of good in the long run, though it ought not to be carried to an extreme. The behaviour of these young men generally is in no way disrespectful, but one ought to say, it is

not respectful at the same time—boys do not realise that they are formed into men at school or college, but they think that the school or college is simply a repository of so much knowledge, useful for examination purposes and to be retailed for so much money.

So it is a supreme necessity that some sort of supervision should be exercised on our young men outside the school premises. But is the hostel the best remedy for it? Nay, is it a remedy at all at the present? Would not boys lose that beneficial home influence in these hostels? Would not other evils result from the hostel system, which we had not bargained for? I am afraid they would and they do. It is true that the schoolmaster, whatever might be preached in books on method, or from the platform, can never stand *in loco parentis* towards his pupils. Personally, I am not an unsympathetic master. I might even venture to say that I do as much as practicable outside my school work for my pupils, and they are in a measure grateful to me for it, at least at the time of their being benefited, if not afterwards.

It is also a matter for my personal gratification that many so-called good-for-nothings have been reclaimed by me, *i.e.*, when they came under my personal supervision.

Could not the schoolmasters therefore be asked to take in three or four pupils each, say, at the outset, and to stand midway between the parent and the master towards such boys outside the school? Would not the home influence have its benefit on the pupils so placed under his care? Let the management charge what an ordinary hotel man charges per individual *plus* a small fee for supervision in each case and pay the whole amount to the poor teacher. I know there would be "sentimental objections" on the part of masters to such a proposal coming from the parent; but the objections would, in

my opinion, vanish if the management should be the intermediary between the master and the parent in this transaction and make it their business to pay the master the boarding fee of the boy and get it out of the boy or the parent as a part of his schooling. The supervision charge should be very little at first, say Rs. 2 per head, of which the parent might be asked to pay half, the other half met by the Government in the shape of grants. Besides a sort of wholesale grant might, and in my opinion ought to be made, in favour of these masters considering the number of pupils they had under their care during the year, which, in a manner, might be taken to indicate the measure of their popularity. This might be made into a source of healthy rivalry between masters and masters in this respect, but where there might be fear of unhealthy rivalry, the management should step in and put a stop to such a thing.

Such a system as has been sketched above could, in my opinion, work better than hostels, where pupils are taken in wholesale and managed by one individual. The management should also see their way to see that such teachers are supplied with free quarters, or at least should make an allowance on that score for them.

Would not this scheme be more beneficial to our boys at this present stage, and at a much less cost to Government?

I leave the minor details of working of such a scheme to be worked out in the actual making of the experiment, for they would be different in different places. I propose this scheme because its benefits are three-fold:—first and foremost, the boys do not lose that home influence, which is so effectual in making them happy; secondly they have the personal example of the teacher set before them constantly, and last, but not least, it puts a few rupees into the pocket of the poor paid teacher, in the shape of supervision charges and capitation allowance. These

items could be decided upon by the management in consultation with the Inspector, considering the needs of locality and the Government would be able to make the grants on the recommendation of the Inspector. Would not this system put a stop to the impoverishing of the parent both from opening an establishment for the sake of his boy at the town where the school is situated and from absenteeism? Absenteeism is an evil which every other country than India has realised the dangers of and is contending against. Besides, would it not spare the parent a world of trouble and anxiety on behalf of his son, who, he could now be sure, is in good hands?

The hostel is good in its way I don't at all mean to decry the thing; and I am sure it will be a source of immense good in its own time for India. But now is not the time for it in India? Firstly on account of the wastage in our schools, and, secondly, on considerations of discipline and character formation. In both these opinions I am in very good company, as will be testified by the latest Quinquennial Report on Education of the India Government. When the wastage shall be lessened by other openings for the waste materials and the character formation difficulty shall have been obviated by personal examples and by long tradition, then, and not till then, shall be the time for the hostel in India, or at least in Madras. This system should appeal all the better to my brethren, for it is an adaptation of our ancient *Gurukul-vasa* to modern requirements.

Formality and informality are the two poles, between which we have to strike a golden mean in our proposal. I say a golden mean advisedly, for the *golden mean* is a thing which depends upon so many things, and upon the state of the individuals concerned. Every body knows there is a sort of wear and tear in the very running of official machinery, which causes some waste of power and

energy on the one hand and of money on the other. The best lubricant for overcoming such a thing is a spice of informality, the different degrees of which depends upon different things. I say very often to my friends "I am not against association but against Associations," with this view. The only thing we have to guard against is lest, too much of informality should creep in, thus spoiling that healthful and regular routine of things, which every body, high and low, must get into a habit of for succeeding in life. For life is nothing but routine almost. Even "Genius," says Carlyle, "is nothing but an infinite capacity for taking pains."

The first effort in this direction should be made by Government, by its asking schools which have no hostels attached to them to take steps for the boarding of the sons of non-residents in some such manner as this. Coming as it should from Government, and having its *imprimatur*, as it were, the scheme would be adopted by managers more readily than otherwise; just as the School Final Scheme, which, though objected to in various quarters both then and now, is a blessing, as the Rev. H. Schaffter says, has been adopted by all the schools of Madras.

PRUSSIAN DUMMHEIT.

There is in the guttural, explosive German language, a word which has become almost international; the word Dummkopf. In the Kaiser's realm it is a word of most frequent use, rising to the tongue naturally a score of times a day. Among other nations the expression is reserved for one of that degree of stupidity, of blockheaded, unseeing, unreasoning lack of intelligence that stupefies. The dictionary will tell you Dummkopf merely means blockhead; it means much more than that.

Dummkopf is essentially a Prussian word, welded for Prussian use. Dumm which means stupid, and Dummheit—Stupidity, super-stupidity—are its sister words. Could anything more exactly express the true meaning of the Dummheit of Dummkopfs than the renewed overtures of Germany to Belgium of which we read yesterday? Normal stupidity would see the futility of suggesting a sudden friendship to a nation whose very existence it had challenged, whose men it had slaughtered, whose women it had brutally ill treated, and whose countryside and whose most precious relics it laid waste. But Prussian Dummheit cannot see anything extraordinary in it. To Prussian intelligence it seems the most ordinary thing in the world, having knocked a defenceless man down, trampled on his face, maimed him, tortured him, ill treated him and robbed him of half his possessions, to say, when it sees itself threatened by a gathering of the victim's powerful friends. "Come, give me your watch and the rest of your money, and we will say no more about it."

But Dummheit is the most distinctive feature of Prussian policy in all things. It rules triumphant in Prussian diplomacy, it pays huge sums to useless spies, and leads a Dumm Kaiser to proclaim war on all the world without the slightest shadow of justification, and then sends equally Dumm Ambassadors to the neutral countries to give out more Dumm explanations of how shamefully Prussia has been betrayed.

Normal stupidity can be touched by a sense of humour, not so Dummheit. When we realise this we realise something of the Prussian spirit of "blood and iron." Prussia sees nothing ludicrous in offering to stop free passage of German troops through her country. The fact has not yet penetrated the German skull that Belgium values her

independence above all things; that, having endured the most terrible sufferings in the defence of that independence she is not now, when the end of her pain is drawing in sight, prepared to surrender that for which she has paid so much.

The modern Prussian would explain his ruling passion as that of discipline. The world is learning to-day that it is not discipline, merely stupidity, total inability to make use of common sense and comprehend simple deductions. Dummheit, in fact, the quality for which only Prussia has a word and of which one of her own great writers, Schiller said: "Mit der dummheit kämpfen götter selbst nergebens" or, as we translate it: "With stupidity the gods themselves fight in vain."—"The Daily Mirror."

THE PATH OF SOCIAL PROGRESS.

(MR. S. RANGAIYER.)

India is a country of antique civilization and her children of to-day have in their veins the blood of their progenitors who were the intellectual monarchs of the Old World. Ancient India has witnessed things that are unknown to the modern world, things that are beyond the conceptions of the modern scientists. The aeroplane of which the westerners bragged so much just before this Great War and which they now hate heartily as a weapon of unutterable mischief was familiar to pristine India. The *Vimana* to which we have many references in our books is a particular kind of an aeroplane. Our ancestors were as much suzerains of the air as the Englishmen are sovereigns of the sea. In every department of human activity, the "Aryan of ages gone by" had attained the *neplus ultra* of perfection. We are justly and legitimately proud of the greatness of the Hindu race.

Unfortunately for the Motherland this national pride, in the case of some people,

became a blind, unguided and unanalysed sort of patriotic attachment. They wax fat at the idea that India was the most illustrious country in the misty past and they live in the living present dreaming of her dead greatness. They forget that the world outside is rapidly changing and it is necessary to adapt themselves to the changing environments. They are a dense people, highly conservative and blind and deaf to the necessity of moving with the times. It is this spirit of unreasonable conservatism that is solely responsible for the several social diseases with which the Hindu society is afflicted. The only cure for the social diseases is to surcharge the social atmosphere with the spirit of democracy.

But democracy finds an insuperable difficulty in its path. The educated reactionaries in season and out of season, delight in severely animadverting the social reformers. They accuse the latter as being enamoured of Europeanism and their efforts as attempting to engraft on the Hindu society customs occidental. They think that they alone have a great regard for our departed worthies and misconstrue the reformers as treating them with "contemptuous tolerance." We do not deny that there is a certain section of social reformers who run with the hare and hunt with the hound. But the social reformers as a majority are well intentioned men who want to introduce into our country an improved state of affairs. Even among them there are two schools—the extreme and the moderate. The extreme section of social reformers doubt the wisdom of founding society on a religious basis. They look at England and America and derive their morals there from! They point out perhaps to the glory of the western society which has no religious fibre in it! They connive at the unnumbered loopholes in it wherein we would have freely hung our refutation but for want of space and fear of digression!

The moderate school of social reformers come more or less, under the category of revivalists. These men for the most part are practical men who want to accomplish something good before they die. They have carefully studied the conditions of Indian society and they know how to improve it. They have found out what deep root religion has taken in the Hindu minds. The Hindu mind attaches religious significance to everything mundane or super-mundane. It refuses to accept anything opposed to scriptural dictates. And it is with the religiosity of the Hindu mind that the reformer has to deal. If he fails to support his propaganda with Scripture and verse, he will find that he has no follower. So, it is essential, in a country like India that religious and social reform should advance *pari passu* that the social reformer must be a man who follows the Hindu Scripture in its wake and who has enlisted the good will of the orthodox as well as the quasi-orthodox. Men whose leanings are towards religion other than our own, men who have no respect for orthodoxy and Hinduism cannot count at anything better than "preaching their church empty."

We may support our statement with examples from Indian history. India is a country in which there abound social reformers in all ages of various types. Long, long ago when the people were too too philosophical, a nation of dreamers pursuing visions and phantoms, there came an *avatar* to save mankind from dreamy meditation. He was a social reformer the purest and the noblest of social reformers that ever touched this wide planet. His name is Gautama Buddha. Though Buddha snapped at a particular Hindu cult, he was not a total rebel against Hinduism. Those who have made a comparative study of Hinduism and Buddhism can find that the latter does not teach anything that is not included in the former. Another example that suggests itself is Sri Sankara

Charya who came to save the people from degenerating ritualism by propagating Advaitism. Again who were Nanak, Dadu, Lord Gouranga, Madhavacharya, Ramanuja a brilliant galaxy of social reformers of the first magnitude. These people had followers because they did not talk of reconstruction after total destruction but only reformation by slight adjustment. They worked under the banner of harmony and assimilation. They had great respect for the Scripture. And they differed from the iconoclastic social reformers of to-day who advocate the rearing of a new social fabric which has nothing to do with Hinduism in so far as they pronounced blessings and not curses, in so far as they were the builders of a constructive, not a vituperative nor an abusive literature. They said "you are good—be better." They did not say "This is not the way. That is the way."

Having made ourselves sufficiently clear to our reader, we need not expatiate any further on the aspect of basing social reform on religion. Personally one may be advanced very much in the matter of social reform; one may not care much for religion. But a social worker who wants to reap good fruit of good labour done cannot afford to neglect calling religion to his aid in a country like India where religion has a strong hold on the people. We would be very sorry if we are misunderstood as deploring this fact. Far be it from us to condemn those social reformers who have no personal faith in linking social work to religious support. But we do condemn, in the name of patriotism and in the name of constructive social progression, these go-ahead social reformers who better answer the name of fire brand revolutionists who want to eschew religion altogether. India is the mother of all religions and nothing can progress—not even industries nor politics, much more society—if it keeps religion at arm's length. "Be religious but not sacrilegious"

be orthodox but not superstitious," this we say to our social reform friends. "If you throw a stone at Shastras and Srutis, you only alienate the large mass from you. It is but right that you trace your work to religion whenever possible. But pray take a broad view of Hinduism. Post-puberly marriage, widow-marriage, foreign travel, all and each find support in it. Also do not tear away even from the ultraorthodox; be a reformer and be with them and work out their salvation. Only remain uncontaminated. In the language of Dr. Bose, what we pant for is "the true Hinduism that makes men do not dream." Remember, true Hinduism is sufficiently potential to guide and fulfil the present and coming ages. There are two things averred the prophet "which I abhor, the learned in his infidelities and the fool in his devotions." As Emerson has it, "our times are impatient of both and specially of the last. Let us have nothing now which is not in our evidence. There is surely enough for the heart and imagination in the religion itself. Let us not be pestered with assertions and half-truths, with emotions and snuffe."

TREATMENT OF THE FRENCH BARONESS DEBAYE.

The Daily Mirror has got a graphic account of how Kaiser's dutiful heir secured booty from French Baroness's chateau. Under the heading of Royal Thief it has:—"The German Crown Prince is a true Hohenzollern. During his invasion of France—which he was the first to abandon—he had his headquarters at the chateau of the Baroness Debaye, near Champanbert, and needless to add, pillaged it with all the thoroughness that might be expected of a Potsdam training."

The Baroness declares that the Crown Prince siezed jewels medals, vases and other valuable objects, together with some presents given by the Tsar to Baron Debaye.

With all the graceful charm that is the characteristic of the Kaiser's commanders in dealing with defenceless non-combatants, the Crown Prince, when he discovered some furniture that he coveted, ordered it to be packed. Valuable pictures and tapestry shared the same fate and then Prince Charming, having destroyed a picture of the Tsar and Tsarina in the chapel of the chateau, deigned to depart."

And under the heading "Crown Prince and Looter" it has, "The *Matin* publishes a letter addressed to that newspaper by the Baroness Debaye, in which it is stated that the Crown Prince passed two days in her chateau near Champanbert. She states that the Crown Prince himself pillaged the museum, which contained a valuable archaeological collection made by the Baron Debaye during his travels and explorations in the Caucasus, for twenty-eight hours."

The writer says that the Crown Prince took arms, jewels, medals, ikons and vases, together with the presents given by the Tsar. He ordered furniture, valuable pictures, and tapestry to be packed up and himself destroyed in the chapel the picture of the Tsar and the Tsarina."

THE BATTLE OF THE DIPLOMATS.

DR. E. J. DILLON.

GERMAN DIPLOMACY HACKING ITS WAY.

A surprising lack of the moral and historic sense characterises the diplomatic campaign which Germany has been carrying on since the war began, and which, as we know from recent official disclosures, was inaugurated several years earlier. The method employed not only exhibits disregard of the duty of considering in public affairs the wider interests of mankind, but also argues ignorance of human psychology, to a degree which one could hardly have expected from the people which produced philosophers

second only to those of ancient Greece. Close attention to the pettiest details is marred by want of co-ordination in the organisers, and by absence of cohesion in the results. As revealed by white, yellow, and other variously coloured books, the root idea of Teutonic diplomacy was, and still is, to attain the temporary aim in the immediate cost of truth and the eventual risk of discrediting the Government. The present phase of the diplomatic contest abounds in glaring instances of this unwisdom, and unmasks itself as a crusade of recrimination on the one side against a sequence of plain unquestionable statements on the other. And in the conduct of this crusade German apologists, official and private, have drifted into a Serbonian bog of misstatements from which extrication is a sheer impossibility. Stifled by an atmosphere filled with grim spectres of dead dreams and smarting from the sting inflicted, not by remorse, but by the consequences of grave blunders and monstrous crimes, Germany is now eager to shake off responsibility for the catastrophe for which she alone is answerable. This mood is the outcome, and one of the few outward signs foreshadowing defeat. Success would have engendered a very different feeling.

There is a suggestive saying in the fatherland that a nation can always get forgiveness for a breach of faith from a foe worsted on the battle field. And on this forgiveness her leaders had counted. But as her foes are not in this unenviable plight, and are not likely to be reduced to it, the only course now open to her is to repudiate the policy which has made the name of Germany a byword among civilised nations and blighted her brightest hopes. And she is accordingly hacking her way through unalterable fact towards this elusive goal. It is no calumny, therefore, to say that in all the special pleas put forward by her apologists since the campaign began Germany has shown that to her

leaders—political, intellectual and, one regretfully adds, religious—"truth is stranger than fiction."

UNSUSPICIOUS BRITAIN.

To accuse Great Britain of having desired the war and precipitated it, is not merely false, but preposterous. History affords no more amazing instance of the difficulty of arousing the British nation to a sense of wakeful suspicion of an under-hand foe than the obstinate refusal of our Governments and people during long sequence of years to believe the Germans capable of that systematic treachery which the diplomatic revelations of the past few months have unfolded to the world. Yet the evidence at the time was conclusive, evidence, too, which pointed not only to the settled resolve of the nation, but also to the gambling spirit of its War-Lord, who twenty-six years ago deliberately set himself to rough-hew his people's destinies.

It was Wilhelm II who laboriously built up a formidable fleet which could only be destined for use against Great Britain. But in the country the bulk of the people merely asked, Why should Germany not build what ships she likes? When he publicly announced that Germany's future war was on the water, the pronouncement was read by our people with an incredulous smile. Samoa, Zanzibar, and the hubbub that preceded and accompanied their change of owners constituted further warnings and fresh evidence of the aggressive aims and the gambling temperament of the impulsive War-Lord. The seizure of Kiau Chao and the expenditure of vast sums for the organisation of that colony were at bottom a heavy bit of Germany's part, but constituted a menace to Britain, Japan, and Russia. Yet they evoked no counterblast, awakened no misgivings. The capers cut by the Kaiser in Jerusalem and Morocco, and by his Chancellor in the Agadir

episode, connoted amazing political flightiness in these men and international danger in their line of action. But none of these symptoms would the British nation read aright.

The British estimate of the German character and indeed of human nature, was too high to admit of mistrust so profound. Neither the moral fibre of the Teutons nor the practical sense of their leaders could be rated low enough to justify any such apprehensions. But the prophets of evil proved to be right. At the moment when Germany was at her zenith of material well-being, when her industry and trade were thriving, her finances brilliant and solid, and her political progress was rapid, she suddenly staked everything on a single throw of the dice, like the most reckless gambler in Monte Carlo. And now that the die is cast and stake seems lost, her one care is to shift the blame on the winners. She herself is blameless for she is Germany and what Germany does is right.—*The Contemporary Review*.

(To be continued.)

THE UNITED STATES AND THE WAR.

Sydney Brooks in the *Nineteenth Century* writes:—So far as the United States is concerned the chief effect of the war is to be looked for in the tremendous shock it has administered not so much to commerce and finance as to American thought. For the first time in their history Americans have ceased to look upon affairs in Europe with a merely spectacular and personal interest. They have been compelled to recognise in them a very direct bearing on their own fortunes. They have learned how illusory, after all, was that happy or harmful isolation which appeared to have relieved them for all time for the effects, at once complicating and fortifying of a constant external pressure.

For what, before the war, and in the eyes of the man in the 'cars' was the portion of the United States? Alone among the great powers she was not menaced. Her size and strength and the accident of her geographical situation and surroundings had combined to shield her in an almost untroubled tranquillity. Nothing could be said to endanger her national security. If strife is indeed a law of international life, then in America's case it seemed to be virtually suspended. Of all that follows when two powers of nearly equal strength and of possibly conflicting interests livewithin striking distance of one another, she has known next to nothing. A diplomatic dispute with another Power, conducted by either side on the implication of force, has been of all experiences the one most foreign to the normal routine of American existence. The United States of yesterday had no visible enemies to guard against, no definite or even probable crisis of any real magnitude to prepare for, no opposing standard by which to measure her naval and military equipment. It is true that being a high spirited, volatile, emotional and on the whole rather bellicose people, the Americans under the spur of their temperament and in obedience to their combative instinct have done what they could to fill the vacuum by manufacturing the regulation number of 'scares' by labelling this Power or that, 'the enemy' and by endeavouring to make international mountains out of molehills. But these diversions are in themselves sufficient proof of their unique national immunity from the serious realities of *Weltpolitik*. It is hardly, indeed, too much to say that the average, busy, complacent American, living in an atmosphere of extraordinary simplicity and self-absorption, had no vital interest in any external affairs that lay beyond the range of Monroe Doctrine. Being spared the fierce juxtapositions and imminent contentions that are the lot to the ordinary European, and convinced of the

unassailable might of the United States, he was apt to regard the wars and diplomatic disputes of the old world with an almost frivolous detachment as a sort of drama provided for his distraction. The idea that the United States had one set of interests and the rest of the world another was still up to last August the common American idea. Americans agreed in general with St. Paul that it is only the fool whose eyes are on the end of the earth. International politics has little genuine meaning for them; they were a hermit nation, eminently self-centred incurious, and unsuspecting, surveying the outer world with a comical pity as an institution whose main office of utility was to serve as a foil to the singular blessedness of American conditions.

It is true that the events of the past decade and a half have transformed the American Republic into an Empire, established her as an Asiatic Power, and brought her at more than one point into somewhat hazardous contact with the nations of the Orient and Occident alike. But there has been very little mental expansion to correspond; the old instinctive attitude of provincialism and disdain, while somewhat weakened, has been very far from destroyed. Up to the very outbreak of the war the average American

citizen was without any adequate understanding of the first elements of *Weltpolitik*. He felt no need to study them; such education as he absorbed from the Press was meagre and intermittent in amount and extremely unsatisfactory in quality: and it scarcely occurred to him that there could be any vital connexion between American welfare and politics and the issue of some European dispute, thousands of miles from the American Continent.

The War, then, came upon the United States with the flashing force of a revelation. In an instant the scales fell from American eyes, the old belief in the sufficiency, and even in the possibility, of isolation was shattered,

and a series of shocks, brought it unescapably home that the United States was, after all, but part of a whole, and linked to the rest of the world by indissoluble chains of action and reaction. It will, of course, take time before this consciousness becomes powerful enough to affect the play of domestic politics. The two elections, at which the whole of a New House of Representatives and one third of the Senate was chosen, showed very few signs of being influenced by the War. To all appearances the Americans proceeded to discuss their local affairs as though the outside world were not existent, and to settle them without the smallest reference to what was happening in Europe. With half the universe in flames they elected a national legislature on purely American issues—the tariff, the cost of living, the democratic attitude towards ‘big business’ and what not. They even felt justified in administering to the president a rebuff by reducing his majority in the popular chamber from slightly under 150 to just over twenty. The War, so far as one could judge from this side of the Atlantic, hardly occurred to them as a reason for strengthening his hands. This diagnosis, I admit, is not concurred in by all commentators, on the spot. One of the shrewdest of them, the Editor of the North American Review, observed in the December issue of his periodical,

“It is a common saying that ‘the War saved Wilson’ and to this extent the saying is true namely that if, in the last month of the campaign, thousands of patriots’ citizens who otherwise would not have voted at all had not responded to the appeal to uphold the President before the world, congress would have been lost to the Democrats. That, it will be noticed, is not saying much. The War on this showing rallied to President Wilson a portion of that intelligent but exiguous minority of Americans who are interested in foreign affairs but find

their domestic politics, from one reason or another, so unattractive that they rarely even take the trouble to vote. But even so adds the Editor, I quoted, ‘it is by no means certain that the general effect of an uncontrollable intrusion, which not only made war taxes necessary but also intensified the common depression, did not more than offset any political gain from higher motives.’

In other words, the effect of the war on the voting was practically *nil*. Nothing could have demonstrated more clearly, first, the confidence of the American people in their ability to remain neutral, and, secondly, the gulf that separates the realisation of a broad fact from specific action based upon it and from an understanding the consequences it entails.”

After pointing out statistically the direct and immediate effect of the European conflagration on American business and the consequent responsibilities thrown on the American Government, he proceeds to add that the Americans saw an opportunity for building up the American mercantile marine which endeavour became superfluous and inoperative when the security of the Atlantic trade route was announced by the British Admiralty. The chief results of the war on the commercial aspirations, in his opinion, will be to increase the American trade especially in south America, as the war will leave almost every European country impoverished. In South America alone 2/3 of the trade was with Europe. The political consciousness has leaped with equal boldness towards a new horizon; the Americans are revolted at the sheer brutality of the belligerents. Americans think that a blood-soaked and exhausted Europe should ultimately turn to President Wilson for intervention. This is the object or the mirage that inspires the best American minds to-day. Wilson’s careful expression of sympathy to Belgian wrongs and sufferings without the least shadow

of judging, and his prudent withholding of any opinion in the allegation of Kaiser against the use of dumdum bullets by the allies strictly shows his policy of neutrality. And the writer quotes a portion of the speech of the President to the American people. “He affirmed, the earnest wish and purpose of every thoughtful American that this great country of ours, which is, of course, the first in our thoughts and in our hearts, should show herself in this time of peculiar trial a nation fit beyond others to exhibit the fine poise of undisturbed judgment, the dignity of self-control, the efficiency of a dispassionate nation; a nation that neither sits in judgment upon others nor is disturbed in her own counsels, and which keeps herself fit and free to do what is honest and disinterested and truly serviceable for the peace of the world.”

About the neutrality of the United States he further adds that the Americans were stirred only for a moment, at the news of Japan’s action near her possession in the Pacific but were calmed when it was assured that Japan’s operations were governed by the provisions of Anglo-Japanese compact. In spite of the advice and admonitions from the White House, the majority of the Americans found themselves constrained to sympathise with the allies—with them it has been a question of morality, of right and wrong, of what is best not only for America but for the welfare of mankind and the progress and security of civilisation.”

Speaking of the Kaiser’s attempts to enlist the sympathy of the United States, he says, “It has been an official bombardment of cajolery, protestations, denials and lies,—the climax to a long and futile campaign of unfortunate blandishments, princely visits, imperial gifts, falsified history and obtrusive compliments which Americans have long ago rated at their proper value..... The Kaiser’s coquetries move them no more than the blaze of American slang in which Prince Henry

traversed the country—or move them only to ridicule and mistrust.” This antipathy to the German is really due to the conflicts of ideas and aspirations of the two countries. The American dislikes autocracy; still more bureaucracy and militarism. In spite of the obligations, debts of gratitude, there is a wide gulf between the American and the German that cannot be bridged over at any time. Further the Americans could not dispel the idea altogether from their minds that Germany had designs upon South America, and that her ambition might one day bring her thwart the Monroe Doctrine. “The war placed Germany in her true lights. The Americans have appraised the German ideal and found it the negation of everything that Americans most passionately cherish.”

He concludes the article, “In American eyes the Germany that has been revealed by the war is the incarnation of despotism and aggressiveness and the foe of popular freedom, of self-government, and of the appeal to reason. They find themselves without a single shred of sympathy for such a monstrosity, and every fresh depredation it commits adds to the profundity of their repulsion. Moreover, they are beginning to ask themselves how American interests would be affected if Germany were to succeed in dominating Europe and achieving the command of the seas. They know that they trust us. Our Naval power gives them not a moment’s anxiety on behalf of a single one, of their possessions or policies. They feel no confidence that Germany’s maritime supremacy would be equally innocuous. They understand and appreciate our fiscal policy: they are wondering whether, if Germany were to rise to our place, she would be equally liberal. Some of them are beginning to see that, next to the security and well-being of their own country, there is no higher American interest than the preservation of the British Empire on its present footing, and that

a Germany bestriding Europe like a jack-booted colossus would eventually menace the policies and fortunes of the United States in the Pacific and South America. That is why Americans are at least beginning to examine their own Naval and Military organization and resources with unclouded eyes. That also is why they wish the allies well. And, finally, that is why American neutrality may be said to be only beyond discussion so long as Germany does not win.”

Now that the “Big Bluff” of the Kaiser has come out in the shape of warzone decree, it is not unlikely that America will find itself forced to take an active part in the European war against Germany. The War Lord, whose attitude towards America can be anything but friendly, will be put to the painful necessity of either withdrawing his warzone decrees as regards the neutrals or of fighting against almost all the civilised powers in both the hemispheres.

NOTES.

In the course of his first lecture on “The Kural”, delivered before the Teachers’ Association, Teachers’ College, Saidapet, Mr. C. P. Venkatarama Aiyer, M.A., University Reader in Dravidian Philology, explained how ‘The Kural’ occupied a prominent place in Tamil Literature. He said the private life of the poet was an example of a man devoted to plain living and high thinking. He attached more importance to domestic than to the ascetic life and exhorted his readers to a life of strenuous action stating that dogged perseverance and action could overcome even fate. ‘The Kural’, we all know, is the richest legacy of the ancient Tamil Literature. It has been translated into almost all the modern languages of the West. It is the greatest ethical code that the world has ever produced. The domestic life of the poet was typical one. The poet attached more importance to

domestic than to the ascetic life because the latter should come only after the former in which the man was purified by the temptations and tribulations of the world and in which he prepared himself for the latter. Thiruvalluvar like Ulysses of old did not take shelter under the wings of ignoble fatalism and therefore he did not inculcate any such idea and exhorted his readers to a life of strenuous action stating that dogged perseverance and action could overcome even Fate. There is no use of our looking backward and rest content with what we have done. But we must always go-ahead and though, “We are not now that strength which in old days moved earth and heaven, yet that which we are, we are; One equal temper of heroic hearts, made weak by time and fate, but strong in will To strive, to seek, to find, and not to yield.”

“Better fifty years of Europe, than a cycle of Cathay,” will no longer hold water with respect to Modern China which is undergoing a thorough revolution in all aspects. And the Chinese view of education has undergone a vast change. A generation ago, when Japan suddenly westernised, China sat with folded hands and looked on with scorn. Now she sees for the first time in her experience an Eastern nation palpably the equal of the West. She has awakened from her slumber of ages. She has resolved more or less clumsily and gropingly to imitate Japan. Japan imitated her thousands of years ago. She imitates Japan to-day. She has sent her commission to Europe and America to study political, social and educational questions. She has promised a parliament in the course of the next ten years. Now she is doing what Japan did a generation ago. She has established Western Colleges, throughout the Empire side by side with those which teach the old classical subjects. She has now understood that mere cultivation

of style is an inefficient outfit for her mandarins. Hence the old sickening examinations have been abolished, and the old subjects, the Four Books and the Five classics have been replaced by Mathematics, Science and Philosophy of the West. We are afraid that so sudden and so tremendous a change is fraught with considerable risk. The competent teachers and the competent examiners on the new lines are non-existent. The old standards of form and taste will be seriously shaken. We shall now see whether the time-honored reverence for learning will stand the sudden shifting of the centre of gravity of the material of that learning. Something more is needed than the mere utilitarian standard of the West. The Statesmen of China, will need all their wisdom besides the wisdom of the experienced Westerners to keep a due balance.

The defence of their country is regarded by the Japs, as a sacred duty because their country is, ‘the land of the Gods.’

The religion of the Japanese is Shintoism or the worship of the ancestors. The country is tenanted not only by the living but by the spirits of those who inhabited it in the years gone by. Patriotism of this kind naturally carries with it loyalty to the Emperor; for His Majesty’s ancestors are among the gods of the country. As all the soldiers are animated by this strong religious conviction, the nation has in them a tremendous weapon of offence and defence. The conduct of the soldiers and the sailors in the field of operations will always be regulated by their sense of what they owe to the Imperial dynasty, to their own ancestors and to themselves. Viewed in this light it cannot be said that the system of imperial defence prevalent in Japan is based so much upon universal liability to service as on universal desire to be of Service.

In ancient times the defence of the country was entrusted to the retainers of the feudal

barons as in mediaeval England. These formed the magnificent fighting material to which the makers of modern Japan engrafted other fighting clans as time and circumstances demanded. Thus the abolition of feudalism and the formation of a nation capable of putting forth energy to a degree beyond the expectation of other nations were brought about. Japan owes her greatness to Sıkuma Shogun. It was he who proposed measures for the national defence although he did not live long enough, to see them bear fruit. Improving fire arms obtained from the Portugese, fortifying places of Strategical importance, to build men of war on the occidental model, to promote trade with foreign lands, to strengthen the navy, and to establish schools—these measures originated from him.

No doubt his farsightedness was of a very high order and his maxim. "The bystander sees with eight eyes" still carries weight in Japan.

If we apply this maxim to the attitude of the Japs during the years when China was undergoing the bitter experience of having her ports forcibly opened to Western trade, we shall understand with what misgivings the march of events was then viewed by Japan. Because Japan then had no means of defence worthy of the same. One course only was open to her, and that was to gain time for preparation. Fortunately the resources of diplomacy proved equal to the task of procuring a respite from attack; while she allied herself with England and drew herself level with the more progressive nations and to-day her position is such that she can face the future without a tremor.

"The school master is abroad" in the Punjab. It can no longer be blamed as educationally the most backward among the provinces. The report of the Director of Public Instruction, "bears eloquent testimony to the

growing desire for education in all its stages and among all classes, to the great expansion of institutions to meet this demand, to the increasing popularity of the teaching profession, as a result of the improved prospects it offers and of the better realisation of its intrinsic dignity and importance" to use the words of the Lieutenant-Governor. We are glad to note that the teachers are a well paid class and the teaching profession is popular. The tendency is to improve the pay of the teacher and to demand better qualification from him for the work that he has to do.

As regards Primary Education, special efforts are being made to impart it in a manner suited to the needs of the village community and agriculturists and steps are being taken to make it free and compulsory.

The progress of secondary education does seem to be spontaneous. In spite of increased salaries, it has been found impossible to secure properly qualified teachers. The scarcity of fully competent teachers is responsible for the lack of discipline and other unsatisfactory tendencies exhibiting themselves among the pupils. Though the Central Training College is congested the conditions are unhealthy both physically and morally as undesirable elements are here also manifesting themselves. To deal with this, the Government have decided to establish another Training College for junior teachers at Julundur.

In a horse-breeding and agricultural province like the Punjab, while the Veterinary college is popular, we expect the Agricultural College to be so. In fact it is not popular. This may be due to the lack of practical instruction suited to the needs of the people. In any case, the Government should not pander to the tendencies of the people to regard education as an avenue by which they can enter the Government service by increasing the scholarships and the prospects of the subordinate agricultural service to attract students. This policy no doubt is a necessary evil in the beginning. But in the interest of the development of scientific agriculture, it should be given up in the long run and it is the duty of the Government to check the mania for Government service on the part of the people.

THE MADRAS FORTNIGHTLY.

A high class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

EDITED BY MR. G. RATNAM, B.A.

Published about the 1st and 15th of every Month.

Vol. I.]

MARCH 1915.

[No. 5.]

THE LATE HON'BLE MR. GOKHALE.

BY

MR. K. V. RAMANUJACHARIAR, B.A.

On the 19th night of February, passed away India's noblest, purest and most inspiring soul. In him India has lost, irreparably lost the greatest figure in the political world, the stoutest champion of her cause and the best son who claved to her with unstinting filial devotion. A life has been "sacrificed at the altar of the motherland"—a life at once simple, patriotic and exemplary, a life of incessant toil and self-sacrifice, a life of characteristic zeal, earnestness and tenacity, a life of unstained reputation and high-souled statesmanship. So great and so serene was he, that his example caught like a flame from zone to zone of the world till his work had won him a noble name. "A political Rishi has passed away and a nation is in mourning." Many a light shall darken and many shall weep for him to whom glory was nothing but redressing human wrong. Shall India mourn for the death of her noblest son who revered his conscience as a king? Shall she mourn for him who has striven for her welfare through good report and evil report? Shall she mourn for him who, impelled by this one supreme purpose of bringing happiness to his brethren,

spared neither pain nor labour in this glorious cause? Shall she mourn for him who declined to make his high place the silent perch of winged ambition or a vantage ground of pleasure? Shall she mourn for him more than whose life, heart and mind she cannot hope for the best of inheritances?

Yet Death, cruel death has wrested him from us; yet his spirit remains; and the millions of our countrymen cherish him and his name in their hearts, to be handed down to posterity, wherein he has left living monuments which kings should yearn and die for.

The eloquent tribute paid to him and to his work by our sympathetic Viceroy His Excellency Lord Hardinge in the most touching language adequately expresses the popular feeling:—

"It was with deep regret that on the morning of the 20th instant, I received the sad news of the premature death during the previous night of the Hon'ble Mr. Gokhale, a Member of this Council. I had heard that he had been compelled by indisposition to delay his arrival in Delhi, his intention having been to come in time for the Meeting of the Council to-day, and it was a great shock to me, as it must have been to us all, to learn that he had quietly passed away.

The Hon'ble Mr. Gopal Krishna Gokhale was born at Kolhapur in the year 1866. I need not go into the details of his earlier life beyond mentioning that Mr. Gokhale took his degree of B.A. in 1884, in the University of Bombay, of which University he subsequently became a Fellow. Almost immediately afterwards he began to devote himself to the cause of education. For 20 years he served as a lecturer at the Fergusson College, Poona, specialising particularly in History and Economics, subjects into which he threw himself with so much fervour and zeal that he became an acknowledged authority, and at the same time giving much of his time to establishing the College on a sound financial basis. During this period of his life he began to take a prominent part in public life, and was for four years Secretary to the Provincial Congress of Bombay. In 1897 he was one of the Joint Secretaries of the Indian National Congress, and continued for many years to labour in that capacity. In 1897 he went to England as one of the witnesses before the Royal Commission of Indian Expenditure, and gave evidence, which was of very great importance and value. In 1900 he was elected a member of the Bombay Legislative Council, and in 1902 he was elected representative of the Bombay Council on the Imperial Legislative Council. This office he continued to hold until the date of his death. In 1904 he was made a Companion of the Most Eminent Order of the Indian Empire. In 1905 he was President of the Indian National Congress, and in the same year founded the Ranade Economic Institute and the Society of the Servants of India. Later on, he paid several visits to England, and toiled ceaselessly for the various causes he had so much at heart, and I have always understood that he took a quiet, but active, part in the conversations that led up to the reform of this and the other Indian Councils. Finally, in 1912,

he was appointed a member of the Royal Commission on Public Services in India.

Such are some of the very distinguished services of the Hon'ble Mr. Gokhale, but not all, for in this Council he was well-known as a speaker of conspicuous ability and wonderful eloquence, while his earnest enthusiasm and sound judgment secured for him a commanding position among the public men of this country. He was a loyal supporter of British Rule in India, but nevertheless was also on many occasions a fearless critic of the administrative methods and policy of the Government, and never hesitated to draw attention to any measure or action which, in his opinion, was improper or open to censure. In regard to financial and educational questions in particular his attacks were frequently most forcible and incisive, so much indeed so that the abilities of his opponents were frequently taxed to the utmost to meet his arguments. Though, however, severe critic of those who opposed him, he was always dignified and courteous in debate, and, even when unsuccessful in securing his object, impressed all who heard him not only with his skill, but with his intense earnestness and desire to do what was in his opinion right. He took a prominent part in all debates of importance during his period of office in the Council, especially in those relating to financial, educational and administrative questions.

During my period of office the most important measure in which Mr. Gokhale was interested was the Bill to make better provision for the extension of Primary Education. Though he failed in inducing the Council to accept the Bill, all those who heard him will remember the extraordinary force and ability with which he pressed his views.

It is also right that on this occasion I should refer to the important part taken by Mr. Gokhale in emigration questions, and in particular that relating to Indian immigration

into South Africa. In this question as in all other political questions, Mr. Gokhale strove ceaselessly for the amelioration of the condition of Indians, and for the promotion of their welfare, and in my opinion it was largely due to him and his tactful and statesmanlike attitude during his visit to South Africa that this thorny question eventually received a satisfactory solution.

In my personal relations with Mr. Gokhale I have always regarded him, not merely as an important Member of my Council, but also as a friend. On more than one occasion he has given me advice which I found to be both sound and useful, and I may mention that in the South African immigration question he rendered me most loyal and helpful assistance.

It was only six months ago that I recommended to H. M. the King-Emperor the appointment of Mr. Gokhale as a Knight Commander of the Indian Empire as a mark of recognition of his valuable services, but Mr. Gokhale, with that simplicity of nature which characterised him, gratefully acknowledged that intention, but asked to remain as he was. He has now left us, and we shall feel the void he has created, for one may truly say that it will be almost impossible to fill his place in Indian public life.

I understand that the Hon'ble Sir Gangadhar Chitnavis desires to say a few words on behalf of non-official Members of my Council, and after that I propose to adjourn the Council till to-morrow as a mark of sorrowful respect towards our late friend and Member, the Hon'ble Mr. Gopal Krishna Gokhale. May he rest in peace!

Sir Narayan Ganesh Chandavarkar, in expressing his feelings of sorrow, said:—

It is only an accident that has enabled me to be present here and join with you in this sincere expression at the irreparable loss not only to the country to which the Hon'ble Gokhale belonged, but also to the whole

British Empire. His reputation was not merely Indian but Imperial. He was one of the few Indians of the present generation who has prominently brought himself to the notice of his countrymen in India by services rendered in this country but who has also figured both on the platform and elsewhere in Great Britain and by his self-sacrificing labours in connection with the South African question. He was barely 49 or 50. His hard work, his unswerving labours and the life of anxiety and difficulties which he had to lead in consequence of the highly controversial questions of a political character which he had to handle no doubt hastened the end which we all deplore. He

Never Spared himself

in the service of his country from the very beginning of his public career. His one great object was to be useful to his country and to deny to himself all the comforts of life. Had he taken up some office or become like most of us a lawyer, he would have risen to the highest office under Government; in fact, Lord Morley offered him one of the highest offices available to our countrymen, but he refused it because he had pledged himself to the service of his country as a public man, and to that resolve he adhered from beginning to end. His was throughout a life of strenuous patriotic service ungrudgingly rendered, and labours of that kind told upon his health with the consequences which we all lament to-day.

Speaker and Debater.

Mr. Gokhale was, in my humble opinion, the best of our Indian speakers and debaters. There are many men of eloquence amongst us; but some have merely eloquence, others merely debating power, and there is a third class who speak merely for speaking's sake. But Mr. Gokhale combined in himself the orators' moving powers with the debaters' dialectic skill, and, above all, he mastered his subject with a thoroughness which ought to be imitated by every public man in this

country. Mr. Gokhale had a talent for mathematics, and before he entered public life he used it for the purpose of writing a book on Arithmetic which was in use in our schools for several years. When he became a Professor of the Fergusson College, he devoted himself to the study of History and Political Economy, and

Edmund Burke was the Master

from whom he tried to imbibe his lessons of political wisdom. He used to tell me how at the beginning of his professorial career he devoted nights and days to the study of Burke. He saturated himself with Burke's ideas, assimilated his principles and mastered all his political theories which stand good for all times and all countries, a combination of Liberalism as well as Conversation. Burke was thus the first mentor as it were in making Mr. Gokhale's political wisdom. He made it a point to study every subject from all points of view and mastered his facts.

Well-developed Imagination.

It is a shortcoming of the Indian character to let facts take care of themselves and build theories without proper premises. The power of observation is not cultivated by us as it ought to be. We are strong in imagination—a very good thing—only we allow it to run to riot. But our imagination ought to be developed in a proper manner. We must study facts, the stern reality of facts, truth as it is, must present itself to us before we can brood over it and draw conclusions from it. Mr. Gokhale was master of figures and his

Speeches on Finance

at the Imperial Legislative Council, and the evidence which he gave before the Welby Commission all show what a past master he was in that difficult art of handling financial questions. More than one Finance Minister of the Government of India has acknowledged that to Mr. Gokhale the Government owed many a light which enabled them to solve many financial difficulties. His eyes were wide and

he could spot out any defect in the eyes of the Finance Minister, and the loss to the Imperial Council is of the most grievous character. I do not know if there is any gentleman in India who can take his place, and be a light, a wholesome light, and influence especially in financial matters on which the welfare and future of India so much depends. No flights of rhetoric marked his speeches, but clear close reasoning, a lucid statement of facts and a fascinating way of drawing conclusions from the facts were their characteristics. There was no humour on his speeches but there was a close examination of facts, and he made the facts live realities. He was a true lover of his country. He was above everything a man who sympathised with all classes. Free from all caste and racial prejudice and holding liberal view, he was a man with a broad heart and wide sympathies which endeared him to everybody to high and low alike. Such was the child-like heart he carried with him. He was sensitive as all great men are sensitive, but his sensitiveness was of such a character that he was open to conviction. He had not that pertinacity which passes for strength of character amongst us and which has spoiled many a cause. He was strong when he felt convinced that the line he has taken was the only reasonable line. He was a man who in spite of the height of greatness to which he has attained was full of

Reverence to his Elders.

That is a peculiarity of Hindu character which, I hope, will always distinguish our young men. Reverence for the old, sympathy for the womanhood and faith in the grand future of the country—these were the traits of character which distinguished Mr. Gokhale. He was a man worthy of our love and respect, and he dies full of honours. He is gone, but his example remains. Every one of us can follow it. He was a social and religious

Reformer.

He was a man of faith. He had his moment of happiness, also his hours of

depression. In this country where there are so many conflicting castes and creeds, where we discuss political theories and imagine that the country is ripe for this and that without preparing the ground properly as between man and man, man and woman and the classes and the masses, the man who devotes himself to public work must be liable to fits of despondency. Such fits overtook Mr. Gokhale's Guru and Master, the late Mr. Justice Ranade. When you have a good cause you must make up your mind and work strenuously and with perseverance. Opposition there will always be, but the greater the opposition, the greater must be your courage. It was in that way that Ranade and his pupil Gokhale worked.

A Calamity.

I hope that there will be a suitable memorial raised to Gokhale. He has brought India and England together not merely by his speeches and writings, but by his interviews with responsible and high-placed statesmen in England, by his winning ways and sweet reasonableness and his clear exposition of fact. He was the man who helped Lord Morley to accomplish those reforms which have brought Indian political progress a stage further than it was ten years ago. He endeared himself wherever he went. He inspired confidence amongst all English statesmen with whom he had to do. His death at this juncture is undoubtedly a calamity. Just now, when the wave of loyalty passed and is passing over the country, when England and India stand shoulder to shoulder, when England recognises in India and India recognises in England, and both feel that they are destined by Providence to march together for the purpose of moulding the destinies of humanity, when every one in this country feels that India's loyalty is to be rewarded in some substantial manner, and when at the close of the War, England means to open channels which will be of a highly beneficial character not only to India but to

the British Empire, at a time like this we stand in need of statesmanship of the highest order that could see things in their true perspective. Gokhale was such a man and his loss is the greatest misfortune that has overtaken this country.

His Example.

After all God knows best what to do. And if we while deploring the loss of a dear countryman of ours have faith in Him the God of all nations, and cherishing the memory of Gokhale in our hearts, we all make up our minds to live in the light of the principle which lightened his path and which glorified his career, India will be able to march on for her own good and the good of the British Empire. We have lost a great man. And let us try to be great like him. We may not have his talents, but it is possible for all of us to live as he lived and to do, as far as in us lies, good to country. For high and low, educated and uneducated, Gokhale will stand forth as the model of a man whose life was consecrated to the service of his people."

MR. WINSTON CHURCHILL IN PARLIAMENT.

In the House of Commons on the night of the 15th of February, Mr. Winston Churchill in introducing the Navy Estimates emphasised on the efficiency of the Navy. Unlike the army, the Navy ought to have been in a satisfactory condition, at the outbreak of the war. It had ample supplies, well equipped establishment of trained officers and men and torpedoes far above the regular quantity. Great Britain, having been the undisputed mistress of the seas for a very long time, there could not have been any doubt that her Navy should have been in an efficient condition. That maritime supremacy, which has been the special privilege of Great Britain, is the thing that has lured the Kaiser to such desperate struggles. For that he has strained every nerve of his in the creation of a

German Navy; and for that, well prepared as he was, for the last decade, he made bold to declare war against most of the civilised countries: Fortunately it is the realisation of the enormous influence of naval supremacy on the History of nations, that has made England to have her navy in perfect condition; and it is most proper and timely that the fleet should be reinforced in the light of the present state of affairs: What is considered as nought in times of peace, becomes invaluable in times of war. The supply of ammunition, has been adequate: Mr. Winston Churchill said that England manned every ship in the navy fit for service including old vessels, for which she found usefulness and powerful new ships, built for foreign countries, besides several scores of armed merchantmen and that the Naval Air Service was now becoming a considerable and formidable body. She had always relied on the navy for safety, and the German army was not more ready for an offensive war on a gigantic scale than the British fleet for national defence. He referred to the British naval victories and said that there had been about 8000 British vessels continuously on the seas, that only 19 vessels had been sunk by above-water craft. This is no loss and speaks much to the credit and efficiency of the English fleet when we take into consideration the fact that only 63 vessels were lost in the first six months of the war while even after Trafalgar were lost 500 ships yearly and 10,871 British ships in the wars between 1793 and 1814 on the whole. He insisted upon the necessity of keeping watch against another attempt to harass English trade routes. The Admiralty's transport work in moving troops at the shortest notice in waters haunted by submarines and the transport from India, South Africa, Egypt, Australia, New Zealand and China were dwelt upon at length and Mr. Churchill said, "if that is incapacity I hope there will be inexhaustible supply of it."

With the limited number of mercantile marines the Admiralty did most satisfactorily of course, the duties of supplying, fueling, replenishing, the ammunition of troops and transporting reinforcements and to bring home the wounded. The victory of the Falkland Islands resulted in immense advantages to England. Though the general supposition is that German gunnery was efficient, later events have borne full testimony to the fact that there was no foundation for such supposition. Our 13.5 in. gun was unequalled by any enemy weapon and we have now a 15 in. gun, which is vastly more powerful. After referring to the increased speed of the British ships, Mr. Churchill said that the Navy was as sound as a bell, that it would be found good, fit, keen and honest, and of good product and management, and organisation, faithful workmanship, skilful engineers, and hardy tars; that it showed that 5 to 4 in representative ships the Germans did not think it prudent to engage, that they accepted without hesitation their inferiority, and that they thought only of flight. When in close quarters with Germany, there is no doubt that England will show preponderance not only of quality but of numbers. It is a matter to be noted that no British naval prisoners had been taken in sea fighting, though England has taken 82 officers and 934 men as prisoners in seafight. True some discretion ought to be allowed, as Mr. Churchill says, to the Admiralty, for summoning Courtsmartial and Enquiries. The times justify such a power and the circumstances demand it. The danger and responsibility of the Admiralty is very heavy in the light of the peculiar kind of this new warfare; sinking at sight, without search or parley, of merchantmen by submarines. In Mr. Churchill's opinion, Germany could not be allowed to adopt a system of open piracy and murder while remaining herself protected by bulwarks of international instruments which she utterly

repudiated and defied, but which England, much to her own detriment, has respected. The economic pressure brought by England to bear upon Germany seems to have the most feeling effect. As is now said, Germany is driven to desperation. In conclusion, Mr. Churchill advocated the right of these bearing the stress and strain of war for a generous and indulgent judgment and support of their countrymen and the good will of the house. The British navy and sea power would unceasingly dominate the general situation and would be the main and unfailing source of the allied nations. While progressively paralysing the fighting energies of their antagonists, it could even, in default of other favourable causes, ultimately by itself decide the issue of the war. The speech naturally delights the anxious expectant population of the British Empire. It places clearly the situation of the navy, and what it has done and what can be expected of it, in future. If so much could have been done in the beginning of the war, under very trying circumstances and all on a sudden, it goes without saying that, however efficient and equipped the German navy may be, it cannot stand a match with the British ships, and as the "Morning Post" says, "had Germany not lost her temper, she might have remained under the protection of the Paris and London declaration and the convention of the Hague till the end of the war."

MR. LLOYD GEORGE IN THE HOUSE OF COMMONS.

On the 15th, in the House of Commons, Mr. Lloyd George in his usual lucid and eloquent language, made his announcement in connection with the arrangement made by the Ministers of Finance at the recent Conference in Paris. He emphasised that the recommendations of the other two Governments committed us to ready engagements. This was the most expansive war that had ever been waged in material, in men

and in money. True, the enormous cost up to Dec. last has been out of all proportions to the successes that we have been able to achieve; still we have had to put up with this expenditure considering the peril which was impending. According to the statement, the expenditure aggregate of the allies amounted to more than 2000 million pounds, and the British Empire would be spending considerably more than France or Russia, probably from 100 millions to 150 million pounds more than the highest figure by the other two great Allies. The demands on the British Empire has been very great. At a time when peace was supposed to have prevailed throughout the major portion of the world, when there was a healthy rivalry among the civilised nations for commercial prominence, when every country allowed itself to be lulled by this pledged peace of Europe, when the army was not in any state of efficiency, to be all on a sudden taken aback and be called upon to oppose and fight an army that has been trained and kept in an efficient manner for this one purpose for more than a decade, it has not been given to many nations in the history of the world. It has been the special privileges of England and England alone to grapple with such a situation most effectually and successfully. Under such circumstances, can it be anything that we are asked to strain our utmost in the matter of recruiting a New Army and maintain a huge Navy? The items of expenditure included the payment of liberal separation allowances and the cost of bringing troops from the ends of the earth. Added to these difficulties, the war zone not only included the fields of Europe but we had to fight for our supremacy in Asia, North, East and South Africa. Speaking of the recourses of France and Britain, Mr. Lloyd George said that we were able to pay our huge expenditures in war for five years, allowing a substantial sum for depreciation, out of the proceeds of our investments abroad. France

was able to carry on for two or three years at least out of the proceeds of her investments abroad, and both countries would still have something to spare to advance to Russia that she may not hesitate about giving orders for any purchase necessary for the war. It was obviously in England's interests that the smaller States should be well equipped. Is Great Britain then free from any difficulty? Surely not. Two-thirds of her food supply is purchased from abroad. Enormous quantities of raw materials were absorbed in the war and the equipment of our ships with war transport cost us much. We have had to purchase abroad for war purposes and create enormous credits, to enable other countries to do the same.

Mr. Lloyd George greatly emphasised on the importance of vigilance in a conference of that kind, though there is no cause for any apprehension. The financial resources of the allies have been greatly mobilised to their best advantage: He explained the principle on which the Conference of Paris worked, viz., that a country having more men ready, with guns, rifles and ammunitions, must bring them against the common enemy, even though the others were unable to make a similar contribution, that each country should raise money in its own markets, as far as conditions allowed, but if any country needed help for outside purchase, those best able would render assistance, but that Great Britain, France, and Russia should contribute proportionately every loan to the small States.

Speaking of the arrangements, Mr. Lloyd George said that France and British Governments have decided to raise the fifty millions in equal sums in the French and British markets, the question of further advances to be considered according to the position of money markets and a guarantee has been given to their allies. Still there is not the slightest cause for any apprehension. At present only one-third of the entire resources

of the allies' strength is put in the field against the entire German army. The temporary and spasmodic success to Germany at the commencement of the war is, it is now plain, due only to its suddenness of attack on the allies and their unpreparedness what have these successes led to? Germany finds itself harassed here and there. But what will be her fate if the allies bring the remaining $\frac{2}{3}$ of their resources, as is proposed in the statement into the fighting line at the earliest possible moment. Russia though she cannot boast of as much wealth or of as many bankers as her allies, yet is not wanting in her natural resources with her immense population, virile and industrious, and with her wide field for the employment of all the labour available. Under a climate that renders half the country unyielding, with a population the major portion of which has not been given the benefits of a wide learning and or of a scientific knowledge at least till lately, it is not surprising that Russia hitherto was not able to command the capital within her own dominions to develop her resources. But it is a matter for congratulation that she has been able to profit by this pressure. She has increased her resources by suppressing the sale of the alcohol and thus had increased the productivity of her labour by between 30 per cent. 50 per cent.

In spite of her riches France was equally in unenviable position the best portion of the territory was in the hands of the Germans. But by dint of her supreme confidence, calm and serene courage, she has been able to overcome the strain put upon her by this sudden and unjust move of the Germans against her and render an invasion utterly impossible.

The further demand on our purse is made by the small States who are our allies Belgium, Serbia and other smaller States who were preparing for war. It is most proper that these should look up to England for support and help. Is it not meet that England

the foremost nation in Europe, the virtual leader in the Hague, the mighty power to keep the balance in Europe and restore it to stability when disturbed, this England should spare nothing in defending the cause of an oppressed and suffering nation? Is it not meet that England, consistent with her past traditions, should fight, tooth and nail, to teach a warring nation the effects of a bloody and inhuman act? Belgium, until recently a very rich country, is now devastated and her population set adrift to seek refuge elsewhere. And England's duty is truly to see that she does not suffer—until the period of restoration comes and compensation. Another similar country is Serbia, fighting her third war within two years, fighting with great force, courage and brilliancy—but with no wealth, revenue or exports and hardly any manufactures. It does immense credit to the military valour of Serbia that, in spite of her want of resources, she has been able to achieve so much. With an effective sympathy from England, Serbia will do better, no doubt.

AT THE GURUKULA.

The School of the Arya Samaj.

BY J. RAMSAY MACDONALD, M.P.

Every one who has read of Indian sedition has heard of the Gurukula, where the children of members of the Arya Samaj are educated. It is the most characteristic expression of the spirit and doctrines of the Arya, and round it have gathered all the suspicions attached to this aggressive religious body. It has therefore been frowned upon by Governments, reported upon by police-officers, and condemned by most Anglo-Indians. I found that by travelling during the night it was just possible for me to visit the school within the space of a week-end, and I sought sleep in a train that proceeds from Delhi to Hardwar at the rate which appears to be a mile an hour with frequent long stops between stations.

In the early morning I reached Hardwar, where the Ganges finds its gateway from the mountains to the plain. The station was crowded with pilgrims, some evidently having come from very far on that universal and eternal quest for what is to cleanse the soul from sin. Jungle-clad hills looked down upon us, and we started on foot in air which bit with the snap of an English autumn morning. When the river bank was reached the view upwards opened out and the nearer hills were seen to be bending humbly at the feet of great snow-clad Himalayan pinnacles which rose over all like the spires of a gigantic cathedral. Every river ripple, every hill thicket, every snow field was lit by bright sunshine.

A *tamer*—a slender raft of bamboo rods lashed over airtight kerosene tins—lay on the shingle. Upon it we were launched into the current, and in the twinkling of an eye we were in mid-stream. Over deep deep pools we floated leisurely, then river-bed below suddenly began to race under us, the *tamer* heaved and bumped, the water splashed up, and the slender raft rushed down rapids to find peace in another pool and he again caught in the grasp of other eddies and races. Twisting and whirling and splashing, the river hurried its burden along; monkeys chattered as we passed; strange things of the jungle peeled out and returned to the shelter of the long grass. On a sandy bay we landed, and a path, so dust and so hot, led us into the jungle. The yellow grass rose far above our heads; the cool mountain winds refused to follow us; the sun smote us. At last we came to a long, straight road partly shaded by trees. Far ahead we could see a flag at the end of a tall mast—the Gurukula was in sight.

MUNSHI RAM.

In 1901 and 1902, when Munshi Ram, pleader at Jullundur, weary of the world, repelled by

the ways and fortunes of the law, converted from his unbelief and devoted to the religious propaganda of Swami Dayanand, sought peace and work, he came to the jungle near Hardwar to found a school. The Arya Samaj had decided to put Dayanand's views on education into operation. Munshi Ram, having listened to lessons in English being given to his sons, had concluded that the system was all wrong and had drafted a report on the subject, and the Samaj invited him to be the head of the new institution. He had had no experience, but he had ideas.

Where was the school to be placed? "Away from men," said the devotees. For it was to be no Government College to turn good Indians into poor Englishmen who would uproot their own sacred culture from their hearts and put nothing but weeds in its place. The boy who was to go to the Gurukula was to be taught his own Indian culture, he was to have wisdom brought to him through the medium of the vernacular. Sanskrit was to be the classical language, which was to colour his thought; the religion of the pure Vedas was to be his atmosphere; the learning and the tongue of the West were to be on his curriculum, but they were to be a subordinate influence. And when schooldays were over the boys were to go out to India, learned in the holy books, with religion in their hearts, apostles of Swami Dayanand's teaching. Their living was to be got not from Government service and not from twisting the law, but from callings, like medicine, agriculture and teaching, directly associated with the every-day lives of the people. Hence the school had to be off the highroads and away from cities, it had not to be within reach of the sound of the world's strife nor under the shadow of the world's smoke. It was to be partly a public school and partly a monastery. So Munshi Ram sought the jungle. A Zemindar, stricken in health and childless, whose wife was devout, made a

present of a village. Tigers lay in its lands and in the rains wild elephants came splashing down from the hills. But the Ganges embraced the domain, the gift was accepted, and there Munshi Ram lit his fires.

THE GURUKULA.

The Gurukula is approached through kitchen and flower gardens by paths fragrant with rose and jessamine. Its playing fields lie round it and its dormitories are built in squares at its centre. Over its entrance-gate flies the flag bearing the sacred word OM, the Eternal of the Vedas. Three hundred boys are now there. They must be between six and ten years of age when they enter, and they stay till they are 25. They are handed over to the legal guardianship of Munshi Ram, now known by the title of Mahatmaji. He is their father and they are his sons. At 4 o'clock they rise from their hard deal beds, do physical exercise and bathe in cold water. Worship follows. In the hottest weather they go bareheaded and barefooted. "They may have a hard life," smiled Mahatmaji, "and we must discipline them to it." A yellow robe is the school badge. While they are at school they see very little of their parents, but an annual gathering attended by thousands of people is held in the College grounds, and parents go to that. Special huts are put up and the crowd is like an old English fair. During their holidays the boys are taken by their teachers to famous places in India, and in these wanderings they have gone as far as Kashmere.

To the official mind and experience all this is confusing. There are no Englishmen on the staff. English is not the medium of instruction: the text books on English literature prescribed by the Punjab University as the basis of Indian higher education are not used here: no students are sent up for University examinations: the College confers its own degrees: verily this is defiance. The first

gasp of the surprised official was bound to be "sedition." But that cannot be the final judgment on the Gurukula. It is the most momentous thing in Indian Education that has been done, since Macaulay sat down to put his opinions into a minute in 1835. Every one here is unhappy regarding the results of that minute, but no one, so far as I have yet seen, save the founders of the Gurukula, has translated his unhappiness into a new experiment.

AN IMPRESSIVE WELCOME.

A tall magnificent figure bearing itself with commanding grace comes to meet us. A painter of the modern school would welcome it as a model for the Christ, one of the mediæval tastes would see in it a form of the Apostle Peter—though a trifle tall and commanding for the fisherman. Mahatmaji bids us welcome and we pass into his simply furnished room dominated by the tinsel symbol OM. In my own room they have covered a table with a pure white cloth and have placed upon it two brass vases full of red flowers joined by a heap of bright coloured petals. No guest has ever had a sweeter chamber. A servant pours water in our hands and gives us a towel, and leading our shoes outside we pass into a room where food is served. We bow our heads whilst Mahatmaji says grace. I have heard many graces, but none like this. Our host's rich, sonorous voice, lingering long over the Sanskrit vowels, makes the perfect music of penitential thanksgiving.

When the meal is over, we go round the school. All is order and happiness. Little things with bright, sparkling eyes, older ones with sedate faces, fill the class rooms, making their models or clay, repeating their lessons together, chanting their verses listening to their teachers—for the lecture is largely employed at the Gurukula. Classes ended, there is a hearty march to the play grounds, each pupil as he passes the master bowing at his

feet and with an upward sweep of his joined hands doing him reverence.

In the cool of the afternoon we walk out into the jungle, Mahatmaji telling us as he goes what is in his heart. The clothing, the grouping, the pose, the long staffs, curiously recall the pictures of walks in Galilee, which we used to look as Sundays in our young days—I alone in my English dress, being an incongruous speck in the tableau and its setting. The west blazes into the glory of sunset, the half moon already high overhead pales with silvery brightness. The long grasses become silent as the night air becomes still, the rustling of restless things is heard with sharp clearness. Chilliness settles down upon us. The Gurukula is in darkness. But the blaze of fires comes from the dormitory doors in the centre. Chanting voices fill the quadrangles. On mats on the grass squat little white figures sitting like Budha images. They neither move nor take notice of us. They have finished their communal worship and are now alone in silent contemplation.

Within, the house masters bend by a fire blazing in a hole dug in the centre of the floor, and round them, with the fire in their midst, sit their pupils. They are performing the *Agnihotra*, one of the most ancient vedic ceremonies. In the light of the gleam we see the master dip a spoon into a bowl in front of him and throw something upon the fire. Up leaps the blaze and the little voices chant in unison, "We offer to God omniscient, the giver of knowledge, the light of lights." There is a pause and the fire goes down. Another offering is sprinkled upon it and it flares again filling the long room with a glare and making grotesque shadows dance on the walls and the ceiling. And again the little voices chant, "O God, we offer to thee who are all in all." So on through pause and gleam and chants until the ceremony is over

and the fire dies down and the moon and the stars alone give light in the Gurukula.

Again we hold out our hands whilst a servant pours water upon them and shoeless we squat on mats to eat our evening meal in the open air. The Ganges is rushing past at our feet making a soothing murmur amongst the shingle. The fluffy plumes of the tall grasses catch up the moonlight and the jungle glistens as though it were laden with dew. Eerie sounds wandering from far off in the wild make me think of ghosts and lost souls. As in a dream I hear some one saying: "All we want is to be allowed to worship God in peace. Is that sedition?"*

CHINA AND JAPAN.

By K. V. RAMANUJACHARI.

Sir Edward Grey, in his characteristic prudence, has replied to the question put by Mr. Lynch in the House of Commons regarding the taking of steps to secure commercial freedom for China in view of the apprehensions entertained in consequence of Japan's demands. We are glad that we have a statesman of the stamp of Sir Edward at the helm of Foreign Affairs. He can be depended upon for a safe and sound guidance of the relations of England with other nations; and the utter circumspection that he has been hitherto exercising will amply justify any amount of confidence that may be reposed in him by the Empire. Now that Europe is enveloped in a wide conflagration of war, it requires an extraordinary amount of foresight and wisdom to continue in our original friendly relations with the far East. Both the countries, China and Japan, are in very intimate terms with us. The part taken by Japan in the war, is an undisputed evidence of what may be achieved by the assimilation of Western ideals into Eastern ones without any prejudice at the same time to the latter. She has given ample proofs of her powers and

* From the "Daily Chronicle."

strength; of a course of systematic training, efficient management, and the adoption of what is best in the foreigners. She has established beyond doubt her claims to be recognised as a Power no way inferior to the Western powers and if the suggestions of some of the citizens of the British Empire are worthy of consideration, her troops, fighting side by side with the Allies on the European soil, will bring the war to an end three months earlier. Of course such a suggestion as this does not require a second thought. Japan stands with Great Britain for weal or for woe. She has played no mean part against Germany in the East. She has deprived Germany of her possessions in China, and not an inch of ground remains in Asia which Germany can call her own. The strain and sacrifice on her part has been heavy and no maudlin sentiment of race, prestige or honour can form any national barrier for carrying out this salutary suggestion.

The present demands of Japan to China regarding the possible leasing of Chinese territory is said not to conflict either with the French or Russian interests and there are too many links of friendship and interests between Japan and England for any apprehension of any clashing of interests, between the two countries. This is purely a matter of economic competition and the principle of Chinese integrity is not involved and to maintain that integrity and independence of China, England stands with Japan who can be expected, no doubt, to respect and keep obligations.

But there seems to be a slight wave of discontent in the Chinese territory. Kiachow was a thorn by her side. The strong fortifications built by Germany at an enormous cost had an ugly and menacing look to the Chinese. With these Germany expected to bring to bear upon China and her people a tremendous amount of influence to her own best

advantage. It was Japan that put an end to such fond hopes of the Kaiser and she has given an undertaking to restore Kiachow in due course to the rightful owners, the Chinese. But we hear that the Chinese Government recently notified the representatives of Great Britain, Japan and Germany of the abolition of the war zone in the Shantung Province. The Japanese immediately replied that her actions would not be restricted by the announcement.

A demand for the withdrawal of the Japanese troops from Tsingtao was made soon after its fall. But that was passed over on the ground that the state of war still prevailed. This demand was repeated later on with the same result. This demand being again revived now, it is argued that international custom does not countenance an abrupt declaration of the abolition of war zone. The Japanese papers are against such a demand and the popular feeling follows in their wake. Hence the Foreign Office, if the statements of Japanese Press can be relied on, are very busy in discussing the question with the representatives of other nations, and in convening Cabinet Councils. As to the propriety of the demand, there is no precedent. During the Russo-Japanese War of 1904-1905, Japan occupied several ports which were placed under her military administration pending the termination of the war; and neither such a demand nor a protest of any kind was made by the Chinese Government: If what the Japanese paper says is true, since the opening of war China insulted Japan in various ways, believing that the financial embarrassment of Japan would prevent her from bringing any pressure to bear upon her. The general belief of the Japanese during the commencement of the war was that China, as a neighbour, would be prepared to extend the hands of cordial friendship and that the anti-Japanese feeling in China would evaporate after the fall of Tsingtao and that China would depend upon

Japan for the maintenance of her status among the nations; but the delusion has been cleared off by the repeated demands for withdrawal of troops and the anti-Japanese feeling is said to increase in China, "whose Government," according to Chuwo, "still relies on Germany for support." The Chinese demand has no doubt surprised Japan whose Government, it is said, has not been consulted before on this point by the neighbouring Republic. The Japanese base their right to keep the troops in Shantung on the ground that the war has not come to a close. Though the Germans have been sent out of Tsingtao, since Japan and Germany are still in a state of war, withdrawal of the Japanese garrison from their present position is anything but satisfactory. But still this demand on the part of the Chinese Government has been in certain circles regarded as an "Ultimatum", to Japan; so says Fiji. If that be the case, China ought to have been bold. True she has got a very enlightened President in Yuanshih Kai who is a very strong man commanding the respect of all who come near him. True that she has got a fertile soil and an industrious and overflowing population. True that she has improved her economical resources by the extension of railways almost over the major portion of the country. True that she strains every bit of her nerve to work out her own salvation under the Republican form of Government. But she should not forget that she has to reckon with the rumoured political unrest among her own people. The Manchu fever has taken strong root in many parts of the country. The Pekin correspondent to the *Times* reports of many executions and arrests as a result of an attempted conspiracy to bring about a third revolution, though there might not have been any justification for alarm. In spite of the glowing paragraphs in the Press, of the considerable resources of the Government from

the Provinces, the short term loans are said to have been long overdue. Added to these difficulties, the European war has got a serious effect on their trade, and it has suffered to a very large extent. Under these circumstances, the Chinese Government will have to think twice before taking any final step by way of this alleged "ultimatum." The British Government will have to find out a solution for this problem between the two countries, Japan and China, whose relations have been very cordial with us. It will be for her to intervene between the two nations to restore the original amity that has been disturbed slightly by recent events. Not only is it necessary in the interests of the both, but also it is of utmost necessity in the light of the present state of Europe. Germany has been ever on the alert to sow ill feelings against England and her Allies by means fair or foul. She spares neither pains nor money in her attempt to enlist the sympathy of the neutral nations, by giving out all sorts of false allegations of the iniquities perpetrated by the Allies in the war, contrary to principles of humanity, justice and conscience. She knows the value of an Ally in the Far East and with that end she has subsidised the Chinese Papers and is controlling the two Foreign Papers in China, both these of course professing to be conducted in the interests of the Chinese with an impartiality towards foreign questions. The policy of Germany is extremely shortsighted as every one of the Kaiser's. Is it not madness to expect that China will take in the sugar-coated pill of Germany as easily and as credulously as gullish Turkey? But Chinese relations with England have been in no way unpleasant; and Englishmen have willingly responded to the loans floated in London for the extension of Chinese Railways and there has been nothing to prevent an *entente cordiale* existing between the two nations.

The opposition to Count Okuma Government is impatient of the silent and passive

attitude. Under these circumstances, though there is every justification for Japan's insistence on the retention of her garrison in Tsingtao, Japan will be totally ill advised to take in the suggestion of the Opposition; and England's intervention to bring about a peaceful settlement between the two countries cannot but be most timely and opportune.

The Empire War.

The *Madras Mail* has got a report of the speech delivered by Mr. Harcourt, Secretary of State for the Colonies, on Tuesday in Mail Week as President at a Mass Meeting of the Victoria League held in the Central Y.M.C.A. Hall. After the usual tribute to the work of the League, he proceeds to add the debt due to even the remotest part of the Empire for the unique response to the needs of the motherland. Speaking of the debt due to India, he is reported to have said: "There was no sacrifice of men, of money, of material which had seemed too great for those of our blood who were wide-flung throughout the world, and not of our blood or colour only. There were ill-informed, blind, misguided fools who thought that when England was at war India would be in mutiny. They were wrong. But they might have been right if we had mistrusted our Indian fellow subjects, for he (Mr. Harcourt) was told there would have been a mutiny if we had not permitted our Indian troops to fight with us in the trenches. Nobody surely could have read without emotion that noble and touching despatch from the Viceroy in which he described how the Rajas and rulers of the Native States placed at our disposal their treasure and their trust. Men, horses, guns, motors, ambulances; all the paraphernalia of modern war had for months crossed the Indian Ocean in a steady stream without mishap and in perfect security under the convey of our navy, and to-day, our Indian troops were making for themselves an

imperishable record on the battle fields of France and Flanders."

The Empire's unity of purpose, of action, and of sentiment have sprung from the genius of the British race for the Self-Government and good Government. The most complete autonomy has been given freely and proudly to the great White Dominions and the advantage has been realised elsewhere. The Government has been in some cases by, through, and with the sentiments and customs of the inhabitants. A rule of wide tolerance has created a cosmopolitan confidence which has taken the place of subservience of militarism.

BRITAIN OF TURKEY.

BY

R. KANDASAMI MOOPANAR, B.A.

The problem which agitates the minds of statesmen, regarding Turkey is whether or not Turkey committed a serious political blunder in having joined Germany in spite of protests, and without provocation by the Allies. Perhaps it may be said that it will be premature to affirm definitely, anything about the choice and wisdom of Turkey. But this statement, though possible, is rather ill-grounded and the knowledge of history has not been in vain. It is possible to predict with accuracy and truth that the future of Turkey will not be one of independence, in any case, and if Turkey be forced to reap the fruits of its own choice, we shall only be sorry that it was ill advised when it threw its gauntlet against the Allies and was not allowed the privilege of bestowing any thought over the future prospects of its position (by hastily putting its head in the great European War.) Had Turkey hesitated a little when it was urged by Germany to join, had it listened to the voice of the millions of India and elsewhere, or had it considered for a moment the advisability or prudence of remaining neutral instead of rashly doing an act, it would have spared so much loss in men and money and gained many advantages.

In these days, prudence consists not in recklessly entering into the arena but in keeping aloft as far as possible, from the parties engaged in warfare and trying to concert such measures as are likely to bring about a peace and prosperity in the world. A neutral country has many possibilities of obtaining good advantages and profits and in fact it has, by remaining neutral, everything to gain and nothing to lose. Its commerce is not checked, its men are not sacrificed at the altars of Mars, its ships do not become a prey to the random cruisers, its fine buildings are not bombarded, its coffers are not touched. The charm of neutrality is able to dispel all chances of attack with impunity. On the other hand, a neutral country has the full freedom to carry on its ordinary routine of business or vocation unmolested perhaps with more vigour and safety than before. With Italy in its front which is giving an example of the wisdom of neutrality, it was nothing short of madness that Turkey with an emaciated population and an empty treasury launched upon this terrific European conflict so easily.

It might be that the alluring promises of Germany and the boasted strength of its support and the tempting supply of gold and a flattery of the Turks' ability and power would have been at the bottom for the insane declaration of war against the Allies who, we are glad to note, guaranteed its integrity and independence as the reward of neutrality. But after all, what have these Turks done during these few months of their united action in the Eastern theatre? Practically nothing. The entry of the Turks in this world conflict has brought nothing but disgrace and disaster. The Turkish troops have been driven to disaster on the snowy-slopes of the Caucasus and in the waterless sands of Sinai. Its grand fleet reinforced by the great German cruisers Goeben and Breslau, has failed to make any headway against the Russian squadron in the Black Sea. The sinking of *Messudiah* by the audacious,

British submarine attack in the Dardanelles is an unmistakable indication of its smallness of fighting power. In fine its threatening attacks have ended in disaster and if the results be so, we cannot blame Turkey for it, especially after the Balkan War, where its military organisation so far as it existed before 1912, was smashed to pieces. One striking instance of its want of organisation and equipment was that about 1,00,000 were hurled into Caucasia in midwinter, barely provided with transport and ill-equipped.

If, however, Turkey looked upon the idea of neutrality as something abhorrent when its neighbours were fighting for their existence, and considered that an active interference was necessary, it ought to have weighed reasonably the just claims of the belligerents before deciding one way or the other, and if it was true that Turkey had a patient deliberation, it would have given its support to the Allies, who have by their humanity and tolerance, and justice, have look the affections of alien nations such as the Japanese and the Indians. Further Britain and France liked the Turks immensely and respected their neutrality so nobly that when the German cruiser Goeben flew the Turkish Flag, thought it a breach of not merely of International law but also of their friendly relationship, if they attacked the cruiser though they knew pretty well that it was purely a stratagem of the Germans. It is highly regrettable that the Turks should have failed to put confidence in the guarantee so eloquently vouched, by the three great Powers of Europe, France, Russia and Britain. Perhaps the young Turks professed to be unconvinced of this guarantee and to believe that when the Allies emerged successful from the war it would be "a scrap of paper." It is here that the Turks are sorely mistaken. None of the Allies will really desire a disturbance of the independence or the integrity of Turkey because of the vital and complicated problems it will raise. Self-interest will dictate strict

observance of the guarantee even if gratitude will not force them to treat the promise with respect.

Even if, according to the cherished hope of the Turks, the Germans be ultimately successful, (which as we can clearly see, will be far from truth). The Turks cannot expect much from their friends. Once when the "Dum" Kaiser's purpose is accomplished he will throw all principles to dust. The Turks, however great and signal their services might have been, will be forced to return their loans from Germany with heavy interests at the will of Kaiser, compelled to occupy a place no better than that of a vassal or a petty raj under any of tyrants of the ancient history; constrained to act within certain defined bounds on pain of losing the kingdom and in fine will have to look to Germany for their conduct and life. In a word, the very independence for the preservation of which they allied with Germany casting serious doubts on the words of guarantee of the three mighty powers of Europe will be the price for their existence in the Western world without being blotted out. It is a pity that the Turks are still ignorant of their ignorance of the diplomacy, cunning and the spurt of self-aggrandisement of the Kaiser and his people to whom law and principle are nothing so long as the sword is the arbiter of justice.

When the war is terminated and the Allies come out with laurels, surely these Turks will have no voice or claim to be shown any regard for their independence or integrity. Russia will be eager to become custodians of the Dardanelles. Of late the commercial importance of the Dardanelles has vastly increased. The southern part of Russia is one of the most progressive units of the Empire; the industrial products and agriculture have to pass out through the Black Sea and they are therefore more or less at the mercy of the owners of the Dardanelles. We know that this important gate was closed by the Turks against the Russians, when the

latter were fighting in this, the greatest European war for their existence without any pretext of quarrel or ostensible reasons. It is therefore reasonable that when the final settlement after the war the chief question which will engage the keen attention of Russia, may be that of the Dardanelles. The Russians will try to avoid the recurrence of similar blockade of the passage in the south, by themselves taking the ownership of the straits. Although the humanitarian spirit of the Allies will not allow such a state of affairs to transpire, as to blot out the existence of the Ottoman Empire on the European soil, yet it remains as an unalterable fact that the Turks cannot, as of right, demand any mercy or fair treatment to which they will, otherwise, be entitled. On the whole, whether the victory rests with the Allies or not, Turkey will not occupy at the end of the war, a place as independent and as honourable as it was at the outbreak of the war.

On the other hand, had the Turks linked their fortune with the Allies, they may be sure of benefiting by the results of the war and in the settlement after the war, in whatever form it may be done. They will be given equal share with the other white nations who are engaged in this conflict, besides a rank as exalting and noble as that of the great Powers. The millions of India, who by repeated petitions and prayers requested the Ottoman Empire not to join Germany against the Allies would have thanked the Sultan and commemorated his memory by fitting tributes. But the resolute conduct of the Sultan has, besides, alienating the sympathy and love of Great Britain and France, cut at the root of the respect, honour and love of the Muhammadans of India, who had hitherto hoped that the Ottoman Empire would be a bulwark of their national glory and wisdom.

The true cause so far as can be gleaned from the events of the day of the Turkish alliance with Germany appears to be that the Sultan

was kept in utter ignorance of the purely military character of the war and the possible dangers and risks which this war would entail. Had he any knowledge of the motive of the Germans in this war, he would have refrained from nodding his head to the Dumm Kaiser's dictatorial messages. It is not, in truth, a war among nations, it is a war of civilisation against barbarism: between a people who observe law and principle with respect both in times of calm and commotion and a people whose selfish motives dominate all considerations of justice, truth, and humanity. We see that wherever the Germans advance they betray their animal nature more than their polished court of civilisation. The pages of newspapers and modern history are darkened by the most inhuman atrocities of the military nation. In order to carry out the political intention of Germany, Kaiser induced successfully innocent Turkey with false hopes of promises of gold to join him against the Allies.

The choice of Turkey is one calculated so far, as we can foresee, to bring ruin and destruction upon itself. Had the Ottoman Empire listened to the dictates of common sense and paid attention to the truths and wisdom of history complied with the wishes of the Muhammadan population of India instead of obeying the Kaiser whose humane conduct is amply testified by the devastation of innocent Belgium, the burning of Loewan one of the most valuable libraries of the world, the destruction of the Rheims a very ancient and historical Cathedral of France, the cowardly attack on the undefended civil population on the east coast of England, Turkey would not have committed this gross blunder of national importance and endangered its position in Europe. What has been the position Turkey? Germany had been steadily entrenching herself at Constantinople as the paramount power in the near East. The Bagdad Railway is the only outward symbol of a German ruse on Turkey

which had been begun with the Kaiser's sensational visit to Abdul Hamid in 1898, "when the Red Sultans' hands were still dripping with the blood of the Armenian massacres. German enterprise has been urged on to the economic exploitation of Turkey. The influence of the Kaiser on her political affair, and the direct control exercised over Turkish military affairs by German military missions, justified the Kaiser's boast that every Turkish army corps was an addition to the armed forces of the Triple Alliance; but this boast can no longer have any basis in the Turkey totally enfeebled by the late Balkhan War. There cannot be the same confidence on the active co-operation of the Turkish army corps in the European conflict. This alliance of Turkey cannot but irresistibly remind us of the dwarf in old fable who contracted an acquaintance with the giant in his travels. With army that can in no way be called efficient, impelled by no motive for any political advancement, except to minister to the wishes of the Kaiser in an inhuman war against most of the civilised nations, with a wide and ignorant population that is divided against itself, with the national characteristic of lethargy preponderating over every action of the nation, the Eastern Turkey, long under the strong grip of the foreigners, totally peculiar in habits, customs, manners, who have been actuated not by the best of motives cannot long remain in friendship for her own advantage, with her neighbour Germany with its high intellect with its ambition of a world-wide Empire, with its ever increasing economic importance, with its army and navy well equipped to suit her ardent wish of increase of dominions; if any result is to come out of the friendship, it will not be surely for the weal of Turkey in the European war; and if her friend succeeds, which is most unlikely, then it goes without saying what she can expect out of the perfidy and faithlessness of Germany.

"A SCRAP OF PAPER."

GERMAN EXPLANATION.

The Associated Press, New York, publishes an account of an interview which its correspondent at the German Headquarters, in a town of Northern France, has had with Herr von Bethmann Hollweg, the German Imperial Chancellor.

Herr von Bethmann Hollweg, in the course of conversation, said:—

I am surprised to learn that may phrase "A scrap of paper," which I used in my last conversation with the British Ambassador in reference to the Belgian neutrality treaty, should have caused such an unfavourable impression in the United States. The expression was used in quite another connection and meaning from that implied in Sir Edward Goschen's report, and the turn given to it in the biased comment of our enemies is undoubtedly responsible for this impression.

The Chancellor volunteered an explanation of his meaning, which, in substance, was that he had spoken of the treaty, not as a scrap of paper for Germany, but as an instrument which had become so through Belgium's forfeiture of its neutrality and that England had quite other reasons for entering the war compared with which the neutrality treaty, to which she appealed, had only the value of a scrap of paper.

My conversation with Sir E. Goschen (he said) occurred on the 4th August, I had just declared in the Reichstag that only dire necessity, only the struggle for existence, compelled Germany to march through Belgium, but that Germany was ready to make compensation for the wrong committed. When I spoke I already had certain indications but no absolute proof on which to base a public accusation that Belgium had long before abandoned its neutrality in its relations with England. Nevertheless, I took Germany's responsibilities towards neutral States so

seriously that I spoke frankly of the wrong committed by Germany.

What was the British attitude on the same question? The day before my conversation with the British Ambassador, Sir Edward Grevy had delivered his well-known speech in Parliament, wherein, while he did not state expressly that England would take part in the war, he left the matter in little doubt. One needs only to read this speech through carefully to learn the reason of England's intervention in the war. Amid all his beautiful phrases about England's honour and England's obligations, we find it over and over again expressed that England's interests—its own interests—called for participation in the war, for it was not in England's interests that a victorious, and therefore stronger, Germany should emerge from the war.

This old principle of England's policy—to take as the sole criterion of its actions, its private interests, regardless of right, reason, or considerations of humanity—is expressed in that speech of Gladstone's in 1870 on Belgian neutrality, from which Sir Edward quoted:—

England, the Imperial Chancellor insisted, drew the sword only because she believed her own interests demanded it, and "just for Belgian neutrality she would never have entered the war."

That is what I meant when I told Sir E. Goschen, in that last interview, when we sat down to talk the matter over privately, man to man, that among the reasons which had implied England into war the Belgian neutrality treaty had for her only the value of a scrap of paper I may have been a bit excited and aroused. Who would not have been at seeing the hopes and work of the whole period of my Chancellorship going for naught?

I recalled to the Ambassador my efforts for years to bring about understanding between England and Germany, an understanding which, I reminded him, would have made a general European war impossible and

have absolutely guaranteed the peace of Europe. Such understanding would have formed the basis on which we could have approached the United States as a third partner. But England had not taken up this plan and through its entry into the war had destroyed for every the hope of its fulfilment. In comparison with such momentous consequences, was the treaty not a scrap of paper? England ought really to cease harping on this theme of Belgian neutrality.

Herr von Bethmann Hollweg asserted that the papers "We found in the archives of the Belgian Foreign Office" showed that England in 1911 was determined to throw troops into Belgium without the assent of the Belgian Government if war had then broken out—"in other words, to do exactly the same thing for which, with all the pathos of virtuous indignation, she now reproaches Germany."

In some later despatch Sir Edward Grey, I believe, informed Belgium that he did not believe England would take such a step, because he did not think English public opinion would justify such action. And still people in the United States wonder that I characterised as a scrap of paper, a treaty whose observance, according to responsible British Statesmen, should be dependent upon the pleasure of British public opinion, a treaty which England herself had long since undermined by military agreements with Belgium.

Remember, too, that Sir E. Grey expressly refused to assure us of England's neutrality even if Germany respected Belgian neutrality. I can understand, therefore, English displeasure at my characterisation of the treaty of 1839 as "a scrap of paper," for this scrap of paper was for England extremely valuable as furnishing an excuse before the world for embarking in the war.

I hope, therefore, that in the United States you will think clearly enough and realise that England in this matter, too, acted solely on principle—"Right or wrong, my interests."

SIR EDWARD GREY'S RETORT.

The Secretary of State for Foreign Affairs authorises the publication of the following observations upon the report of an interview recently granted by the German Chancellor to an American Correspondent :—

It is not surprising that the German Chancellor should show anxiety to explain away his now historic phrase about a treaty being a mere "scrap of paper." The phrase has made a deep impression, because the progress of the world largely depends upon the sanctity of agreement between individuals and between nations, and the policy disclosed in Herr von Bethmann Hollweg's phrase tends to debase the legal and moral currency of civilisation.

What the German Chancellor said was that Great Britain, in requiring Germany to respect the neutrality of Belgium, "was going to make war just for a word, just for a scrap of paper;" that is, that Great Britain was making a mountain out of a molehill. He now asks the American public to believe that he meant the exact opposite of what he said: that it was Great Britain who really regarded the neutrality of Belgium as a mere trifle, and Germany who "took her responsibilities towards neutral States seriously." The arguments by which Herr von Bethmann Hollweg seeks to establish the two sides of this case are in flat contradiction of plain facts.

THE DEFENCE OF BELGIAN NEUTRALITY.

First, the German Chancellor alleges that "England in 1911 was determined to throw troops into Belgium without the assent of the Belgian Government." This allegation is absolutely false. It is based upon certain documents found in Brussels which record conversations between British and Belgian Officers in 1906 and again in 1911. The fact that there is no note of these conversations at the British War Office or Foreign Office shows that they were of a purely informal character, and no military agreement of any

sort was at either time made between the two Governments.

Before any conversations took place between British and Belgian Officers, it was expressly laid down on the British side that the discussion of military possibilities was to be addressed to the manner in which, in case of need, British assistance could be most effectually afforded to Belgium for the defence of her neutrality; and, on the Belgian side, a marginal note upon the record explains that "the entry of the English into Belgium would only take place after the violation of our neutrality by Germany."

As regards the conversation of 1911, the Belgian Officer said to the British :—"You could only land in our country with our consent," and in 1913 Sir Edward Grey gave the Belgian Government a categorical assurance that no British Government would violate the neutrality of Belgium; and that "so long as it was not violated by any other Power, we should certainly not send troops ourselves into their territory."

The Chancellor's method of misusing documents may be illustrated in this connection. He represents Sir Edward Grey as saying "he did not believe England would take such a step, because he did not think English public opinion would justify such action." What Sir Edward Grey actually wrote was :—"I said that I was sure that this Government would not be the first to violate the neutrality of Belgium, and I did not believe that any British Government would be the first to do so, nor would public opinion here ever approve of it."

GERMAN DESIGNS ON BELGIUM.

If the German Chancellor wishes to know why there were conversations on military subjects between British and Belgian Officer, he may find one reason in a fact well known to him—namely, that Germany was establishing an elaborate network of strategical railways, leading from the Rhine to the Belgian frontier,

through a barren, thinly populated tract—railways deliberately constructed to permit of a sudden attack upon Belgium, such as was carried out in August last. This fact alone was enough to justify any communications between Belgium and other Powers on the footing that there would be no violation of Belgian neutrality unless it were previously violated by another Power. On no other footing did Belgium ever have any such communications.

In spite of these facts the German Chancellor speaks of Belgium having thereby "abandoned" and "forfeited" her neutrality and he implies that he would not have spoken of the German invasion as a "wrong" had he then known of the conversations of 1906 and 1911. It would seem to follow that, according to Herr von Bethmann Hollweg's Code, a wrong becomes a right if the party which is to be the subject of the wrong foresees the possibility and makes preparations to resist it. Those who are content with older and more generally accepted standards are likely to agree rather with what Cardinal Mercier said in his Pastoral Letter : "Belgium was bound in honour to defend her own independence. She kept her oath. The other Powers were bound to respect and protect her neutrality. Germany violated her oath: England kept hers. These are the facts."

THE REAL REASON FOR INVASION.

In support of the second part of the German Chancellor's thesis, namely, that Germany "took her responsibilities towards neutral States seriously," he alleges nothing except that "he spoke frankly of the wrong committed by Germany" in invading Belgium. That a man knows the right, while doing the wrong, is not usually accepted as proof of his serious conscientiousness.

The real nature of Germany's view of her "responsibilities towards neutral States" may, however, be learnt on authority which cannot be disputed, by reference to the English

White Paper. If those responsibilities were, in truth, taken seriously, why, when Germany was asked to respect the neutrality of Belgium, if it were respected by France, did Germany refuse? France, when asked the corresponding question at the same time, agreed. This would have guaranteed Germany from all danger of attack through Belgium.

The reason of Germany's refusal was given by Herr von Bethmann Hollweg's colleague. It may be paraphrased in the well-known gloss upon Shakespeare :—"Thrice is he armed that hath his quarrel just, but four times he that gets his blow in fust." "They had to advance into France", said Herr von Jagow, by the quickest and easiest way, so as to be able to get well a head with their operations and endeavour to strike some decisive blow as early as possible."

Germany's real attitude towards Belgium was thus frankly given by the German Foreign Secretary to the British Ambassador, and the German Chancellor, in his speech to the Reichstag, claimed the right to commit a wrong in virtue of the military necessity of "hacking a way through." The Treaty which forbade the wrong was by comparison a mere scrap of paper. The truth was spoken in these first statements by the two German Ministers. All the apologies and arguments which have since been forthcoming are afterthoughts to excuse and explain away a flagrant wrong. Moreover, all attacks upon Great Britain in regard to this matter, and all talk about "responsibilities towards neutral States," come badly from the man who, on the 29th July, asked Great Britain to enter into a bargain to condone the violation of the neutrality of Belgium.

PRICE OF AN ANGLO-GERMAN ENTENTE.

The German Chancellor spoke to the American correspondent for his "efforts for years to bring about an understanding between England and Germany," an understanding, he added, which would have "absolutely

guaranteed the peace of Europe." He omitted to mention, what Mr. Asquith made public in his speech at Cardiff, that Germany required, as the price of an understanding, an unconditional pledge of England's neutrality. The British Government were ready to bind themselves not to be parties to any aggression against Germany; they were not prepared to pledge their neutrality in case of aggression by Germany. An Anglo-German understanding on the latter terms would not have meant an absolute guarantee for the peace of Europe; but it would have meant an absolutely free hand of Germany, so far as England was concerned, for Germany to break the peace of Europe.

The Chancellor says that in his conversation with the British Ambassador in August last, he "may have been a bit excited at seeing the hopes and work of the whole period of his Chancellorship going for naught." Considering that at the date of the conversation (August 4) Germany had already made war on France, the natural conclusion is that the shipwreck of the Chancellor's hopes consisted, not in the fact of a European War, but in the fact that England had not agreed to stand out of it.

A TEST OF GERMANY'S SINCERITY.

The sincerity of the German Chancellor's professions to the American correspondent may be brought to a very simple test, the application of which is the more apposite because it serves to recall one of the leading facts which produced the present war. Herr von Bethmann Hollweg refused the proposal, which England put forward and in which France, Italy, and Russia concurred, for a Conference at which the dispute would have been settled on fair and honourable terms without war. If he really wished to work with England for peace, why did he not accept that proposal? He must have known after the Balkan Conference in London, that England could be trusted to play fair. Herr

von Jagow had given testimony in the Reichstag to England's good faith in those negotiations.

The proposal for a second Conference between the Powers was made by Sir Edward Grey with the same straightforward desire for peace as in 1912 and 1913. The German Chancellor rejected this means of averting war. He who does not will the means must not complain if the conclusion is drawn that he did not will the end.

The second part of the interview with the American correspondent consists of a discourse upon the ethics of war. The things which Germany has done in Belgium and France have been placed on record before the world by those who have suffered from them and who know them at first hand. After this, it does not lie with the German Chancellor to read to other belligerents a lecture upon the conduct of war.

Satya Bhama.

CHAPTER II.

Continued from Page 78.

The curtain rises and the scene reveals a stately palace, whose dazzling splendour almost blinds the eye. The gates are wide open, and if we peep through, mansions and spires, gardens and rivulets, parks and pleasure ponds, so harmoniously and picturesquely fashioned, planned, built and gilded sumptuously feasts at every step our aesthetic sense. The cool and refreshing breeze coming from within wafts at once so pure and chaste, that we instantly feel ourselves to be in a world of bliss where nothing but joy and peace and goodwill could ever have their legitimate stand. True, there are sentinels placed at the gates, but besides mechanically pacing the ground backwards and forwards, they seem to exercise little authority over those that chance to pass and re-pass that way. All are readily welcome

within the palace precincts, and the meanest mortal can straightway march into the presence of its Lord, and have, without an asking, all his wants supplied, and all his requests granted. But, there is a certain marked disability under which particular classes of men would labour, if they ever unwittingly venture into this sacred capital. The wicked and the jealous and the avaricious, the licentious and the turbulent, the atheist and the Epicurean, shall have to lose all their tenaciously-cherished ideas and idiosyncrasies and return thence with the diagonally-antagonistic—and what is yet more unpardonable, permanently abiding tendencies and dispositions.

The sun is halfway home on his return journey when we notice a *Maharshi*, well-stricken in years, and a lad of tender age, slowly but surely nearing us. "There needs no ghost to come from heaven to tell us" that their slow measured walk is due to an interesting conversation in which they are engaged heart and soul, and the very first word that we catch as it escapes from the lips of the lad makes us eagerly to stand on a tiptoe of expectation.

"Mahendra, why are you so hard upon Mahendra, my sainted Sir? But for him and his vigilant and paternal care for us all, we should be nowhere here in this realm of existence. All order and arrangement will be gone and chaos and confusion will spread instead."

"True, my boy! I really admire you for your love to this Lord of the Thunderbolt. But, in all frankness, I should tell you that this Indra, Lord of the three worlds though he be, has had a little too much and that very long."

"Methinks, Holy Sir! that you have learnt to envy his greatness. May I take it—I beg pardon for saying so—may I take it that you are in the run for his high place?"

"Tush, my child! far from it. You do not follow me well. Addicted to inordinate pleasure-hunting and revelling day and night in plenty, this your good Lord, I say, has well-nigh lost his head and I feign believe that nothing short of instant deprivation of power and prestige would bring him to his senses back."

"I hope that he has not forgotten his Maker yet, to whom he owes his power, his person, his state and all?"

"A pious hope, my boy! for which there is hardly any scope. He thinks himself to be the first and only cause of all that was, that is and that has yet to be and holds conclusively that the Lord Siva and Sri Narayana are mere phantasies of the imagination of the unwise and that neither of them do really exist nor have any right to exist."

"It may be that Lord Paramesvara, he conveniently manages to forget, fearing no harm from one who is always lost in meditation. But, surely, he should be on his guard in regard to this other Lord, who is sporting in human form, here in Dwaraka?"

"Here again, it is my unpleasant duty, my boy! to dislodge you from your fond opinion though it well stands to reason. Will you be surprised when I say that there was a grand feast yesterday at Amaravati for which our Lord Sri Krishna was not invited? Will you passively hear me if I add that, being reminded by me of this unpardonable omission, he summarily dismissed me with these pithy words; "Well sir! I might have sent in a messenger. My *Indrani* thought this unnecessary. I see you daily attend the court at Dwaraka. Better take this *Parijatha* bunch to him. Invent some excuses, if you like, for this seeming neglect. Do you hear? Well, business presses me; adieu?"

"Verily, it is said that Pride goes before a fall. I really cannot coolly pocket this insult to my Lord of Dwaraka. Dread Sir! Pray do not rest till you teach this *Ahalyaijara*, a much needed lesson. Please look sharp."

"Thanks, my good boy! I am glad to know that you now think with me. My inventive brain has already devised a nice plan. Which of your Queens sits now with the Lord?"

"Her Majesty Sri Rukmani."

"Very well, my business is half done. May I know from you of any recent cause for quarrel between the rival Queens?"

"Why! there is. It was but yesterday that our Lord returned from the bench immensely pleased with a mischief which he set on foot there. Need I say that Queen Bhama is terribly enraged?"

"Is that so? then my task is done and well done too. Now, leave me, my boy! I must see my Lord at once. He may need me."

They part, taking opposite directions.

The scene closes and while arranging the materials for the next scene, which shall be far more enjoyable, we shall keep the audience profitably engaged by singing from within one or two choice and sweet Parsi notes which we have prepared for the purpose.

THE IMPORTANCE OF INTONATION IN THE PRONOUNCIATION OF FOREIGN LANGUAGES.

By

MR. DANIEL JONES.

Intonation is the variation in the pitch of the musical note produced by the vocal chords. In speaking we are continually gliding up and down the musical scale, and we do not often remain for an appreciable time on any single note.

The function of intonation in most European languages is to indicate shades of meaning which cannot well be expressed in words. Thus the single word *yes* may be made to mean a number of different things by varying the intonation. *Good morning* said on meeting and *Good morning* said on parting have very different intonations. The nature of these intonations may be shown graphically by means of curved lines, which rise where the pitch rises and fall where the pitch falls.

French intonation differs from English intonation in various ways. Two important rules for intonation in French are: (1) that, as a general rule, the pitch gradually ascends throughout each little section of the sentence except the last; (2) that as a general rule, when a sentence ends with a falling intonation, the pitch in the last section rises continuously up to the last syllable but one, and then falls suddenly. These rules are illustrated by such a sentence as *Les Français vont souvent au restaurant*. Rule (2) is useful in helping to correct the common English mispronunciation of such words as *restaurant* and *difficile*. Excellent exercises for helping English people to put into practice these rules of French intonation will be found in Klinghardt and de Fourmestraux, "*Französische Intonationsübungen*."

Another characteristic feature of French intonation is that in phrases having a rising intonation the last syllable usually has a level intonation. English people are apt to use a rising intonation in such syllables.

A characteristic feature of German is the frequent use of a rise-fall in words requiring emphasis. Thus it would be used in the word *Glanbe* in the phrase from Faust, *allein mir fchll der Glanbe*. A characteristic feature of English, on the other hand, is the frequent use of a fall-rise for the sake of emphasis (particularly where there is a contrast to be brought out). It might be used, for instance, in *I can't, do it to-day*, pronounced in such a way as to imply "but I might be able to do it to-morrow." English people must avoid using this tone in foreign languages.

Some languages have distinct word-tones, i.e., one word may be distinguished from another solely by a difference of tone. This is the case in the languages of the Chinese type, in many native African languages, and in a few European languages (e.g., Norwegian). Thus in Cantonese the single syllable, *fan*, when pronounced in six different

ways has the following six meanings—'divided', 'powder', 'sleep', 'burn', 'angry' and 'duty'.

In teaching intonation it is often convenient to use an approximate musical notation (either staff notation or tonic sol-fa), and to teach the pupils to sing the intonations as tunes. It is easy for the pupils subsequently to modify the intervals so as to make the general effect of their speech sound like talking instead of singing. Talking machines are also useful. By repeating a number of times short portions of a talking record the intonation becomes so fixed in the memory that the pupil can hardly help imitating it*.

The Vatican in War Time.

The "Morning Post's" Rome correspondent writes:—

'An interesting question has been raised in view of the possibility of an Italian War against Germany and Austria-Hungary. What would be the position of the three diplomatic establishments accredited by these two countries to the Holy See, namely, the Austrian Embassy to the Vatican and Prussian and Bavarian Legations to the Vatican? Theoretically, even after a declaration of war by Italy upon Germany and her Austrian ally the three establishments in question would continue to exist. But in practice the continued residence of Austrian, Prussian, and Bavarian diplomats in Rome after hostilities had begun would be intolerable, not only to the Italian Government, but also to the diplomatists themselves. It would be intolerable to the Italian Government, because they would constantly intrigue against it in the heart of its own capital and transmit news of all that was passing there; it would be intolerable to the three diplomatists, and specially to the Austrian representative, because they would be liable to hostile demonstrations which it would be difficult to prevent, despite the habitual courtesy of the

Italian Government. Even in peaceful times it is no unusual sight to see Italian soldiers guarding the Austrian Embassy to the Vatican, situated in the centre of the city and housed in a palace which once belonged to the Venetian Republic, and is the only fragment of Venetia still in Austrian hands. The presence of the Austrian Ambassador there in time of war between Italy and his country would be a continual provocation which might have the most deplorable result.

It is obvious, therefore, that if war were declared the Austro-German representatives to the Holy See would accompany there colleagues accredited to the Quirinal to the Frontier. Unlike M. Cambon, when returning to France from Berlin, they would not be asked to pay £250 for their train. Good form is far more respected in Italy than in the land of "Kultur."

The Pope, however, whose free correspondence with the ecclesiastical world outside Italy was recognised in the Law of Guarantees of 1871, could not be deprived of means of communication with the Church in Austria-Hungary and Germany, nor could he, be expected to break off relation abruptly with those powers. It has been, therefore, suggested that in case of war he would ask the Austrian, Prussian, and Bavarian Governments to grant to their diplomatic representatives temporary leave of absence—the climate of Rome is notoriously unfavourable to the health of Austro-German diplomatists, as the recent cases of Herr von Mercy and Herr von Flotow prove. During this interregnum their duties, so far as they were strictly ecclesiastical, could then be entrusted to the Austrian auditor or the Ecclesiastical Tribunal of the Rota, to whom all correspondence would be addressed.

These arrangements are said to have been already discussed between a cardinal and a retired Italian Parliamentarian. *

*An address delivered before the Conference of Educational Association at the University of London.

* The "Madrass Mail."

NOTES.

The 11th session of the Srimulam Popular Assembly was opened on the 15th February under the presidency of Mr. Krishna Nayar, the Dewan. The address delivered by the President is characterised by a tone at once sympathetic and statesmanlike. The generous contributions of the people in response to the appeal made by the Dewan for funds in aid of the war testifies amply to the loyalty of the State towards the British Crown. The revenue has risen to Rs. 1,54,75,665 and the expenditure also to Rs. 1,57,12,790, thus leaving a deficit of Rs. 2,38,125. The deficit is due to the expenditure on two amply reproductive works, the Kodyar project and Quilon—Trivandrum Railway. The keen interest evinced by his Highness's Government in the improvement of agriculture and in the checking of the spread of the cocoanut-palm disease is fully appreciated by the people at large. The cost of Quilon—Trivandrum line is to be met by the resources of the Travancore Government instead of adding it to their already heavy liability of Rs. 118 lakhs: It is a matter for congratulation that the number of Town Improving Committees has risen from 15 to 19. The people in general will not fail to avail themselves of these opportunities to learn the principles of Local Self-Government. Education seems to be improving on a very large scale though at an additional cost. One would like to see the Dewan consistent with his antecedents taking active steps in the matter of bringing education to the last man within the realm.

In his reply to the address given at Cuddalore, His Excellency Lord Pentland said: "Throughout the months which elapsed since the war broke out, a most gratifying fact has been the sincere expression of good wishes and loyalty, and the offer of help in every

form by every class of the community. Since Turkey, under the evil influence of Germany, took the regrettable step of throwing in her lot against those who most had her interests at heart, the Mahomedans in particular have come forward and elsewhere I have welcomed their assurances as I welcome now and here, the assurances of the Mahomedans of South Arcot. I heartily share their regret that Turkey should have succumbed to the evening's arts. It is still, I think, open to hope that Turkey may come to see that an unselfish desire for her welfare cannot have been the sole motive which actuated Germany and that she may yet decide to leave the ranks of the belligerents." His speech full of the characteristic sympathy of His Excellency, cannot fail to evoke the highest spirit of loyalty, to the British Throne among the Mahomedan Community, throughout the length and breadth of the realm who have already been convinced of the vile machinations and mean devices of Germany to bring credulous Turkey to her side.

In Japan elementary education is free and compulsory. Every child, male or female, of whatever social rank the parents may be has to be sent to school. Every village has to maintain a school. Big cities are divided into educational division and every division has to maintain a school of its own. It is managed and financed by that particular division. If the villages are not big enough to be able to maintain schools of their own, some two or three of them join together if they are not far off and establish a school. The expenses of this school are borne by the villages which join the federation.

The elementary education is divided into two courses, lower and higher. The former covers six and the latter three years. It is the six-year lower elementary education course that is free and compulsory to every child

male or female, rich or poor. Almost all the children of Japan are educated in schools and this education is imported, it is interesting to note, not so much by the pressure of Government as by the spontaneous effort of people themselves.

The class rooms are kept scrupulously clean. They are neat to superlative. The children by turns sweep and clear away the class rooms, and dust the furniture. They are well ventilated and light freely passes through the broad glass windows. Every child has a separate bench and desk. The teacher stands before a small table on a platform raised a foot and a half high. There is no chair for the teacher. Every school has an extensive play-ground. The building is of wood like all other buildings in Japan. In some schools lady teachers are employed to teach children of both sexes. In some cases the salaries they receive are only nominal because they belong to rich families. Their labour is one of love for the calling. They enjoy ample leisure in their homes. Instead of spending their time in gossiping or sleeping they take themselves to teaching. Here is a valuable lesson for our ladies to learn and act.

News are received of some of the methods of the Germans to impress the Turkish Army and win over public opinion in Syria. A fête consisting of the Germans and Turks was recently organised, one of the principal features being a great procession in honour of Mahomed and the German Emperor. A fictitious relationship was traced out between the Prophet's sister and the Kaiser: The belief of the uneducated masses is that the whole of Germany has been converted into Islam: That such an ignorant multitude should be imposed upon by such false and deliberate lies, it is something preposterous and most unbecoming on the part of a people who can lay any amount of claim for civilisation.

The telegrams of Prince Var Buelow, the German Ambassador in Rome, to the Imperial Chancellor in Germany are said by the Paris Figaro to point to the fact that an agreement between Roumania and Bulgaria is practically complete and everything seems to indicate a great stir in the East and South of Europe; Italy, Roumania, Bulgaria and Greece are about to enter upon the scene. Italy and Roumania to attack Austria jointly, and Bulgaria and Greece to recover their attack on Constantinople.

President Poincaré's personal appeal to His Majesty King George on the 31st July shows the attitude of France towards England and the expectations of the former.—The appeal runs:—"If Austria and Germany can speculate on Great Britain's abstention, Austria will be inflexible, and an agreement between her and Russia will be impossible. On the other hand, if Germany is convinced that Great Britain will take the field on the side of France in case of need, there will be a very great chance that peace will not be broken. On the language and action of the British Government depend the last chances of a peaceful settlement."

And His Majesty's reply to the appeal shows England's friendliness and sympathy towards France and His Majesty's immense desire not to break the peace till necessity arose: His Majesty the King replied:—"I am still using my best endeavours with the Russian and German Emperors. Regarding England's attitude, it is difficult to forecast developments, but my Government will continue to discuss frankly with M. Cambon any point arising of interest to the two nations."

The French Premier's speech in Parliament shows the determination of France to carry on the War to its end at any cost, in agreement with the Allies. In accordance with the provisions of the treaty of the 4th Sept., 1914,

the French Government could only consider a peaceful solution in accordance with England and Russia whose fidelity and courage in the War would draw closer, the bonds of a sacred alliance.

The Hon. Neil Primrose. The New Under Secretary for Foreign Affairs.

The announcement that the Hon. Neil Primrose is to be the New Under Secretary for Foreign Affairs will excite much interest not only owing to his high birth as son of Lord Rosebury but also owing to his accepting this onerous office at this critical state of our country. We are glad that though he is aged only thirty, yet he has been found competent to hold this place. Lord Rosebury himself has said of him and our years ago that he has all the generous enthusiasm, high faith, noble ardour, a belief in accomplishment of much good by legislation, "which prevail at the age of twenty-six. I hope he may long retain it." Having been trained in the best and highest traditions of liberalism, it is not unlikely that much can be expected of him: Considering his age and his high attainments and his elevation to this responsible post at this juncture, it need hardly be said that "when the time comes he will find himself able to remain abreast of his own party and work entirely and strenuously with it."

The *Madras Mail* has got a short note of a summary of a series of observations of Mr. Georges Bisoncon and the Secretary of Aeroclub and another gentleman of fame, while in conversation with *Paris* correspondent of the *Morning Post* :—

"The Zeppelin is an ungracious animal. Like an unsound race horse it possesses a complicated delicacy of constitution, with the result that it may at any time break down in all sorts of unexpected parts just when it should not. It is nonsense to talk of the preparation of an aerial Armada which could set forth on a given date. In the first place, it is known at the present time Germany possesses eight Zeppelins of what they call the first order, and seven of an older model. Further,

apart from the danger of having them destroyed, the Zeppelin cannot undertake many trips of this kind, because such an outing means extreme strain and consequent wear and tear of all the complicated details." The *Daily Mirror* has got on the same topic has got this. "The Zeppelin to travel to this country must be prepared to stay in the air for a longer period than it has done in peaceful trials. There will be no friendly mechanics waiting on its line of route to provide instant attention should anything go wrong. In fact, a Zeppelin flight to England would be trial trip fraught with all the troubles and dangers of any other trial trip."

Later on it has "One might get to London. Its chance of getting back would be half that getting here. The German air experts know this fact quite well, but they don't tell the German people. To the German people, the Zeppelin is a fetish, they will believe anything of it—anything, that is, they wish to believe. Up to date Count Zeppelin's sausage shaped balloon has done nothing more than the ordinary aeroplane except to provide a bigger target for hostile guns and carry more men and explosives."

REVIEW.

We congratulate the Managing Committee of the Society of Protection of Children on the splendid work that has done last year as shown in the report received by us. The President of the Society is no less than our most distinguished sympathetic Governor, His Excellency Lord Pentland. The Society bids fair to turn over better work provided sufficient funds are available, and we hope that our patriotic countrymen will evince their sympathy and come forward by co-operating in their work of the association by large contributions. The public have good reasons to thank Mr. Vijiaraghavalu B.A., M.B.C.M., the Secretary of the Society, for his unselfish to labours in this connection.

Messrs. G. A. Natesan & Co. have recently published a short sketch of the life of our late Hon. Mr. G. L. Gokhale. It is very interesting and it is most opportune. It gives a succinct account of the life of the great man and it is indispensable in the hands of every lover of the country.

THE MADRAS FORTNIGHTLY.

A high class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

EDITED BY MR. G. RATNAM, B.A.

Published about the 1st and 15th of every Month.

Vol. I.]

MARCH, 1915.

[No. 6.]

TAGORE'S CHITRA: A STUDY AND AN APPRECIATION.

BY

K. S. RAMASWAMI SASTRI, B.A., B.L.

The unique elements of spiritual symbolism and of deep religious feeling which are the chief traits of Tagore's genius are less present in this play than in his other works, but it has a true and noble human message and is fully in harmony with the Hindu ideals of life and love while being true to universal human nature. It shows what precious nuggets of artistic gold lie in the mines of our Puranas, and that, if true and loving artists' powers be applied to the task of revealing and reinterpreting them, we shall have new things of beauty that will be a joy for ever.

The message of this beautiful play is the idea so beautifully expressed in Carew's poem on *True Beauty* :

"He that loves a rosy cheek
Or a coral lip admires,
Or from star-like eyes doth seek
Fuel to maintain his fires;
As old Time makes these decay,
So his flames must waste away."

But a smooth and steadfast mind
Gentle thoughts and calm desires,
Hearts with equal love combined
Kindle never-dying fires:—
Where these are not, I despise
Lovely cheeks or lips or eyes!

The love that is built on beauty of body alone is built on insecure foundations. Beauty in human face and form and figure is like the flash of sunset on evening clouds—glorious, evanescent, mysterious. But the beauty of the soul is immortal as the soul is immortal. Love built on the beauty of the soul is built on a rock and endures for ever.

One great trait of Indian poetry deserve to be remembered in this connection. Though Indian poets have sung in rapturous terms of love at first sight and the transfiguration of the soul and the universe in the light of new-born love, they dwell even more lovingly and rapturously on the deep joy of love after marriage, the calm mid-day radiance of love's sun which, if it has less pomp and variety of colour, has a loftier height, a more universal outlook, a more fruitful power. The European literary artists dwell more on the former aspect of love than on the latter aspect.

Our literary artists dwell on both but dwell with love and joy more over the latter than on the former. We need not consider here whether this is due to our scriptures or our social institutions or our general outlook on life. That this a true fact in our world of art is undesirable. The dawn of love before marriage is described with wonderful delicacy of feeling and true insight and rapture in the stories of Sakuntala, Tamayanti, Malathi, and others. Even in such stories the poets take us to the later lives of these human flowers, and show their deep devotion, intense love, and measureless self-effacement and self-sacrifice after marriage. The artists, however, bring out the subtlest and most moving literary effects from the descriptions of love after marriage where the life of the lovers is taken up only after marriage. The instance of the yakeshas' wife in Kalidasa's *Megha Sandesa* will occur to all minds in this connection. The stories of Sita, Savitri, Droupadi, and other heroines, divine and human, show this truth admirably. I shall quote here only one exquisite passage from Bhavabhutis *Uttara Rama Charita*, where Rama describes in one perfect stanza the calm rapture, the utter selflessness, the faithfulness till death and beyond death, and the pure and passionate perfection of the wedded love of himself and Sita :

अद्वैतं सुखदुःखयोरनुगुणं सर्वास्ववस्यासुम
द्विश्रामोयत्नजरसा यस्मिन्नहार्यो रसः ।
कालेनावरणा त्यक्त्वापरिणते यत्क्रेहसारे स्थितं
भद्रं प्रेमसुमानुषस्यकथमप्येकं हितप्राप्तये ॥

(It is hard to win—and happy and unique is he who wins—that supreme and blessed and true love of woman which knows no change in grief and in joy, which is faithful in all moods and conditions, whereon the heart reposes amidst the trials of life, the sweetness of which never decays with the decay of bodily vigour, and which becomes as time goes on the very quintessence of fond

affection owing to the removal of all barriers to its perfect and blissful self-expression.)

The story of the drama is very slight and the beauty of the play lies rather in its presentation and in its message and rather than in the story. Chitra is the only daughter of a king who has no male issue. She is brought up to be the ruler of the kingdom, and is trained to become a beneficent ruler and military chieftain. She has all her life cherished a passion for Arjuna, the chivalrous prince and the ideal man. Arjuna, in the course of his pilgrimage, meets her wearing her usual masculine attire, and on learning who he is the woman in her wakes up. She then dons feminine garments and meets him. He puts her off saying that he has taken a vow of celibacy for twelve years. She is of an unattractive plainness of face and form and figure, and has never cultivated those feminine graces that have the most seductive charm and power in their apparent lack of strength. She then seeks the presence of Madana (the God of Love) and Vasanta (the God of Spring) and says to Cupid :

"O Love, God Love, thou hast laid low in the dust vain pride of my manlike strength and all my man's training lies crushed under thy feet. Now teach me thy lessons, give me the power of the weak and the weapon of the unarmed hand... For a single day make me superbly beautiful, even as beautiful as was the sudden blooming of love in my heart. Then the Gods promise to her perfect beauty for one year.

Soon after this she is seated by a lake looking at the image of her superb newborn beauty glassed in nature's mirror. Arjuna meets this transformed mortal, and love blossoms in his heart at once. Chitra surrenders herself to him. There is a delicate touch in the following dialogue.

"Chitra.

Then it is not true that Arjuna has taken a vow of chastity for twelve long years ?

Arjuna.

But you have dissolved my vow even as the moon dissolves the night's vow of obscurity."

Though full of deep love for him she feels sorrow at his homage to her borrowed beauty of body, and tells him—though the full truth cannot be conveyed to him.

"Alas, it is not I, not I, Arjuna ! It is the deceit of a God. Go, go, my hero, go. Woo not falsehood, offer not your great heart to an illusion. Go !"

But she surrenders herself to him out of her great love for him and in response to the call of his love. After the first night of happiness, she goes back to Karna and Vasanta and tells them her experiences. She is full of resentment against the borrowed beauty—the beauty that the Gods had thrown about her body like a garment, having taken the same from the tints of sunrise and sunset and moonlight and night and flowers and everything else wherein the spirit of beauty dwells. She asks the Gods to take back the boon. She says :

"But when I woke in the morning from my dream I found that my body had become my own rival. It is my hateful task to deck her every day, to send her to my beloved and see her caressed by him. O God, take back thy boon !" Then Vasanta tells her :

"Listen to my advice. When with the advent of autumn the flowering season is over then comes the triumph of fruitage. A time will come of itself when the heat-cloyed bloom of the body will droop and Arjuna will gladly accept the abiding fruitful truth in thee. O child, go back to thy mad festival."

She goes back and the year of perfect happiness draws to a close. There is a genuine cry of pathos in what she tells Arjuna :

"Joy turns into pain when the door by which it should depart is shut against it. Take it and keep it as long as it lasts. Let not the satiety of your evening claim more than the desire of your morning could earn. . . The day is done. Put this garland on. I am tired. Take me in your arms, my love. Let all vain bickerings of discontent die away at the sweet meeting of our lips."

Towards the close of the year, Arjuna seeks to get nearer to her soul. He wants to know who she is. He says :

"Come closer to me, unattainable one ! surrender yourself to the bonds of name and home and parentage. Let my heart feel you on all sides and live with you in the peaceful security of love. . . . Mistress, do not hope to pacify love with airy nothings. Give me something to clasp, something that can last longer than pleasure, that can endure even through suffering."

"He has already risen into a higher plane of love and has become enamoured of the beauty of her soul. But she could not then reveal herself to him as she is, as the gift of the Gods is still on her in all its splendour and the garment of beauty enwraps her in a sheath of physical radiance. Then we reach the last night. Vasanta tells her :

"The loveliness of your body will return to-morrow to the inexhaustible stores of spring. The ruddy tint of thy lips freed from the memory of Arjuna's kisses, will bud anew as a pair of fresh *asoka* leaves, and the soft, white glow of thy skin will be born again in a hundred fragrant jasmine flowers."

Chitra replies :

"O Gods, grant me this my prayer. To-night, in its last hour, let my beauty flash its brightest, like the final flicker of a dying flame."

The God of Love then says to her ;

"Thou shalt have thy wish."

Meantime the villagers come to Arjuna for protection against robbers, as their protector, Chitra had gone on a pilgrimage. He hears from them about Chitra's purity, tenderness, nobility of soul, and sweetness of heart. He is desirous of meeting her and asks his beloved to tell him about Chitra. The disguised Chitra tells him about the real Chitra and says that the latter has no beauty or other feminine graces. She then tries to take him for the final night's enjoyment. But Arjuna puts her off. His thoughts are centred on Chitra and the beauty of her soul. He tells her:

"I never seem to know you aright. You seem to me like a Goddess hidden within a golden image. I cannot touch you, I cannot pay you my dues in return for your priceless gifts. Thus my love is incomplete. Sometimes in the enigmatic depth of your sad look, in your playful words making at their own meaning, I gain glimpses of a being trying to rend asunder the languorous grace of her body to emerge in a chaste fire of pain through a vaporous veil of smiles. Illusion is the first appearance of truth. She advances towards her lover in disguise. But a time comes when she throws off her ornaments and veils and stands clothed in naked dignity. I grope for that ultimate *you*, that bare simplicity of truth."

The year of physical happiness is over. Arjuna has already risen into the higher, purer serener atmosphere of the love born of affinity of soul. Chitra comes to him cloaked and tells him.

"I brought from the garden of heaven flowers of incomparable beauty with which to worship you, God of my heart. If the rites are over, if the flowers have faded, let me throw them out of the temple (*unveiling in her original male attire*). Now, look at your worshipper with gracious eyes."

She then tells him her story and offers her heart at his feet. She says:

"I am not beautifully perfect as the flowers with which I worshipped. I have many flaws and blemishes..... If you deign to keep me by your side in the path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self. If your babe, whom I am nourishing in my womb, be born a son, I shall myself teach him to be a second Arjuna, and send him to you when the time comes, and then at least you will truly know me. To-day I can only offer Chitra, the daughter of a king."

Arjuna's reply is brief but perfect. The poet's consummate art and his power of conveying a world of meaning and suggestion in a sentence are seen in that wonderful reply of Arjuna:

"Beloved, my life is full."

This means that love is truly love only when it is based on union of souls, is in touch with the great duties of life, and recognises the spiritual foundations of the universe.

Tagore's wonderful command of sweet and melodious English prose is seen throughout the play. Some of the above quoted passages show this. But I shall quote here two exquisite sentences.

"A limitless life of glory can bloom and spend itself in a morning"

"Like an endless meaning in the narrow span of a song."

To adopt his language in the beautiful and narrow span of his play, there is an endless universe of spiritual meaning and suggestion.

Thus the play, though the story is of the slightest, is full of beauty and deep spiritual meaning. Its ethical charm is as supreme as its poetic loveliness; and humanity owes an eternal debt to this great master of human emotion and spiritual perception for the wonderful way in which he has led us through the gateway of beauty into the very shrine of the Soul.

THE LATE REV. FATHER SEWELL.

AN APPRECIATION.

By an esteemed Correspondent.

In connection with missionary and educational activities in Southern India, two figures will for generations stand out prominent among others, namely, Dr. Miller and Father Sewell. It will be invidious to compare the work of these great men, but suffice it to say that, while Dr. Miller was by early vocation joined to undoubted talent fitted for the part of Principal of a College, Father Sewell who was by birth and education a soldier and military officer qualified himself by dint of hard work and strong energy for the role of a leading educationist.

The son of a general in the Madras Army who served under the Duke of Wellington in the Peninsular War, Father Sewell received his commission when he was in his teens and was serving in Madras at the time of the Mutiny. Subsequently he was employed in the Commissariat both in India and Burma. In the latter province he came in contact with Bishop Bigandet,—the great Catholic Bishop and Burmese Scholar,—a connection which resulted in Father Sewell, who was a ritualist by inclination, becoming a Catholic.

In 1876 Father Sewell retired from military service and having been for sometime a widower without children he asked to be admitted as a novice into the Society of Jesus. Though forty years of age at the time he cheerfully submitted himself to the rigorous discipline of body and mind which was enforced by this great Order on all postulants, particularly on those who had been accustomed to ease and comfort in the world.

The history of another English military convert at Negapatam, William Gifford Palgrave, who entered the same order, but very soon gave it up as well as priesthood to become first a traveller in Arabia and then a diplomatic officer under the French Empire,

shows the difficulties undergone by a military man of rank and family who transfers himself, under a strong sense of a religious vocation, to the humble novitiate of the Order of the Jesuits. Father Sewell was one of those novices who were trained by another great educationist the Rev. Fr. A. Jean, the late Principal of St. Joseph's College, who is in semi-retirement in the Sacred Heart College at Kodaikanal, having reached the patriarchal age of 81 years. A close friendship for the remainder of their joint lives was formed between these two men and undoubtedly it was in communion with each other that the future educational policy of St. Joseph's College was developed in the course of which the College was transferred from Negapatam to Trichinopoly and in consequence of which it is now a first class institution.

To return to the story of Father Sewell's life, his novitiate was brought to a close in 1878 and because of his previous education and his having already reached middle age, the rest of his training for priesthood was shortened and he was ordained priest in 1880. Shortly after, he went to Europe in order to settle his private affairs and he returned to Negapatam in 1881, having already during his leave devoted a great deal of attention to the expansion of the College which he had resolved to make his home; for he brought back with him from England several hundred books, the nucleus of the future library of St. Joseph's College.

About the same time the Education Commission, the first of its kind, was started on its work by that great Viceroy and no less great Catholic, the late Marquis of Ripon and Father Jean, the Rector of St. Joseph's College, was a member of that Commission. During the absence of the Rector, Father Sewell was entrusted with the management of the College and one noteworthy phase of that time was the visit to Negapatam paid by the President of the Commission, Sir W. W. Hunter, accompanied by Dr. Miller as one of the

members and naturally also by Father Jean himself. It was no doubt at this time that the great step with which Father Sewell's name will always be connected at St. Joseph's College was resolved upon, namely, the transfer of the College from Negapatam to Trichinopoly. To give an idea of the importance of this step, we need only say that, in 1881, St. Joseph's College at Negapatam had for its total strength a student population of not more than 300 and that at that time the total number of students in the College classes did not ordinarily exceed two dozen. The great majority of students were Christians, mostly Christians from the French Settlement of Karikal and Pondicherry, for whose benefit in fact the College had originally been started and Hindu students were almost nowhere in the College at the time. It was felt that the proper place for St. Joseph's College was in a more central Christian district, namely Trichinopoly. For this transfer it was necessary to obtain the sanction of the authorities of the University as well as of Government and permission was by no means readily granted. Many were the difficulties to be contended against because Trichinopoly was already in possession of a good Mission College, the S.P.G. College, whose authorities naturally resented the intrusion of a rival missionary educational agency. By dint of representation and in great measure we may suppose through the influential personality of Father Sewell the change was finally sanctioned and the new College started work at Trichinopoly in 1883; at this stage Father Sewell's work entered upon a new phase, but it was also a stage at which fresh difficulties had to be overcome and still more delicate tasks to be undertaken. Buildings and lands were required for the new College and these had to be acquired not only at a considerable cost of money but in the face of active and incessant opposition confronting the new College in the middle of an orthodox Hindu population.

The College was successfully taken through these difficulties by Father Sewell who, for the rest of his life, was known to the world generally as the great Manager of St. Joseph's College. Hardly a few dozen Hindu students had found place during the existence of the College at Negapatam. Several hundreds of them flocked to receive their education within the walls of St. Joseph's College, Trichinopoly. Hundreds distinguished themselves in the University examinations and entered the various liberal profession or the public service and, at the present day, there is no town of importance in Southern India where the *alumni* of St. Joseph's College, proud of their connection with that institution, are not to be found more or less in considerable numbers.

Success in the world means a continuous meeting and surmounting of difficulties; it may truly be said that such was success achieved by Father Sewell. The College had to be developed rapidly and unceasingly to suit the expansion of educational ideals and to be in line with the other great educational institutions in Southern India. At the same time, the primary object of the institution which was to furnish a means of education for the large and at the same time poverty-stricken Catholic population had to be fulfilled. At the present day when nearly 2,000 students or more attend St. Joseph's School 600 of whom are Catholics; it may be said that the purpose with which Father Sewell entered upon his educational career at Trichinopoly has reached complete fulfilment.

Latterly, reasons of health compelled Father Sewell to reside principally in Madras. He was still an active member of the College and a no less active member of the University being a Syndic member for several years past and at the time of his death the Syndicate had nominated him for another term of three years. The increasing infirmities of old age

never led Father Sewell to suspend his active educational work and up to within a fortnight of his death, when he sought admission into the General Hospital, he was unremittingly at work. Space does not permit us to dwell on his services to the Municipal Council, Trichinopoly, to the education of the Eurasian and Anglo-Indian Community and to the Catholic Indian Association of which he was a devoted and active member. In Madras he was as well known to all sections of the people and as much revered as in Trichinopoly and the universal sympathies with which the news of his death was received throughout the Madras Presidency was a substantial testimony to his great worth. There can be very little doubt that his old students throughout Southern India will erect in due course a suitable memorial in his honour. Such a scheme was indeed started several years ago but it had to be held in abeyance because the rules of the Society of Jesuits strictly forbid the erection of a memorial in honour of any living member of the order.

We hope that this scheme will now be taken up in earnest and carried through to success, so that the inestimable benefits conferred by Father Sewell in the course of his long life on educated youth of all classes may be gratefully and permanently acknowledged by the people concerned.

SRI RAMAYANA IN A BIOSCOPIC SHOW.

BY

MR. P. K. KALYANARAMA SASTRI, B.A.

Benediction.

My Lord Sri Rama, let me sing his name.
And win forever a poet's lasting fame.

I. • •

Of Him, whose glories all the bards do sing,
Of Her, whose blessings, health and
wealth do bring,

Of that good book, which does, the worlds,
enchant,
Of these, my lovely muse! thy verses chant.

II.

And now, as thought is guiding this our
hand,
On Tamasas verse-inspiring banks, we land.
And Lo! there comes an ancient hoary
sage,
Untold, of course, must be fore'er his age.
Is He Valmiki, the first and best of bards,
To whose Epic, we bow with all regards?
But Hark! What soul disturbing sound
so near,
Do we and he, with all attention, hear?
And mark! the fall to (the) ground of a
Crauncha male,
Who, but a while ago, was hearty and hale
The sage, in rage, beholds the hunter there,
And notes the wailing she-bird, with much
care.
His mind, new-washed entire by mercy
green,
Becomes a *Tabula Rasa*, neat and clean
And there, the Goddess, Vani, paints Her
grace
Having a bold relief, in Raghu's race.

III.

"Twam manishada! Sasvatch: Samah:
Pratishtam anavadyam Agamah:
Yat Kamamohitham Patim Dvaysh:
Anadhirikameva crouchayoh:"
So come the members, and when scanned
and told,
Their author finds them, worth their price
in gold.
"Eureka! Good in deed hath come" quoth
He,
"From out of grief; and here I have the
key.
Of knowledge, which will ope the precious
chest

Wherein, as in the Ocean, there should rest
Many a gem of thought and fact serene
Whose rays dispel all darkness from the scene
An *Anushtup* sure, I find we rhyme in thought,
A poet's fame shall first be mine, I wot."

IV.

" 'Tis sweet to know, and sweeter still to own,
That I but blessed Sri Rama on the throne."
When these most truthful words the sage pronounced,
The Lord Creator had him there announced
"By my command," says He "Thou shalt commence."
A pleasing task, my son ! which done, shall hence
Secure for thee and this thy work, a name
That well shall live, till God remains the same.
As, at thy service, shall my *Vani* be,
The facts and thoughts and words shall flock to thee.
And thou, as in a Bioscopic screen,
Shalt see the past and future, fresh and green.
Nothing but truth, shall gild thy pages all
Which, in thy mind, shall flash at wisdom's call.

V.

Valmiki sits composed and sings his song,
Which brings to him the worlds unnumbered throng,
Which gets its best reward at its Hero's hands,
Rama, the then king of these happy lands ;
Which, set to Vani's handsome Vina's tune,
Remains, for e'er, our India's good fortune;
Which handed down, from sire to son, retains
Its pristine nature, which to it pertains.
And this, to-day, in nooks and corners, spreads,

Explained by one, whose village gives the threads,
Of this good piece of ancient History
Which else shall be immersed in mystery.
And we, his sons, but imitate our sire
In this our first and venturesome desire.

VI.

With all respect, we crave the indulgence
Of all the good, that are our land's essence
And we intend to take them, scene by scene,
Displaying all good sentiments therein.

A NOTE ON OTTAKKUTTA'S
UTTARAKANDA.

By

C. S. KRISHNA AIYAR, M.A.

Tradition is unanimous in saying that Ottakkuttan and Kamban were contemporaries and that both were ordered by *Kulottunga Chola* to sing the Ramayana after the fashion of Valmiki. The industrious Ottakkuttan was the first to obey the king's mandate and his poem within a short time covered the five kandas and reached the கடல் காண்படலம் (The Sight of the Sea) of the sixth. The genius Kamban was masterly inactive all this time. Sadayappa Mudaliar, the patron of Kamban, hinted to the king that he should interrogate the two poets as to how far they had executed his command. Kamban thought that he did no harm in telling a 'white lie' by saying that his poem extended beyond கடல் காண்படலம் and that he had done திருவண்படலம் (the Construction of the Bridge). Ordered by the king to give a specimen from the last section, he alleged that he had completed, Kamban began to sing the verse beginning:— "குழுதனிட்ட குலவரை கடத்தரில்." The story that hangs about this verse which contains the word துளி = துளி = Drop is well known.

In short, both poets finished, their work and Ottakkuttan saw that his poetic treatment

could not stand comparison with that of Kamban and one day he, out of sheer vexation, began to tear the manuscripts containing his verses. His work of destruction covered the six kandas and when he was about to lay his wrathful hand on the seventh, Kamban made his appearance there on a casual visit to the brother poet, snatched the manuscript he was about to tear and thus saved from destruction the Uttarakanda which Kamban did not sing. Thus Ottakkutta's Uttarakanda forms the fitting supplement to Kamba's Ramayana.

The story of destruction of poetic work is commonly heard in India. Jaimuni sang the Mahabharata. The superior poetic qualities of the work of his pupil made Vyasa tremble for his fame and he ordered Jaimuni to destroy the work. Jaimuni did this work of destruction with an easy heart, reserving the Aswamedha Parva alone at the command of his master to serve as a specimen of his powers or to give him a title to fame. Hanuman sang the Ramayana and engraved it on a rock. Valmiki saw and read this epic and thought that his work would be thrown into the shade. He complained of this matter to the monkey general (and poet) and the latter had so little of the author about him that he hurled the rock into the sea. In the case of Sanskrit Literature one has to regret the destruction of reputedly superior work. Whereas in the case of Tamil Literature one apparently need not pine about the loss of inferior work. But Ottakkutta's title to immortality rests on a sure foundation. There are other works written by him besides the fragment of the Ramayana. And the so-called fragment is replete with his poetic strength. As I am not competent to institute a detailed comparison between his work and those of other Tamil poets, I shall endeavour to just indicate his probable position in poetry by examining how a few contexts are dealt with by him and by Valmiki.

Ravana, after obtaining boons from Brahma, claims Lanka from his elder brother Kubera,—as the island was in olden time an appanage of the Rakshasas. Kubera seeks his father's advice. The short syllabled stanzas (குறுஞ்சீர்வண்ணம்), which embody the advice of Visravas the common father of Kubera and Ravana, are remarkable for three things.

(a) They show that Ottakkutta's poetic utterance is a full one.

(b) They contain a description of a mountain (an essential in a Mahakavya) where sound obeys the sense.

(c) The music of the stanzas is too clear to be dwelt upon.

These stanzas beginning திசைமுகன் வரமெனும் and ending விசைமனமுடையவன் are a good example of wherein Ottakkutta's strength lies. Nothing like these verses is found in the parallel context in Valmiki and surely in this poetic effort Ottakkutta has surpassed himself.

Again his war descriptions are particularly vivid and suggestive and contain examples of word-pictures. I think that the contexts that can be appropriately compared are:—

(a) In Valmiki the battle between Vishnu and the Rakshasas (Malyavan and his brothers).

(b) In Ottakkutta the battle between Kubera and his brother Ravana.

Let us take the following from Ottakkutta:—

- (1) சென்று தாக்கின தேர்களுங் தேர்களுங்
கன்று வேழமும் வேழமும் காந்தின
வொன்று மாவொடி மடப்பொருற்றன
வென்றி வீரரும் வீரரும் வெம்பினர்.
- (2) துன்றி தோளி ராஜராஜன்
மோத மெய்துளங்கலா
வின்று காணலாமி வன்றன்னுண்மை
மெய்நி ராவணன்
குன்று சென்றதன்னவுட் கெதித்து
மண்டி மேல்விழ
வென்றிவீரர் தங்களுக்கு வெய்ய
போர் விளைந்ததே.

(3) The four stanzas that follow No. (2).

Compare with No. (1) the parallel stanza:—

स्यन्दनैः स्यन्दनगताः गजैश्च गजयूथपाः ।

अश्वसादिन अश्वैश्च पादातास्त्वंबरेचराः ॥

which occurs in the seventh canto of Valmiki's Uttara Kanda.

For general effect the contexts above-mentioned should be read and re-read in both poets. It will then be found that Ottakkutta does not suffer by a comparison with Valmiki. On the other hand, it must be admitted that he is an "expert" in describing war.

I shall close this note by quoting the following three stanzas from Ottakkutta:—

வான்றிகழ் வெள்ளி வெற்பின்
கீழுற்று வருந்துகின்ற
ஆன்றிகழ் வேலினுனை யமைச்சர்தா
முற்று நோக்கித்
தேன்றி கழித்தி யான்றன்றிருச்
செவிசார நின்கை
தான்றிகழ் வீணையாகப்
பாடுதி சாமமென்றார்
அன்னதே கருமமென்றோ வரக்கூறு
மறிவுட்கொண்டு
தன்னது தலையிலொன்றைத்
தடிந்து தன்கையிற் சேர்த்த
வின்னவின்ன ரம்பிற்றுத்தம்
கிளைமுதலிசை களேழாற்
பன்னருஞ் சாமதேதம் பரிவுடன்
பாடலுற்றான்
அவ்வழியவனும் பாட வரன்மகிழ்
தழைத்துக்கொண்டு
முவ்வகை யுலகுமாள மூன்றரைக்
சோடி யாண்டு
மெவ்வகைப் படையும் வெல்லுஞ்
சந்திரவானு மீந்தான்
பொய்வகை கிருதன் பெற்று
விடை கொண்டு போகலுற்றான்.

I leave it to the readers of the *Review* to judge whether the second of these stanzas does not raise the echoes of a Samagita and whether in all of them noble language does not fittingly clothe poetic thought.

AN OLD VOLUME OF "PUNCH" AND M. TAINE.

In M. Taine's shrewd and lively "Notes on England" there is an admirable chapter on "Society as Depicted by Punch," between "Punch," "the first English satirical journals" and "French journals of the same sort." M. Taine found the contrast striking and "most instructive." Certain of the least reputable or agreeable features of French social life are depicted *ad nauseam* by the French humorists; English pictorial satire of the present day leaves such things alone. It results that the principal illustrated comic papers of Paris are not always very nice to look at, and are seldom very healthy to read; while the pages of "Punch" are uniformly clean and wholesome. This, doubtless, is a main reason why "Punch" is still what it has nearly always been the most popular journal in England—as it is also, in some respects, one of the most remarkable journals in the world. Not at all times would this boast of the cleanliness of English pictorial satire have been admissible. It were easy to show periods in the history of English caricature when the cleverest and most popular work was at least as offensive as the very worst that is done in France to-day; its humour brutal, its satire less corrective than cruel. But no such blemishes as these have ever, "deformed and defaced" the pages of "Mr. Punch."

Emerson viewed "Punch" as "the comic version" of English good sense; "the delight of every class," "because uniformly guided by that taste which is tyrannical in England. It is a new trait of the nineteenth century that the wit and humour of England as in 'Punch' so in the humorists Jerrold, Dickens, Thackeray, Hood have taken the direction of humanity and freedom."

It is a cattle-show week, and a very fat farmer and his wife are hailing the conductor of an Islington omnibus. "No use" answers the

conductor, "you are too late. Yesterday was the last day for receiving." A master of the period, on his way to a party, makes a call at an artist's studio, where the artist and his friends are "wrap up" in a cloud of tobacco. "How shall I get the smell of it out of my clothes?" was his thought on leaving. "you haven't any scent, have you?" "A bottle of the best," replies the owner of the studio, "Give us your handkerchief. Nothing like turps, old fellow." And he empties a bottle of turpentine over the handkerchief. A picture of an obese man with our porcine profile, who is dining on sucking-pig, has for motto "Cannibalism." The cup of humour has its sediment at the bottom and this is it. They can "go one better" than this in the comic press of Berlin. So many of us, however like their fun, as the sexton liked his sermons—"plain;" and "Mr. Punch" might set up the next unreasonable defence that it would be hard if out of one entire volume a little dulness could not be extracted.

What M. Taine liked most in "Punch" was as he said, the evident affection with which at this date, the artists depicted scenes of domestic happiness, the innocent amours of Edwin and Angelina the little shifts and trials of newly wedded couples, the rude health and undisturbed gaiety of child life. "Take, for instance, 'Punch's' picture; Saturday Evening: Arrival of the Husband's boat." "The pier," says M. Taine, "is covered with wives, young for the most part, whose faces are radiant with happiness; the children dance with joy. What a welcome. Turn by way of contrast to the same subject treated by a French artist, the husband's train arriving at Treport or Trouville. The husbands are there represented as vulgar tradesmen, as snareless. In the conjugal scenes, the same sentiment predominates. Augustus during the honeymoon is shown trying to make the tea..... Theodore and Emily sheltered behind the harbour crane, think themselves

out of sight; and Theodore on his knees flattens his tender and snubby nose upon the white hand which is yielded to him. They are both unaware that the mirror of a camera obscures, which has been directed towards them for ten minutes, reproduces the scene for the amusement of 'spectators..... The young girls are especially fascinating; "Punch" depicts himself as a lover looking in rapture upon their fair hair falling freely over their shoulders; his heart beats, he is overcome, he thinks them too charming..... Here are the married folks: look at the domestic scenes. They are not unpleasing, bitterly satirical; no broken-down husbands, or wretched, bad tempered, and spoilt children, like those whom M. Damnier represents so frequently, and with so open a hatred, are to be met with here. The artists nearly always regard infancy as something charming and beautiful."

Manifestly this is a little too rosy. Mr. Punch's optimism has never been quite so inveterate as this or he would have come as short of the mark as M. Damnier with his too-persistent cynicism. Examples in proof shall be offered by and by.

Now for a few of his favourite characters at this period. Some of them, it will be observed, have all but disappeared from his view at this day. His pets or his bulls, in the late sixties and the early seventies, were the captain in the army, the swell (both genuine and spurious), the curate, the rector, the young lovers, the maiden aunt, the match-making Mamma, pater families, the footman, the house-maid, the cook, the amateur, the in-pecunious artist, the cabman, the youngman from the country (a type almost extinct) the policeman, the sporting man, the person from foreign parts, and the inhabitants of the nursery.

For the captain in the army, "Mr. Punch" at this period had an almost boundless

admiration. Spruce, well set up and excellently dressed, he stands for the "roof and crown" of the well-bred social organism and is usually the hero of the scene in which he figures. Leader writers and paragraphists, in the Radical dailies and weeklies had not as yet begun to hint that, whatever his successes in society and whatever his prowess on the pologround, he was almost a stranger to the men who were expected to learn soldiering of him. Seen by "Mr. Punch" two decades or more ago, he is as irresistible at a dance as in the hunting field. He is "Mr. Punch's" admirable Crichton. "Nobody flirts as I flirt," sang a musical-hall lady fifteen or twenty years ago. Nobody flirts, rides, skates, dances, or shoots as "Punch's" Captain in the army when the century was twenty years younger. If Julia (not Herrick's but her twin sister) makes a *faux pas* on the ice, it is the captain who is always on the spot to catch her. It is he who, when walking in the wood with Laura, spies a sprig of mistletoe on the oak and makes a proper use of the opportunity. The Captain is almost the only person who is permitted to get a rise out of the cabman. He is privileged to have the last word even with an Irish car-driver. "The Biter Bit" is the title of a brief tale which tells how the Captain got the better of the car-man. The scene is a railway station and the Captain, surrounded by his luggage, is discovered in parley with the two ragged drivers. "I am waiting for the Meefer, yer honour" insinuates the first driver. "B, leeve me" says the second driver in a whisper, "'Tis the Gineral himself, as I am his K'yar." "Ah! that is a bore," responds the Captain. "You can't take me, I suppose? I am only the Captain."

Contrasted with the Captain in the army is the genuine heavy swell, in his way as finished a product of British civilisation as is his polar opposite, the true cad or cokney. Slow of intellect, but of imperturbable serenity, the

swell may be the cause of wit in others, but he is never, intentionally at least, witty in himself. At this period he is distinguished by whiskers of the Dundreary pattern, and trousers very wide, above and very narrow below. He seldom seems to be quite awake. He drawls out a neat thing occasionally, but he does not wish you to laugh at it. He is going to town from his country seat, and he reaches the station according to his wont—just as the train has disappeared. "Express just gone, sir," says the porter, much more concerned than Dundreary. "Ah! Fetch another" is the bland response. Occasionally he is moved by a sudden impulse of sympathy with the "lower orders," and an industrial exhibition for their benefit calls out all his slumbering energies. We have a picture of an entire ducal family at work in the drawing room. The duke himself is knitting stockings. The Duchess is making a pair of strong boots. The Duke's brother is embroidering for a petticoat; the duke's sister is building a model ironclad and the Duke's little ones are helping with suggestions.

Here, perhaps, one may not improperly introduce the great line ornament of the ducal *Menage*, the footman, the Apollo of the servants' hall. Thackeray devoted a whole book to him, M Taine was distinctly impressed by him and "Mr Punch" himself had a visible tenderness for Jeames. He rallies him, but he does it feelingly, and even something of respect. The artist limns him earnestly, and with care, not venturing to trifle with his unique proportions. He appears to be at least nine feet high, he has the shoulders of an oarsman and the thews of a gladiator. But he is languid, his favourite attitude is one of repose, and when bidden to mount behind the carriage on a warm day he yawns and says "if my lady does not find it too hot for her, I find it too hot for me." He is solicitous of his own and of his master's dignity and gives notice to leave because he has seen

his lordship riding on the knifeboard of an omnibus. When he kisses the duke's baby on its birthday, the nurse does not conceal her envy.

The spurious swell scarcely deserves to be mentioned in the same breath with the admirable flunkey. The flunkeyism of the flunkey is sincere. Even when he is perceived in the act of padding his calves, one feels instinctively that this is a perfectly proper thing for him to do. For the spurious swell, "Mr. Punch" has a thorough going and most unqualified contempt. He dresses him up in Dundreary's clothes, but it is only that he may better expose the hollowness of the creature within. He defrauds the cabman, is rude to beauty, and insolent to the policeman. It is only with the country cousin, who is too simple to see through him, that he has any successes. He takes his cousin for a walk through the fashionable parts of the town, bows to the occupants of carriages whom he does not know, and drops blank cards at houses where he has never visited. But he falls over the hoops at croquet, and goes to the bad "along of" drink.

Mention has been made of the cabman, whom the spurious swell defrauds. The cabman is, at this era, one of the most familiar figures in "Punch." He is very thick, stolid, flame visaged like Bardolph and whether the month be January or June, he appears to carry his whole wardrobe on his back. Soulless as a boiler for the most part, he is nevertheless a pathetic and at times almost a tragic figure. The great unsolved problem of his life is how he may secure the extra sixpence. His existence is a perpetual strife with that immense section of the public which insists on being driven a one and six penny course for a shilling. Nothing provokes his bile more than a demand for change, and when asked for a six pence in exchange for a florin he wishes, "S'elp' in" that six pences were as scarce as gentlemen. The utterances

that come readiest to his lips are those of withering scorn or simple denunciation, but he can be mildly reproachful on occasion.

"Ah, sir, if I had laid out my money all my life as well as you have laid out this y'er shilling, I should ha' bur richman by this time." To a rubicund elderly gent who expostulates for having been driven only two miles in three quarters of an hour, he replies by asking whether the public expects Derby winners at six pence the mile. "Six pence by Act O' Parliament!" he thunders to another fare, stouter than ordinary. "Then you don't ketch me a carrying yer ag en, cos I can't afford it. W'y, it don't pay me for hoilin' and screwin' up arter yer!" "But he is best, after all," when he wheedles: witness the following dialogue: "Two and six" this is the exclamation of an angry man who has been taking his wife and child for an airing in a four wheeler. "Two and six! why, you don't reckon anything for this baby, I should hope." "Ah! and I dessay you and your good lady don't reckon nothink of 'in neither 'eh, mum? Bless' is little art!". "claim allowed," is "Mr. Punch's" conclusion of the story.

Between the cabman and the 'bus driver relations on the road are more or less strained; and intercourse, when it passes from mere contemptuous pantomime or strange guttural sounds, to articulate speech, is brief, pointed, and pungent. It is, "Now' en, with that Noah's Ark O'yourn!" when the bus is pulled up right in the path of the cabman; or to the driver of a hearse, "Lemane come by, will yer! your fare ain't in no' urry I reckon." Or this, on the part of a bus driver to a cabman between whom and himself there is an Orsini—Colonna—like feud:—"Wot, still the same old'oss! Wouldn't the knacker take im then?" The following, between the Jehu' of a bus and the driver of a policeman is in a lighter key. "Hullo, Guv, got any room there?"

"Yas, just room for one. Saved a place a, purpose for you." "Wot 'Syer fare?" "Bread and water; Same as you 'ad before!"

At the period in question, "Mr. Punch" is continuously jocular at the expense of the new Volunteers force. The little eccentricities which tickled his fancy when the force was young disappeared as its members grew familiar with his literary precepts and the discipline of parade-ground and camp. But in their very earliest days the Volunteers were a gallant body, for here is a picture of an entire company leaving the ranks to rush to the assistance of a young lady who has fallen into a duck-pond. Insubordination is the subject of another cartoon; a very raw recruit falling out as he remarks to the officer in command. "Taint the fust time, her Adjutant, as you've called me a odd file; blowed if I stand it any longer." Here we have private Jones mutinous on the eve of a review because he has been billeted at a temperance hotel. The reviews being over, Corporal Smith is exhibited as an example of its demoralising effects. The corporal looks as if he might be in the grocery line when at home, but he has clearly not spared himself in the field, for he is returning grimly and ragged, as if from a twelve months' campaign. "Glorious day, Jenny, "he exclaims to his wife, who hardly knows him, "My dear it was so like the real thing, that I declare several times quite sorry I had not got ball cartridges." Farther on we listen to the complaints of a Captain whose men can't find time for drill, because "they go so much into society."

The Captain himself has doubts respecting his appearance in uniform, and solves them whenever he meets a regiment of regulars by escaping into a cab. But these humours belong to the past and the salt has gone out of them.

Twenty years ago Crinolines occupied a good deal of space, alike in public places and in the comic prints, "Mr. Punch" never

liked the Crinoline. It incommoded him; it made him doubt whether the globe were really as roomy as geographers averred. He was driven to inconvenient and ridiculous shifts in order to adapt himself to the extravagant requirements of the ladies' hoops. Accordingly he eggs his artist as to show in the plainest manner possible that either the Crinoline should be abolished or some grave alteration must be made in right usages. The Crinoline had become all-pervading. Ordinary staircases are not wide enough for Angelina and her partner descending to the supper room. Angelina wants the whole staircase to herself and Edwin holding her hand, descends outside the balusters. It is as bad when they ride together in a hansom; Angelina and her hoops fill the interior and Edwin sits perilously on the splasher. As for getting down the steps to the new underground railway, that is not to be thought of. In Derbyshire, where stone walls are substituted for fences or hedges, and a two-foot gap in the wall does duty for a stile, ladies in the best fashion cannot walk through the fields at all. "Well, dear," observes Lucy to Grace at a passway of this sort, "if this is the style of thing in Derbyshire, farmers had better write up 'no thoroughfare' at once; then people would know what to do."

On occasion the Crinoline serves as a man-trap. A lady and a husband are outside a bonnet-shop in the window of which the lady espies the newest shape from Paris. Unhesitatingly she turns to her husband. "Charles, dear, I am really afraid that my Crinoline is coming off." "Good gracious, Fanny! let's bolt into this bonnet shop." And Mr. "Punch" brings the story to a laconic termination with the comment, "Sold,!" which applies as well to the bonnet as to the gentleman who paid for it. In the course of time, however, the satirist triumphed; the Crinoline did at length "come off" and fell from the

waist of beauty, "never to rise again." High life below stairs was a fond theme with "Mr. Punch" at this epoch, when what he called the "servant-gal difficulty," a "servant-galism" sat heavy on his mind. But this is a subject ever with us and with the mere mention of it we must lay down our old volume of "Punch." *

THE MONTESSORI SYSTEM OF EDUCATION.

Many educationists are of opinion that the Montessori System is not visionary but scientific. It is, in fact, the application for the first time of science to the problems of education. It is a panacea for the existing evils in the educational world. Three reasons are given for the failure of the present-day education, and the lack of effort or ability on the part of the teachers is not one of them. The three reasons are, (1) our educational system must not follow blindly the path of evolution. (2) The compartmental system of our present-day education. (3) The child's body, mind and soul are entrusted to different people, without realising that the three things are one, and ought to develop as one. If we are to apply the scientific method to education, we must call in some one who is an expert at once on the physical, mental, and teaching sides. God has given us that triple expert in Dr. Montessori although her system does not provide sufficiently for the child's spiritual development.

Mr. C. A. Claremont, B. Sc., a student under Dr. Montessori in Rome, says:—

Montessori system is nevertheless one of great importance and has a great future before it.

It has two distinct aspects: the educational and the scientific. And although, as is natural, it is the educational which has made its greatest appeal to educationists in this country, Dr. Montessori is very keenly aware of the other.

* "From the Liesure Hours."

In fact, you will remember that the title of her book, "The Montessori Method," stood in the original Italian as the method of scientific pedagogy applied in the "Children's Houses." She has also said herself, "Perhaps its author is the only one who has not said that this is a new method of education. I do, however, claim, and I hold to having established, the *method for a new science*."

It is this phrase, "a method for a new science," upon which I wish to say a few words. What is this new science, and what is its method?

I need not remind you of the different sciences which exist to-day, having as their object the study of man. They are many, and range between those having such diverse points of view as those of medicine and sociology.

Perhaps that which most closely concerns the school—or at any rate, the part of education which deals with the education of the intellect—is psychology, and its objective branch, experimental psychology.

Now this branch of experimental psychology has been in existence for forty or fifty years, is very widely diffused, and its laboratories may be found in all parts of the world.

It has achieved results which no doubt contribute to our knowledge of man. It has compiled many statistics, curves and so on. And yet, as we know, it leaves the school of to-day practically untouched, and educationists without enthusiasm.

Dr. Montessori asks why this is, and she gives an answer.

The sciences studying man, she points out, are distinguished not by their object, which is man, but by their *method*.

The *method* of a science is that part of it which is constant, which goes forward to investigate the phenomena, under consideration. It is the tool with which we set to work to examine the phenomena to discover the

laws governing them, and the relations between them, etc., which then form the *content* of the science.

The content of the science, therefore, is a changeable thing, constantly advancing and increasing, and always subject to alteration and revision.

Now, speaking of experimental psychology, the positive science most nearly concerned with education, Dr. Montessori affirms that the reason why its results have hitherto been of such relatively small value in pedagogy is that its method is not adapted to achieving results which would have importance in that sphere.

Let us consider, roughly, what are the methods employed.

Man, usually an isolated subject, is placed under artificial conditions in a laboratory, and given certain instructions, such as to make a signal when he becomes aware of a certain stimulus, and the time is then very carefully measured which elapses between the application of the stimulus and the signal given in response to it.

Another such experiment is to measure the minimum distance between two compass points, which can be felt as two when touching the skin.

But all these experiments examine characteristics of minor importance in man, and they examine him—so to speak—in bits. Whereas, for pedagogical purposes, it is necessary to study man as a whole.

What do these experiments tell us, for instance, of the subject's character, of his self-control, his varying moods, his inspirations, his energy, his will?

These are the characteristics of man which it concerns pedagogy to study, and which a method which is to achieve valuable results in education must be adapted to observe.

What should be a method, then suited to the study of man from this point of view?

The "Case dei Bambini" in Rome are Dr. Montessori's answer.

Broadly speaking, her method is this: to place the child in excellent living conditions—set him free—and observe what he does. The phrase, "in excellent living conditions," needs amplification. It means an environment containing everything which is necessary for the development on all sides of the child's being—both physical and mental—of his fullest inherited possibilities.

This, in essence, is the *method*, of the new science. Its *content* is yet to come. Dr. Montessori, in explaining this method, points out that it is not really a new one in the realm of science. It is analogous to others which have as their object the study of living beings. A naturalist, for instance, who wishes to study the habits of wild animals—for example, birds—goes into the woods where he can see the birds living in their natural surroundings, remaining still for hours together, hiding himself if necessary, in order to make sure that he sees them doing the same things they would do if he were not there.

A man who wishes to study bees furnishes them with all they require, and then watches them working according to their nature.

The scientist wishing to study bacteria prepares a broth approximating as nearly as possible to the actual conditions in which they live, and maintains it at the temperature of the human body. Then, after a certain period of time, he counts the colonies which have been formed, and so on.

Now the application of this method has already brought facts to light of immense importance.

I wish to read you a short description of some of the more considerable of these in Dr. Montessori's own words.

"You will see children working when there is no teacher teaching; moreover, these

children work at an age in which children generally do not work. They work, continuously, remaining for example, an hour and a quarter at the same exercise, at an age when—if it should happen that we think children can work—we seek to limit their work to ten or fifteen minutes; whereas we see these children working for whole days—a thing which seems marvellous to us, because we are accustomed to children being able to stay at school for at most a couple of hours. And that which strikes our imagination most is that these children work for a long time and continually without tiring, while we are accustomed to see that he who works becomes tired."

These are then facts of child nature which have come to light by the application of this method, and they are facts which would seem to have an immense importance in the future of pedagogy. If this has been the result in a few short years, who knows what other and still greater things may not be disclosed in the future?

I cannot conclude this brief discussion of the scientific aspect of the Montessori method without some reference to the activity of the teacher. Because you will probably object that teacher can have no place in a system where the children ought to be left free, in order to observe what they do; whereas we all know that the teacher in a Montessori school does quite a good deal.

I have said that, in accordance with Dr. Montessori's idea, the child is to be placed in excellent living conditions. That is to say, he must be given all that which he needs to allow his fullest development to those limits which nature makes possible for him.

These needs include not only all those things which are necessary for the physical life, such as good food, warmth, fresh air, the possibility of baths, etc., but also all those other things which Dr. Montessori includes under scientific term "psychic stimuli."

That is to say, this child has need of intel-

lectual occupations and other exercises, which are largely provided for by the Montessori apparatus, and he also undoubtedly has need of certain specific instruction on the part of the teacher. For, as educationalists have long recognised—and with this Dr. Montessori is undoubtedly in agreement—the child has a right to all that which humanity has learnt through the ages by experience. In the case of the small child, he has to learn how to do the things of practical life, for instance, to dress himself, to tie a bow, etc. Then he must be taught language, the names of things and of their qualities—for example, the names of the colours—and he must also be taught the difference between good and bad.

But these lessons are to be given in response to the need of the child, and here we have the whole difference between the lessons in a Montessori school and those given in other schools. The lesson is not to be given because the teacher wishes the child to learn something, or because of the scheme of education laid down for the child to follow, but because the child himself has need of it to minister to his growth, as we give him food when he is hungry; and because to withhold it would be to withhold part of that which he needs for his development.

Moreover, this lesson must be given *at the time* when the child has need of it, and not before or after time has already elapsed during which it might have been useful. And it must also be given in that particular way which best corresponds to his requirements.

Here, it seems to me there is another great pedagogic principle. Supposing that every lesson that we had ever received had been given at that time only when we needed it, instead of, as it usually was, at a time when we had no use for it, did not understand it, or what it was for, and wanted to be doing something else? What a saving of mental and spiritual forces!

Clearly, then, the Montessori lesson must

be individual, for numbers of children are hardly likely to have the same intellectual requirements at the same moment.

But how are we to know when and how it is to be given? Here, says the Dottoressa in her book, there is a room for great art. The ways are two. Firstly, we are to learn to observe the child, "to make ourselves sensitive to those intimate things which the children reveal to us."

This is a thing which comes with practice: by continually watching free children, one does develop a special ability to understand and interpret their needs, and this is a thing which Dr. Montessori lays much stress upon in training her teachers.

Another way is to *try*. That is to try giving the lesson and see if the child accepts or rejects it. If he shows no interest and does not remember what he has been told, then evidently, he had no great passion, or was not ready for that piece of information, and it is left still later.

Here we see what Dr. Montessori means, when she says that from the scientific point of view the lesson corresponds to the *experiment*. Because it is given—so to speak—as an attempt and the teacher observes the result.

And this shows another reason—not the only one—why prizes and punishments are excluded from the Montessori school. Because, if the child were offered a prize or threatened with a punishment or fear of reproach, he might respond to the lesson either (1) because of the prize, or for fear of the punishment or (2) because it really corresponded to his need. But in this case we should not know which it was. The motives should be intermingled, and we should not know if we had really touched his inner life or no.

I should like to give you an example of how this idea of the lesson being given as an experiment work out in practice, hoping to show you its possibilities and the way in

which it may be used to make pedagogical tests and discoveries. And I take an example from the sphere which is generally considered the most difficult in pedagogy, namely, that of morals.

One day in a school in Rome, which had only been open a short time the children were all given coloured pencils for filling in outline designs.

At the end of the morning, when they had all gone home, the teacher found that there was not a single pencil remaining in the box. Every child had put his pencil in his pocket and taken it home. A sign, of course, of poverty.

Now it is very interesting to see how the teacher dealt with this.

The next morning, when they came to school, she gathered the children about her, and said simply, "Things which belong to us we put into our pockets, but things which do not belong to us, but to the school, we may not put into our pockets and take away. The pencils belong to the school, and so we should leave them in the box and not take them away." That was all. But the next time only three pencils were missing.

That, no doubt, is a simple enough story, but it seems to me to illustrate a very great principle. The teacher gave her lesson in such a way that she could see the effects of it, without those effects being overlaid by any extraneous factors. If, for instance, she had promised some reward to those who remembered, or had said that those who did it again would be punished, or even said, "All good children will leave their pencils at school tomorrow," she would have introduced other factors which would have prevented her from knowing the real effect of her lesson on the children. And this is very important, because unless you can make *free* children good, we have not moralised the individual, but merely prevented him from doing wrong.

One might notice, also, with this simple

lesson, the teacher actually demonstrated a thing which has been a subject of discussion for years, namely, that children *can* be influenced by a simple direct moral talk, and that it is not only by prizes and punishments that they can be persuaded to be good.

Moreover, it is not only in morals, but in every other branch of education that this method gives us the means of testing the effect of our lesson and judging of its value. In intellectual education we have the didactic apparatus, and by the fact whether children use it in every lesson we give, we can judge of its value by its effect on the child.

We are able to test the value of every shred of our pedagogic action. It is a means of studying not only man, but the methods of educating him, and that is an aspect of the Montessori method which seems to me to merit great attention.

There is one other point to which I wish to refer, and that is the way in which the results obtained in these schools in Rome are likely to change modern psychology with regard to the child. I take an example from William James. Speaking of the attention of the child, he says, that the child's attention is fleeting, and passes rapidly from object to object, so much so that it has been said that the child belongs more to the objects than to himself.

But in the Children's Houses we see—I and other students have seen it so often that it has ceased to seem extraordinary—children repeat the same exercise for an hour, or more, at a time.

While, to show you that they are free, there are other children in the same room who do nothing for days and weeks at a time. And these children who work like this, do so also in the presence of the greatest distractions, such as a class of eighty students, members of a training course, sitting or standing round and about the room to observe them.

I have tried to show that there is now

springing up in Rome not only a new school of pedagogy, of education, but also a new science for the study of man, and a new child psychology; and I should like to conclude by giving utterance, if I may, to a suggestion of my own, which is that there is now in Rome where a new science is taking birth, a great sphere, or opportunity, of valuable study and research, not only for educationalists, but also for scientists; and I would like to suggest that any young scientists, thoroughly well prepared in psychology, anthropology, or with a medical training, might find there a great opening, and perhaps do a valuable work for education and humanity.

INDIAN DANCING.

BY

MR. N. K. VENKATESWARA IYER, M.A.

In the course of an interesting article in the "Nineteenth Century and After" for February 1914, on the "Natural History of Dancing," Louis Robinson says that "dancing is an innate propensity or instinct," and considers that "the custom (of dancing) is practically universal among all grades of mankind over the whole surface of the earth." The War-Dance, which, the writer says, persists in the form of military marching, as may well be studied in the parade marching of German troops, the Social Dance, the dance which formed the test for selection of mates for life in early forms of society, a custom which in Nature is reflected in the courting in vogue among some birds, by means of the male bird dancing before the wooed bird, the Religious Dance, found in earlier ages and in earlier societies in the form of fanatical dances before Gods, as King David is said to have "danced before the Ark of the Lord," are the three main Dances to which the author refers. After speaking of these kinds of dancing.

which do exist even to-day in society in one form or another, he proceeds to refer to what is deemed the highest development of dancing, the professional and spectacular dancing, which he characterizes as "an interesting instance of the degeneration of something which was at one time a helpful influence to the race into a pure luxury."

The above summary of the interesting article by Louis Robinson is full of suggestions to the student of Dancing as a Science and as an Art in India. Again, just recently I was reading an article in "The Modern World" for July 1914, by a lady on "Dancing as Physical Education in Schools," in which the author refers in glorious terms to the May Pole Dances, Morris-Dances and other innocent recreations of mediæval England, which have given place to modern industrialism with the children of nations "weeping in the playtime of the others," working at the iron-wheels which go onward,

"Grinding life down from its mark."

The author makes a vigorous appeal for including Dancing in the syllabus of elementary schools and shows the advantages that can accrue from Dancing being introduced among the young girls and boys of the modern days.

Recently also the educational authorities in this country have introduced action songs in schools, by way of more efficiently making children realise dramatically the simple stories of birds and beasts which they study in the class room. Elderly students often play the dramas of Shakespeare on the stage, for the effect of such representation on their impressions of the plays they study in the class rooms, as well as in many cases for the love of the art of acting on the stage. The playground in which even the oldest people exhibit their youthful vigour exhibits merely a phase of that elementary instinct in human beings.

In India the Military Dance, as an institu-

tion, is very little known in our days. It may certainly do great good to the world if some scholar could give us an idea of Indian Military Dancing, as exhibited in marches, etc. Religious Dancing is fast dying out in the country, either on account of the growth of irreligion and Mammon-worship among the lowest as well as the highest classes, or on account of an intelligent conception of the highest form of Religion in some cases. But those who wish to see Religious Dancing even to-day may see it in some festivals, often generally among the lower classes, for instance in the festival of the birth of Sri Rama in the northern districts of this Presidency, especially at Bhadrachalam. I have witnessed in the days of my boyhood and even lately once, Religious Dances by gentlemen in good position. The *Bhajana* performances are merely forms of Religious Dancing. Little children at school do a sort of dancing and action song in the festival called the Manambu though less extensively and with less enthusiasm now than say, even fifteen years ago.

My point in this paper is rather to consider Dancing as a social science and its value in society in the past, in the present and in the future. Before I proceed, I may say that whatever is social in India is really religious, for religion and life are so closely connected in India, that to speak of any activity in India, dissociating it from religion is meaningless. Sri Rama was an ideal ruler, because he was a true Kshatriya who followed the Dharma of his caste. The wife was considered a true woman only if she was a social factor in the house, following the religio-social rules of life laid down by the Rishis.

In the treatises on Dancing in this country, one sees at once in the preface that Dancing represents, by means of signs, the highest truths of Religion and is a medium of communication for the highest religious ideas through signs, as music is deemed the medium for the same truths through words rhythmi-

cally composed and set to music in Keerthanas and songs. Just as music has been made purely more or less social in these days and is used religiously only to a very little extent, honestly, I should add, Dancing has degenerated into a purely social business, not merely a luxury as is said by Louis Robinson, but into what I may call rather an exclusively sensual business, dancing and prostitution going hand in hand at present in the idea of educated people. Louis Robinson indicates the possibilities of this undesirable combination of two quite unallied things.

God Siva gave music to the world through Samagana and the same God gave Dancing to the world through his Narthana. While Singing and Prostitution have not yet been completely associated, it is a pity that dancing and prostitution have been so combined in this country. The reason for this is not far to seek, while the prostitute classes, who, by the way, are the degenerations of Deva-dasis—the servants who, at one time, dedicated themselves to the lifelong service of God, like nuns in Western countries, with all imaginable honest religious ideals, are good singers too, the art of music has always attracted the Indian poets and religious bards and so through bards like Tyagaraja and others, the science has not been prostituted with the degenerated Deva-dasis. But for some reason or other, the art of Dancing, mainly, I think, owing to the difficulty of its acquisition and owing to the difficulty of its being learnt by young girls in homes has not been favoured by the social classes in this country. But if one still observes the marriage customs among us, one may note, especially in the south of the Presidency, the custom of young girls, even up to twenty years of age in some cases, Dancing in rounds and singing rhythmic ballads on marriage occasions.

As "professional and spectacular dancing" has become degenerated in this country, the right way to deal with the matter is not to

kill the art, as some very nervous Social Reformers profess that we should do, but will be to study the science in its pure scientific aspects and revive the art scientifically in Indian homes or introduce it in Indian homes, if historians deny that dancing was ever a homely art in India.

I know a few years back, our girls could nor get scientific training in music, as that meant the employment of male tutors of age and also interference with the girls' home duties. While I strongly denounce the giving up of any of the homely duties of our Hindu girls, because of any education or any modern training they may receive under modern circumstances, I am really able to say that in our homes, scientific training of girls in music has become an ordinary institution.

As the aim of Dancing is the same as that of music, to interpret the highest social and religious ideals of the people, it must hold at least as high a place as music. Any one who knows even the abode of Dancing in India will agree with me in thinking that Indian Dancing is a highly subtle science and a very difficult and highly significant art. If our girls are trained in scientific Dancing in our homes, of course with enormous trouble in the initial stages, the threatening death of this great and subtle science and fine art, owing to the misconceiving and often misguided spirit, of extreme Social Reformers, will be avoided and we may one day be proud of that science, which is really the most scientific of all the histrionic arts and of that science, which in its Indian form, is far more developed than it is in any other country in the world. This suggestion of mine, I hope, will be considered in its right spirit by all the well-wishers of the country as, by thus introducing Dancing in Indian homes as a part of the scientific training of our girls in purely Indian fine Arts, we shall

be rendering real service to our country in two ways.

Firstly, as Louis Robinson says, "In countries where consideration of property take a chief place in match-making, there must be without doubt a degeneracy, not only of physique, but of many of the best merits of human nature." This gives us a warning note. Dancing, if introduced in our homes, would add to the physical and artistic accomplishments of our girls and I dare say the more accomplished and cultured our girls become, the less will be the chance of qualifications of boys being equated with thousands of rupees and often homicidal dowries.

Secondly, the science of Dancing in India has been the heritage of great Beings, some of whom are among our Gods—Siva, Parvati, Brahma, Vishnu, Nandikesvara, Dattila, Kohala, Yagnavalkya, Narada, Anjaneya, Vighnesvara, Subrahmanya, Brihaspat, Arjuna, Ravana and Kshakanyakas. Bharata, by whose name the science of Natya or Dancing goes in this country—received the science from such Higher Beings and propagated it for the good of the world. It is also the science, taken on the side of its intrinsic merit, which, through signs, imparts to us Brahmaghana the wisdom of the god-head, the highest wisdom that a Hindu as a Hindu aims at in this world. Any devotee who sings or hears a kirthana of Tyagaraja sung, should be moved by seeing the sentiments and emotions of the song interpreted by means of signs in Dancing. While vocal singing affects our emotions by the singing effect of the sounds produced by the human voice, and while instrumental music, unaided by the human voice or following it, as for instance on the mridhanga or the Veena, affects our emotions by the depth of the notes and by the solemnity of the ringing of the sounds in the silent air, Dancing, by representing divine truths through signs, affects our emotions

by reproducing our elementary instincts in a scientific manner, and by the extreme subtlety and the direct impressiveness of signs. Dancing, therefore, may be said to be the highest and the noblest of all sciences, and it will be our primary duty to lose no time in dissociating it from degenerated deva-dasis and associating it with our home life and with our social and religious existence in our home, still in many cases pure and simple homes, where the words of the Rishis are law and where the acts of the elders or the wise men of the past are precedents and models. But, lest it should have any undesirable effect on our social system owing to abuse and misuse, we need first set up before ourselves a high ethical and spiritual standard, as the ordinary commonplace or in some cases vulgar standards of life now in vogue to a great extent, even among many so-called educated and cultured men may only lead to the undesirable transference of moral evil from one quarter to another of our social structure.

GERMAN STATESMAN OF THE LAST DECADE.

BY

MR. K. V. RAMANUJACHARI, B.A.

Bismarck.

Carlyle writes, "Bismarck, as I read him is not a person of Napoleonic ideas, but of ideas quite superior to Napoleonic, shows no invincible lust of territory, nor is tormented with vulgar ambition, but has aims, for beyond this sphere and in fact seems to be striving, with a strong faculty by patient, grand and successful steps towards an object beneficial to Germans and to all other men."

Of all the statesmen who have exerted an influence on German politics stands first and foremost the name of Prince Herr Von Bismarck. Till March 1890 the whole of Germany centered round this shrewd and

headstrong minister who would yield his ground to none. What, was irksome and unbearable in this "Iron Chancellor," was forgotten in the deep debt of gratitude under which the entire country lay. Successful, all-powerful and overbearing as he was, the thinking portion of the nation could not without deep regret look upon a rule characterised by an internal policy which was in no way calculated to further the development of the land in the long run.

In the year 1862 the dinner given by the Russian Ambassador Baron Brun now in England, Bismarck is reported to have said: "I shall soon be compelled to undertake the leadership of the Prussian Government. My first task will be to reorganize the army with or without the assistance of the Landtag. The king has very justly set himself the task but he cannot carry it out with his present councillors. As soon as the army has reached the necessary efficiency, I shall seize the first occasion to declare war against Austria, to demolish the German confederation, to subdue the middle and smaller States and to give Germany national unity under Prussia's leadership. I have come here to tell this to the Queen's Ministers." Here plainly struck the keynote of that policy of the entire administration which later on bore fruits and has ultimately resulted in this present war, a menace to the civilized world. "Take care of that man." Said Mr. Disraeli, "he means what he says." He is said to be a man of a very noble character and of very great powers of mind. The prominent place which he occupied as a statesman sought him. Strict integrity and courage of character, a high sense of honor, a firm religious belief united with remarkable talents made up necessarily a combination which cannot be found in any court. This great man, to whom Germany owes so much was not immune from the universal thirst for power. His ministerial

colleagues, he treated as mere secretaries whom he rarely condescended to consult even proforma. His regime was too rigid. Lord A. Loftus speaks of him as "one endowed with a great mind, with extraordinary foresight and daring courage. He had an iron will to carry through his ambitious views, and was never checked in their execution by scruples or principles of any kind. His iron will contrasted also favourably for his views with the remarkable lack in Europe of great statesman equally gifted with himself, and with the general apathy and weakness of foreign Government."

Though so much eulogised by foreigners he did not refrain himself from resorting to dubious devices and means for the carrying out of his own ends. He ever held the spectre of a foreign invasion before the eyes of his countrymen so as to keep them engaged and thus prevent them ever thinking of disputing his authority or power. His foreign relations deserve immense praise no doubt. He wanted to keep on friendly relations with England and he knew full well what would a war with England mean for Germany; and his extreme solicitude to maintain an *entente cordiale* with England is evinced when he said, "Once only in our history have we been at war with England. This was in 1805. My diplomatic experience can detect no reason why a breach between us and England should be possible. There would have to be a very extraordinary ministry in England which is neither the case, nor likely to be the case, a ministry that would attack and bombard us in the most abominable manner. Then indeed should we defend ourselves. But apart from so improbable contingency there is really no ground for any breach. Our differences of opinion will humanly speaking never reach a point at which they cannot be settled by honorable good will and by skilful farsighted diplomacy which on our side at least can always be relied on."

Colonization he regarded as a national evil; but this spirit for colonization with its numerous advantages and facilities for the extension of the empire has been so much spoken of by eminent authors and politicians as tending to strengthen the mother country. The German took in these ideas very readily with the result that German Colonies were set up in various place. Of this Mr. Gladstone says "if Germany becomes a colonizing power all I can say is God speed her. She becomes her ally and partner in the execution of the great purpose of Providence for the benefit of mankind and gladly shall I find that she becomes associated with us in carrying the light of civilization, and the blessings that depend upon it to more backward and as yet less significant regions of the earth." These wise words so candidly and sympathetically spoken by the greatest statesmen of the times reflects truly with the general attitude of England towards Germany. In the year 1890 Bismarck's star began to descend low and very low too. Hitherto he had all been powerful, his will had been Omnipotent. The many who were ready to subserve their interests to those of the minister surrounded him in a cringing servile attitude; and the few who valued their own independence of thought could not protest either by word or deed against any action of the Chancellor and the Emperor enfeebled by age and weakness could not but bend obediently to the will of this autocrat who had given ample proofs of the results of his policy. There was nothing to stand in the way of the Chancellor and it was as if death alone could remove him from the scene of activity. The sudden blow to his power came in from another quarter. While he thought that his greatness was ripening, while he was deluding himself by the false hope of his further aggrandizement, on the accession of William came in ablast though his ardent and devout pupil yet William possessed characteristics that would not

allow both these luminaries to shine without prejudice to each other. Soon symptoms of want of harmony were evident. The views of the obstinate monarch with his overpowering self esteem soon came in collision with those of the equally obstinate and self esteeming minister; and the result was the resignation of the subordinate. Bismarck himself, on being asked the causes of his resignation, said, "there are none." His Majesty, who is very active, has superfluity of strength, wishes to be his own Chancellor, but he will soon discover by experience that it is a very difficult and thankless position, even though he devotes his whole time to it. It is not true that the Empress Frederick played any part in my retirement; on the contrary, she feared the consequences of it, and I am on the best of terms with Her Majesty. Last year the head of the one of the first States of Europe said to me, "Prince, I believe you but are you yourself confident of the security and durability of your position?" I replied, "Sire, I am absolutely sure of the unlimited confidence of my Master and persuaded that I shall remain at my post till the end of my days, at least as long as I can be of use and the weight of years does not destroy my health and strength." And suddenly in a few months my confident assurance turned out a delusion. This fact has greatly embittered my feelings in the matter."

(To be continued.)

Lord Ashburton and Industrial Problem.

The letter of His Lordship to the Metropolitan Church School Master's Association is of immense interest and service. The silent strangulation of German commerce so far at least as India is concerned can be effected only by the investment of large capitals and by a diffusion of knowledge among the labouring classes. It is a very poor consolation indeed that our money may go into the hands of friendly rival commercial countries, America

and Japan and the letter gives out ample suggestions how industry can be improved by means of a skilled labour and how a healthy state of circumstances can come to exist between labour and capital. Lord Ashburton is reported to have said: Our barbarian forefathers, without knowledge of the past, without conjecture as to the future, felt themselves to be mere puppets in the hands of an unseen, invisible power, whose anger could only be appeased by mortification and sacrifice. They fell down in their helplessness, and worshipped the element as his servants, they sought in vain for some mediator to interpret his will and avert his wrath. This was the age of wild superstitions, of augurs and soothsayers, of false gods and false prophets. The revealed word of God raised the soul of man from these depths of doubt and darkness, and bade him trust in a Supreme Being, who, at the same time that he was all powerful, was all just and merciful. But the intellect of man, liberated from its terrors, elated by its petty triumphs over nature, thought that with a little more knowledge, we might discover the elixir of life eternal; with a little more knowledge, we might transmute clay into gold; with a little more knowledge we might set aside the order of the universe and create perpetual motion. Man we thought, was progressing to a state of perfection. All error was to be traced to superstition, all social evils were to be attributed to the adverse interests of former governors: these were the days when food was to be made cheap at Paris by advance and dear in England by Corn Laws, when bribery was put down by act of Parliament, when religion was enforced by the state, when forestallers and regraters were punished as criminals, when it was sought by strikes to keep up wages as 500 years before it had been sought by law to keep them down. Such was the second era of man's history. "As the sun openeth and revealeth the terrestrial globe, but obscureth and concealeth the

celestial" so did knowledge at its first advent "discover natural thing but darken and shut art divine." But our eyes are no longer dazzled by the glitter of a vain philosophy; we have proved it, and found it wanting. The doctrine which we now acknowledge in word, but not always in deed, is a far different doctrine, and this it is which I am anxious to fix in your minds as the doctrine which should guide you in the interpretation of nature, in your investigation of nature in all your dealings with nature—the doctrine, namely, that God has not left the world at the heavy of poor fallible man, that he has not committed to the passing caprices of despots or the fitful conceits of philosophers, the enduring interests of his creatures—that we have some better security against famine than acts of Parliament or ordinance of Emperors, some better security against ruinous wages than strikes of operatives some better hope for the due cultivation of the infant mind than the fancies of theorists. The world rolls on and has rolled on according to immutable laws, while empty minded men are buzzing on the wheels. There is just so much power permitted to us as is necessary to afford a field for the talents committed to our charge, but we cannot so act as to diminish one atom of the earth's structure. We cannot so think as to originate one new idea beyond the field of sense and consciousness. All our boasted power over matter consists in changing its place. All our power over the minds of the other consists in presenting certain outward sign to their senses, and the apprehension and assimilation of the ideas indicated by growth of the seed after the sower has lodged it in the furrow. Now if this be true, how should we proceed in the investigation of Nature?—how in the interpretation of nature to our disciples? I cannot better explain in what spirit nature should be interpreted

ted than by giving you a quotation from a late address on common things" :—

• If you want further evidence of the evils of ignorance on this subject, look at what is now taking place at Preston : employers and operatives are there contending for Mastery, under the fatal delusion that it will be given to the victor to fix hereafter for his advantage according to the free dictates of his own will, the future remuneration of labour. They have persuaded themselves that God has so organised society as to leave the rate of wages to be decided by scramble between contending classes. They deem it consistent with his wisdom that he should introduce a certain element of discord there, where he seeks to maintain harmony and peace. They think it consistent with his justice that he should permit either masters or men to fix that at the suggestion of caprice, prejudice or interest, upon which the well-being of the masses and the progress of mankind in wealth and civilisation must ultimately depend. As an illustration of this question, take a leaf out of the history of Ireland. The labourers there were living on starvation wages, not on account of the tyranny of capital, but for the want of capital to give them work. Thousands were ready to give their labour with thankfulness, at a trifling advance of pay. Tempted by the hope of gain, a manufacturer transferred his mills and machinery to this site of cheap labour. He succeeded himself, for he sold his goods as dear as Manchester made goods, and he retained as profit not only the same profit as that with which the Manchester man was satisfied, but the entire difference between the Manchester and Irish rate of wages. His workmen were also benefited, but as is most evident, in a for slighter degree. The division of profits, therefore, was unequal. This inequality was permissible, indeed, for a time : it was necessary that it should exist for a time, in order to attract capital to Ireland : but it would have been inequitable that such an

inequality should have continued permanent. It was abhorrent to God's laws of the universe. Natural influences were at once called into operation to interpose and redress it, and they would have redressed it if the ignorant impatience of man, blind to the counsels of God, had not broken in with its strikes and intimidation, ruined the manufacturer, and restored the Irish workmen to their old state of starvation.

• But let us see now how Gods' laws would have worked. Allured by the prospect of equal profits, other manufacturers, would have soon followed the first adventurer. New mills would have required new hands and the transfer of capital to Ireland would have continued at a rate proportioned to the advantage to be gained from it, until the wages there had been raised to an equality with the wages in England. This is no peculiar case :

God does not work as men do, by violence and coercion. He does not convulse society, by his renovations and reparatory measures : he acts by the infallible but peaceable influences of self-interest, arising out of the evils to be redressed. The inordinate profits of the masters were causing the rapid erection of new mills, of new machinery : More hands would have been required to work them, and more hands are only to be obtained at increased wages.

• But all this is now at an end. Who will build mills, to be worked how and when it may please a trade's Union Committee to dictate ? The power-loom Manufacturer must divide higher profits—that is to say he must necessarily receive a higher share in the division of the profits with his men that other capitalists receive, in order to insure against such disasters as this. The men are actually therefore busy in raising the master's share to the diminution of their own. Add to this, that they are driving the capital into other employments, which would have come in to compete for their services and raise their wages.

• Let us then put on a more humble and a more christian spirit : let us study the successive developments of the several incentives to exertion, the order in which the faculties unfold their strength ; let us preserve each and all in their appointed proportions ; so shall we produce a well-balanced and well conditioned mind.'"

NOTES.

The most mighty city which the world has ever seen is unquestionably the great metropolis of the British Empire. Its population far exceeds that of the Canadian Dominion, or of the whole of Australasia, or of the entire British territory in South Africa. It is not far short of three times that of Denmark, of Norway and of Servia ; more than double that of beautiful Switzerland ; and about two millions more than that of all Holland and also than that of Portugal. It has not far short of a thousand banks, and probably about the same or a greater number of churches and chapels and about two hundred hospitals and dispensaries ; while the estimated length of the streets and roads is about the same as the distance between Liverpool and Quebec.

There are upwards of six hundred railway stations, the length of the railways being equal to the distance between the Land's end and John O' Groats ; while the number of passengers carried represents something like a thousand million per annum ; besides two hundred and fifty millions carried by the electric tramways, and five hundred millions by motor and other omnibuses. And when to these is added the numbers travelling by the thousands of motor cabs, hansoms, etc., some idea can be formed of the stupendous volume of traffic passing to and fro, day and

night, along, above, and beneath the streets of the great metropolis. The post offices within the boundary of the old London District exceed a thousand, while the length of the drainage represents several thousand miles.

The port, too, is the largest in the world, nearly thirty thousand vessels from all parts of the globe, with a tonnage of almost eighteen millions, entering it annually. Surely never can there have been such a vast multitude of the human race gathered together ; representatives of almost every race and of every colour under the sun ; more jews than in Palestine, more foreigners of many nationalities than in some of other important towns, and more sailors than in a fleet.

We are glad to hear that the Hospital "Madras" is doing splendid work. Her equipment and staff bear eloquent testimony of the loyalty, patriotism and self-sacrifice of the elite of this presidency. She is maintained at a cost of a lakh and a half rupees per month. It is estimated that it is not possible to maintain her after June with the funds at her disposal, unless the generous public come forward with their liberal subscriptions. An appeal has been made to collect funds. We earnestly hope that the public will readily respond and contribute liberally to enable her to continue her useful work.

Thanks to Colonel Gorgas for his strenuous campaign against the mosquitoes at an average cost of about £60,000 a year, the Isthmus of Panama at the present day is one of the healthiest places in the whole world, whereas twenty years ago, it was quite one of the deadliest. The work of sanitation included such items as cutting and burning of brushwood, draining of the swamps cutting of grass, cleaning of old ditches, emptying of refuse cans, and

The Sanitation of the Panama Canal Zone.

oiling the water courses and isolated pools of water which cannot be abolished.

It will be interesting to note that these acts done against the mosquito are also useful in the task of combating typhoid, small-pox, and similar "dirt diseases."

The work of sanitation has been so thorough that on one occasion Colonel Gorgas was able to offer a reward of £10 to any one who could bring him a living example of the fever mosquito. It is also said that if any one sees a mosquito inside the Canal Zone, he must at once notify the sanitary police under a heavy penalty.

There are very few draw-backs to the archaeological value of pottery. The artistic evolution of any people can be traced from it. Pottery is almost indestructible. True that it can decompose when buried in soil that is damp enough and that the design can be obliterated when fire plays on it directly and there is enough air for oxidization; but the actual fabric, being made originally from clay baked hard by extreme heat, can never be destroyed by fire. It cannot rust and it can never be pounded into dust. Even when a place was raided or burnt, the pottery always escaped the fate

of other objects like metal. It could not be melted and it was not worth looting. If the Germans have left anything in Belgium it will be pottery. It is true that pots are brittle, but this in itself is an advantage archaeologically, because as pots are a necessity, it ensures a continuous production and a continuous deposit of breakages in the dust heap.

Thanks to the munificence of Mr. Tata and the indefatigable exertions of Dr. Spooner, the archaeologist, the greater part of the ancient city of Pataliputra, the capital of the Maghada Empire, which the great Buddhist Emperor Asoka beautified in no small degree and which the Greek traveller Megasthenes described as being 25 miles in circumference has been discovered at a depth of 10 to 20 feet in the silt of the Vivers that flow past Patna and Bankipur. It was only in last month that Dr. Spooner came upon a wall six feet wide which he believed to be the ram-parts of the palace. A secret passage probably running under ground, five altars such as we see on the coins of Kanishka and pieces of decorative architecture having fragments of pearls and precious stones have been brought to light.



THE MADRAS FORTNIGHTLY.

A high-class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

EDITED BY MR. G. RATNAM, B.A.
Published about the 1st and 15th of every Month.

[Vol. I.]

APRIL, 1915.

[No. 7.]

THE CHOLA EMPIRE IN SOUTH INDIA.

BY

MR. G. RATNAM, B.A.

In the course of the South Indian History many Empires had risen and fallen; and, among them, one of the most glorious was certainly the Chola Empire. The Cholas were a highly civilized non-Aryan race who seem to have settled in South India before the 7th century B. C. Their original home seems to have been that part of India now called Eastern Bengal. They were a race of fearless sailors, brave warriors, sturdy fighters, magnificent builders, distinguished administrators, and liberal patrons of poets and learned men. They reached a higher level of civilization than any other race which inhabited South India and built cities and temples which to-day excite the admiration of the civilized world. Well has the Poet Kamban said, "The Chola is the best of the empires just as the Caveri is the best of the rivers." The Poet Kamban had travelled almost all the ancient kingdoms of South India and this is after all no patriot's boast.

The Chola Empire must have been the most ancient of all the Empires which existed

in South India. There are indubitable references to it in the second and thirteenth rock edicts of Asoka as one of those kingdoms which have embraced the faith of Buddha.

So we may conclude that the Chola Empire ought to have existed several centuries before the time of Asoka. Neither Asoka nor any of his dynasty nor their successors, the Andras, seem to have conquered the Chola Empire.

In a way, it was known to the ancient Greek Geographers. Ptolemy makes mention of the Cholas in his work, dated 130 B. C. He says the Chola capital was Uraiyur. The Singhalese history also tells us something about the Cholas.

The ancient Chola country comprised the modern districts of Tanjore and Trichinopoly. It was bounded on the north by the Pennar, on the south by the Vellar, on the east by the sea, and on the west by Kotakarai. The word 'Coromandal Coast' is only a corruption of 'Cholamandalakkarai.' The capital city was not Uraiyur alone. Cauveripattinam, Tanjore and Kumbakonam show traces of their being once the capitals of the Cholas. The country was called the 'Punalnad' or the land of floods. The river Cauveri had no embankments and the numerous irrigation channels

then. It was broad enough and deep enough for the country crafts to sail up and down the stream.

The earliest familiar figure is Karikala Chola, the king who did great deeds. He was called Karikala on account of his burnt foot. His father died while he was very young. A rival claimant set fire to the palace where the prince was sleeping. In his attempt to escape he had one of his feet burnt. He was a mighty warrior. He defeated the combined armies of the Chera and Pandiya Kings who invaded the Chola country on the plains of Vennil, so much so, the Chera King starved himself to death rather than survive the shame of defeat. It is said that Karikala even conquered the countries as far as the Himalayas. He was also "a hero of peace." Finding Uraiyur totally unfit for trade, he built Pumpakar (Caveripatam or rather Cauveripumpatnam) which became from his time a fine seaport and a splendid capital. A greater part of its glories are now supposed to lie buried many fathoms below the sea. We welcome the day when an eminent archaeologist like Dr. Spooner who recently discovered the remains of ancient Patalipura, will come upon at least a part of its buried glories. Karikala not only stimulated trade by changing the capital, but also agriculture by constructing embankments for the Cauvery and opening a number of irrigation channels. The Tamil Poet Vennikuyathier has sung in very high terms about the deeds of this mighty king who left the kingdom far stronger, richer and happier than he found it.

His successors fought against the Pandyas and Cheras advancing even as far as their capital cities and they seem to have built many Siva and Vaishnava temples. Hereafter the Chola history is lost in obscurity owing to the rise of the Pallavas in S. India, who had conquered the Andras in the first half of the 3rd century B. C. We do not know the extent of their conquest in Southern India.

Nor do we know the relations that existed between them and the kings of South India. All we know is that they ruled at Kanchi. No doubt, many of the Pallava Kings boast of having conquered the Cholas. We do not know how far this is true. However there is ample evidence to show that the Chola kingdom was powerful enough in the 6th and 7th centuries A. D. The Periapuranam story of the Chola princess who converted her Jain husband to Saivism by the help of the great sivaite saint Sambanda and the account of the Chinese Pilgrim Hioun Tsang although he had not actually visited S. India, go a great way to confirm the abovementioned fact. The very fact that the Pallavas frequently boasting that they had conquered the Cholas shows the latter did not lose their independence. All we can say is, that the Cholas and the Pandiyas were only nominally subject to the Pallavas. Further the Pallavas had to save themselves from the incursions of the Chalukyas who troubled them a good deal from the north.

The Chalukyas appeared suddenly in the 7th century A. D. and conquered Western and Central India. Their capital was Badami in the Bombay Presidency. Their King Pulekesin II extended the kingdom as far as the Godaveri and kept the Pallavas within the limits of Kanchivaram. The Chalukyas boast of having conquered the Chola and invaded the Pandiya and Chera kingdoms. Whatever the truth of this statement may be, it is certain that their power did not last long in the Chola country. They became divided and weak. Two separate Chalukya kingdoms came into existence—the Eastern and the Western Chalukyas—the one having their capital at Vengi and the other at Badami.

Meanwhile the Pandiya-Pallava contest for supremacy continued keener and keener with the inevitable result of weakening both. The Pallavas made a last desperate attempt against the Pandiyas at Tirupparambiam near Kumbakonam. This battle sealed the fate of

the Pallavas for ever. They passed completely out of existence. Now the Cholas who were hitherto bidding their time, come forward, seize this opportunity and cautiously put brick upon brick to build up their empire from very small beginnings.

From the date of this battle about the middle of the 9th century A. D. to the accession of Raja Raja the Great, about the end of the 10th century A. D., there was a succession of rulers who, through the wind and weather of internal dissensions and external attacks, pushed steadily forward taking advantage of every circumstance in their way. Vijayalaya captured Tanjore and made it his capital city. He conquered the Konga kingdom and Tondamandalam the old Pallava kingdom. Pratanka I, the first great Chola, further extended and strengthened the Empire to such a degree that he may be called the builder of the Chola Empire, which became very conspicuous under Raja Raja and Kulosunga. Mysore, Madura and Ceylon were among his conquests. For conquering the latter he took the title of 'Veritable Rama' in battle. His queen was a Chera princess. His death was a serious loss to the Chola Empire as there was no great king till Raja Raja came to the throne in 985 A. D.

This was the most anxious period for the Cholas as it was one disputed successions within and invasion from without. The Gangas and their liege lords the Rashtrakutas were their most dangerous foes and their last great ruler Krishna III brought their fortunes very low by sustaining a severe defeat at the hands of the immediate successor of at the hands of the immediate successor of King Bratanka I, at 'Thukkolam' in 949. A. D. The successors of Pratanka proved equal to the occasion although they were not as great as Pratanka himself. This along with the timely subversion of the Rashtrakutas, and the consequent deadly struggle between the Chalukya usurpers and the loyalist Gangas gave the drooping Chola power its opportunity.

The occasion found the man in the person of Raja Raja rightly called the Great. His great conquests and his genius for organization would justify the distinction by the most modern standards of statesmanship. He conquered the Pandiya and Chera kingdoms after many invasions. He organised navy to conquer the Cheras by the sea. He carried his arms successfully through Coorg, Mysore, Bellary, Kalinga and brought an immense quantity of gold with which he built and endowed temples. He presented a large amount of gold to the Chidambaram temple and the trustees of the temple conferred on him the title of 'Raja Raja', his original name being "Raja Kesari Varman." As he was the sole ruler of the three kingdoms, the Chera, Chola and Pandiya, he was also known as "Mummudi Chola." He was a devout Saivite and it was he who built the great Saivite Temple of Tanjore. So he was henceforth known as "Sivapathasekara." As he carried his arms successfully from Cape Comorin to Orissa and from the Bay of Bengal to the Arabian Sea, he was called "Jeyangonda Chola" and as the king himself was a great warrior, he was known as "Kshatriyasigamony." He was also known by some other names, as "Rajaserian," "Nidyaivinodhan", "Chola Arumonli," etc. Although he was a devout Saivite, he tolerated other religions. It is mentioned in the Leyden grant that he endowed a Buddhist temple at Negapatam and even consented to its being called after his name. He considerably improved the system of irrigation and rural administration and thus brought his rule to a high state of efficiency.

He was succeeded by a greater conqueror of a son who not satisfied with practically the whole of the Madras Presidency and part of Mysore, carried his arms successfully even across the sea to Burma. He was Rajendra Chola. He is said to have conquered the countries as far as the Ganges and taken the title of "Gangakonda Chola." His splendid

capital at Gangakonda Solapuram and the temple which outdid his father's at Tanjore, together with the magnificent irrigation tank with a circumference of 16 miles, are the standing monuments of his greatness.

His successors, not unworthy of their predecessors, had to maintain a perpetual struggle on the debatable frontier in the tableland of Mysore. This century of duel with varying fortune was eventually decided nominally in favour of the Chalukyas while as a matter of fact, it was the middleman Hoysala who was gainer in the bargain.

Kulottunga was the last great Chola. He claimed the Chola crown as the grand nephew and adopted son of Rajendra, and with the help of the younger brother of the Western Chalukyan King Someswara, he invaded the Chola country, defeated and slew the Chola King Adhirajayendra and ascended the Chola throne. He strengthened his position by defeating Vikramaditya VI, who invaded the Chola country with a large army to avenge the death of his brother-in-law.

We do not know much of Kulottunga Chola, who came to the throne after undergoing so much trouble. He did not care much for his ancestral kingdom—Vengi after he became the Chola King. Although he appointed his paternal uncle as his viceroy, subsequently he removed him and appointed his son Vikrama Chola in his stead.

He retaliated on Vikramaditya VII and defeated him. He seemed to have conquered the Cheras and the Pandiyas, Choda Kanga, the ruler of Kalinga, who refused to pay his tribute during the time of his predecessor, had his country invaded upon by Kulottunga's commander-in-chief who inflicted a severe defeat on him after a most sanguinary war and had his country annexed to the Chola Empire. The poet Jeyan Gondan has given a most beautiful description of this invasion and battle in the Tamil poem Kalingattuparani.

Kulottunga abolished all the obnoxious tolls which greatly hindered the growth of trade in the country. In his time forests were cleared and brought under cultivation. New cities and temples were built. He caused a thorough revenue survey to be made. He died in 1118 after handing over his kingdom to his son Vikrama Chola.

After Kulottunga, the Chola Empire began to decline. Through civil war and external aggressions, through want of military ability and farsighted statesmanship, the Cholas became the objects of pity and of sport of the Pandiya or Hoysala or the Kakatiya; and even prisoners of their own vassals.

A word or two about the civil administration of the Cholas will not be out of place here. It was not in the realm of aggressive war and conquest alone that the Cholas were distinguished but also in the far more beneficial and healthy region of civil administration. Their system of rural administration, their large irrigation works embracing almost the whole of them in the Tanjore and Trichinopoly districts, their fair and equitable revenue and settlement system and the simple inexpensive system of justice we might well envy in spite of our being ahead of them by almost ten centuries. Lands were measured to one fifty thousandth of a square inch, revisions of settlements were often made in the interest of the ryot, concessions were made for reclamation, and advances were made from temple treasuries for agricultural purposes. The whole administration of local affairs was left in the hands of men carefully chosen by a double system of election and lot. Education seems to have received special consideration and property qualifications were waived in favour of the educated. In the administration of justice the assemblies had full powers. They distinguished between murder and manslaughter, insisted upon motive as essential to crime and allowed for provocation. All this was carefully supervised by the

Royal officers, who went often through their divisions. The kings themselves transacted civil business through secretaries, and they appear to have understood official procedure. Records were carefully kept, both at headquarters and in the divisions. All these, however, do not appear to be the invention of the Cholas, but they seem to have come down to them from antiquity. What they really did was to understand the system and adapt it to the requirements of the times and bring them into full vogue. No record of all this great work has survived the ravages of time. We are obliged for these scraps of information to a few inscriptions in temples which have been made available within a quarter of a century by the labours of the antiquarians under the patronage of our benign and enlightened Government; and we are enabled to look back however dimly upon these great dynasties of rulers with some little pride and regret.

Satya Bhama.

CHAPTER III.

The curtain rises slowly again keeping measure as it were with the tune that is being played from within. And, taking time by the forelock, we gladly usher ourselves into the presence of the Lord of the Universe. We find the Lord and our mother Sri Rukmani, seated on the most wonderfully lustrous of thrones and gracing the liveliest audience of Gods, sages and men. Our untold virtues of countless ages must account for our being enabled to stand at ease at this Holy of Holies, and have a look at the sweet fountain-head of all light and knowledge. For, do we not see before us, the very being here, which is *Rasa per se* of the Vedas; the Ananda of the Upanishads, and the Akasa of the seers? Is it not the prime cause of all causes, from which everything takes its rise, in which

everything has its existence, and into which everything finally enters? Is it not the wonderful dweller of the Hearts of all beings, that shines by himself and that loves to dwell adored by the *Nitya surias*, in a world which is illuminated by his own most cool and endless *Tejas*? Is it not by borrowing an infinitesimal part of this Grand Being's light, might and right, that the Sun, the Moon and the other luminaries, whose number is legion, so shine and move and maintain their astonishing positions in the Heavens? Do not the *Vanamala* and the *Vaijayanti Hara* the *Kausthubha* and the *Pitambara*, with which the Lord has adorned Himself, show us distinctly that we have before us, in tangible human form, the very same illimitable ocean of mercy, which easily moved from its place by the lever of the touching and efficacious prayers of the oppressed and the depressed, expands instantly to such an overflowing, that the meanest and the remotest atoms of life are fondly carried into its flood to the eternal and inexpressible delight of the saints and sadhus found all along its course?

Need we say that the Lord by whose installation in our cardiac centres, of the wonderful wireless of the understanding, our eyes see, our ears hear, our hands take, our lips taste, our feet walk, and our mind thinks and reasons—need we say that the Lord graced us with His blissful attentions and pointed us to a worthy seat in His *Sabha*, reserved for reporters, to which class of public servants we have the honour *now* to belong? We have the highest privileges given us in our Lord's court, and even in the most private of enquiries, investigations and trials taking place before him *in camera*, we have our free and proud admittance. For, the Lord rules us by love and has the greatest confidence in our unswerving loyalty and attachment to the Royalty, and we in turn always scrupulously preserve our balance and use to the best advantage our God-given powers of discretion, so as not to

impair the prospects of either the princes or the peasants.

And now, as we take our seat, after duly rendering our homage to the Lord, we watch with pleasure the diverse proceedings of our Lord's court. The Serpent-God Ananta with his two thousand tongues will himself cut a very sorry figure if he ever attempts to describe the happy and never-to-be-forgotten events that are taking place before us now. What words shall satisfactorily express the greatness and the grandeur, the sweetness and the tenderness, with which our Lord entertains, as He only could, each and every member of the audience, composed of diverse castes and creeds, agreeably to their habits and customs, pursuits and persuasions, tastes and temperaments? Where is language to translate even imperfectly the sublimest of words and sentences, short, sweet and to the point, conveying thoughts so fine and grand which as nectared sweets so melodiously falls from the pearly lips of the Vedic Lord? Not desirous, therefore, of endeavouring to perform an impossible task, we pause here and record only as much of what takes place in this court, as shall suffice to adorn this our tale of devotion and love.

Now, as these thoughts are passing through the mirror of our mind, the sage Narada—who is in fact the Maharshi introduced to our readers in the preceding chapter—has taken his seat, and having blessed the Lord, has begun to sing in his charming voice a *varna* in *Bhairavi Raga* to the accompaniment of his-world famed *Vina*, and as even the little that we do in the name of God, has the most desirable effect of warding off all our ills, troubles and dangers, we make no apology for quoting the same at length in the chaste Sanskrit Language in which the sage himself sang. We mark the *swaras* for the convenience of such of our readers as are acquainted with the *Varna*.

ஸ்ரீ நி வா ச ! நி ரு பா தி க்ரு பா ர ச ஜ ல த்வே !
 ம ஹ ரி ம லே ப ப டி வ ம றி ன ஸ க்ரி ஸ ஸ
 ஜ ல தி து ஹி து ப த ச ர சி ஜ வ ஹு ப ரி ச ய
 க்ரி ஸ ரி ம ஸ ரி த்ரி த்ரி ப த்ரி ஸ ம ரி த்ரி ஸ க்ரி ய வ
 சு ம்ரு து ல ஹ்ரு த ய க ம ல ! க ம ல ப வ ஜ ன க !
 வ ப வ ப த்ரி த்ரி ய வ ய த்ரி ஸ ரி வ ப த்ரி ஸ ரி ம
 ஜ ன க ச ன க ம ஸ வ வு த்ரி ஜ ன ம தி ப த ம த
 லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 நி ஜ ர ச ம ய த ன ச ம வ ர த னு ஜி த ம த ன வி
 ம ஹ ரி ஸ க்ரி ய வ த்ரி ம ஹ ரி த்ரி ய — ஸ க்ரி ய
 லா ச ! ல ச து ர ஸ ஸ ய ! ஸ்ரீ நி வா ச ஸ ர ஸ
 வ த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 ஸ ய ன சு ஸ வ ஷி த ன நி ப ண நி ஜ ப ஜ ன நி ர த
 ஸ ரி ம க்ரி ஸ ரி ம லே ப த்ரி த்ரி ய வ ஸ லே ப த்ரி ம
 சு ஜ ன து ரி த ஹ ர ண த்ரி ஸ ஸ வ த்ரி த்ரி ண க்ரு
 ம லே ப த்ரி ஸ வ ப த்ரி ஸ ரி ம லே ப த்ரி ம லே ப த்ரி ம
 த து வ ன ஹி த ! ஹி த மி த ச ர ச ல லி த ப த
 க்ரி த ரி ஸ க்ரி ய த்ரி ஸ ம ஹ ரி ம லே ப த்ரி ம லே ப த்ரி ம
 ப ரி த ஸு ப வ த்ரி ! வ த்ரி ஸு ப த்ரி ம த ஜ ன
 லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 வி தி த நி ஜ ஸு ர ம ஹி ம ! ஹி ம க்ரி ண வ த ன !
 ஸ க்ரி ய வ த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 வ த்ரி ஜ னி த ஸு ரி ஸு ர ! ஸ்ரீ நி வா ச ...
 ம ஹ ரி ஸ ரி ஸ க்ரி த ய த்ரி ஸ ரி லே ப த்ரி ம
 த்ரி த்ரி வ த்ரி ம லே ப த்ரி த்ரி த்ரி ஸ ரி வ
 க்ரி ஸ ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 வ த்ரி த்ரி வ த்ரி லே ப த்ரி ஸ ரி த்ரி ம லே ப த்ரி ம
 ரி ஸ ரி த்ரி ஸ ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 ஸ க்ரி ய ஸ க்ரி ய வ த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 ஸ ரி ஸ லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 ம ஹ ரி ஸ லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 ம ஹ ரி ஸ லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம

இத்யவ மஹரிம லேப ப டி வ ம ஹ ரி ஸ க்ரி ஸ ஸ
 ப த்ரி ஜ ல ஹ்ரு த ய க ம ல ! க ம ல ப வ ஜ ன க !
 ய வ த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம லே ப த்ரி ம
 ய ரி ப வ னு த ! ம ஹ ரி ஸ ...

The renowned celestial songster of all ages thus sings before the Lord who is the very embodiment of all poetry and music. Sung with the most fervent devotion, before the very deity whom it so truly praises, the audience naturally feels ecstasy over it; and the Lord who seems to be thoroughly entertained by the treat thus addresses the sage: "Such charming voice! and such soul-fascinating melody and this most illustrious sabha consisting of the world's best Rasikas. Why, a most happy coincidence! Oh! I am immensely pleased. But come, my revered Narada! if only you are not a Kalahamuni (the quarrel-loving sage) with which appellation the world has unmistakably dubbed you—?"

"It is no fault of mine, my Lord! I only echo your wishes and in doing so always succeed in keeping intact the balance of the worlds."

"Is that so? Then let me thank you for this your ingenious and ready made explanation. By the bye, will it hurt you much if I should enquire wherefrom you are come?"

"It may not have any such unseemly effect, my Lord! though it is very likely that my answer gives room to any fresh quarrel somewhere, for want of which I really pine. For anything, it may be necessary for me to desire that we are left alone here, all to ourselves. At least, I should wish that the fair sex is absent, including—I beg to be excused for being plain—including her majesty Sri Rukmani."

"A mischievous wish, dear Sir! which you shall not have from me. My Rukmani must be with me whatever may be the import of your news. She is already under a mistaken

impression that I have grown partial to her in my attentions which she thinks are stealthily directed elsewhere. The procedure you suggest, I am afraid, will strongly confirm her in that belief."

"And these good men seem to have tarried here rather long. I never thought that my poor performance would interest them so much. Your Lordship will please permit them to go."

"It is very uncharitable of you, my presumptuous Sir! to go so far. These are my very souls, for whom and in whom, I love to live."

"This is all philosophy, my good Lord! which I do not, at present, think permissible. This monistic Philosophy, or Advaita as they call it, has already worked a lot of evil in this world, by turning away people from the path of duty, and making them so many idlers, atheists, free thinkers and what not. I am sure that my friends one and all here assembled rightly understand my meaning and as sensible gentlemen knowing full well the rules of etiquette, they will kindly clear the house, without unnecessarily waiting for any further formality."

The audience rose in a body, bowed to the Lord and departed, of course, with a significant smile on their faces, plainly indicating that they all understood the fun.

Bhagavan Sri Krishna now turns to the sage Narada and with an air of mock displeasure says: "I should take you very much to task, my impertinent Sir! for this your unwarranted and highly-provoking assumption of authority over those dear and near to me, and that, so daringly, in my very presence. But, I do not like to lose patience when my dear Rukmani is by. She may freely comment on my temper imitating India's over-refined daughters of the twentieth century, which I should wisely avoid. Well, come now. Whence? answer this query first?"

"To be plain, my Lord, and to avoid all circumlocution, I shall answer thus : I come—yes, I come—Verily, I do come from a place in the Heavens."

"What is all this beating about the bush, my good Sir! anything wrong with your head?"

"It is quite possible, my esteemed Lord! I am a restless wanderer through space and I go whichever way the wind blows. Not having any definite destination in view, I at times intrude myself into quarters where I am not wanted. They terrify me, they annoy me, and they cut jokes with me, in a thousand and one ways. And this has almost become a daily routine with me."

"I see. I well see that your brain wanders more than you ever do. Then tarry a little. I shall put you some simple questions. There is no other go for me than to cross-examine you and get my answers. Well, to be sure, my wandering sir! You do not now come from the Satya Loka?"

"No, my father does not like my wandering life. He wants to be good to each and every body and in doing so gives much room to those whom I least like. And as I advisedly avoid these disliked beings my father thinks me a wayward boy."

"You are not in your way back from the Kailasa?"

"Not from there either. The Ganas frighten me away and hardly allow me to see their Lord. Besides, your lordship is aware, that I am a little bit of a Sri Vaishnava, and our Acharyas, your lordship may know, strictly forbid us from going to this Superfluous God voluntarily."

"Do they command you to hate Him?"

"Assuredly not. But, belonging as we do to a later, finer, wiser, and a more progressive age, we go a step further than our Acharyas. We manage, some of us at least, to—" "stop. I do not want to hear what you are

going to say. Have I not in so many words and at fitting times and places, warned you all against transgressions of the kind?"

"True, my Lord! we have heard all that you have said on the subject and we can even repeat to the letter the text of your kind advice. But in interpreting this text, we have our own way. We put our own meaning there and our accommodating Sanskrit language lends us all the aid we need in this direction; no matter if our meaning does not agree with or is even contrary to your intentions."

"We shall do well, my wise Sir! to reserve this controversy to savants of later ages, who may happen to be wiser than you or I. Well, let that pass. Do you then come from the heights of Kubera's moment."

"What have I, my Lord, a beggar, to do with the Lord of Riches? Rolling in wealth as he does, he may give orders to push me out and I shall have to roll back all the way from those giddy heights to this world of sense."

"Then, I take it that you come from the World of Light on the outskirts of Darkness?"

"If by the word darkness, your Lordship means what is called Tamas, Maya or Prakriti, I can very well understand the question. In plain language, I am asked if I am coming from the Vaikuntha Loka. Well, I answer no. I have so much incessant work to do on this side of this Maya, that I have little time to think of the other side. And I understand that its ruler has some time since disappeared from that place all on a sudden and that he has not again been heard of these several years. If so anarchy should naturally prevail in that part of the universe and no sensible self-respecting man will now elect to go there."

"Not to the Creator, not to Paramesvara, not to Kubera and not to any conceivable place! my God! I shall make one more guess. In all probability, then, you should have come from my Guru, the Lord Sri Vasava."

"This is a name my Lord! with which I am least familiar. However, as all your Lordship's questions have set me athinking, and as by that means my drowsiness is almost gone, I can now collect my thoughts and exercise my memory. Well, I now remember. It must be that I am right unless I am far wrong. No, yes. In sooth, I come from the Lord Mahendra, who may be your Lordship's Guru Vasava."

"Thank God! Here at last, I have got the right answer. Well, you come from my esteemed brother and my leige Lord Mahendra, sure?"

"My lease lord, your Lordship should have said; and the period of lease given him, has already far overrun."

"What are you driving at? Do you mean to say that He too has become elated with his position?"

"Exactly so. I am glad your Lordship has caught my meaning."

"Could it be as you say? see that you speak the truth, the whole truth and nothing but the truth. Take care, my good sir, it gravely touches High Royalty."

"I speak no treason, my dread Lord! I realise where I am and whom I am addressing."

"Go on; Tell me what chanced?"

"I saw the esteemed Lord of the Three Worlds yesterday and I had to come back all the way in hunger and thirst. I do not blame the august personage. Perhaps, I deserved such humiliation."

"Ah; has it come to this? Has he forgotten even the most simple duties of hospitality which he owes to the meanest mendicant?"

"Yes, I forget. I am probably wronging the Lord of the Thunderbolt by my hasty and ill-considered answers. My Lord! There was a grand feast at his palace and he had little time to attend to his guests."

"A feast and no time to attend to the guests! My good God! What incongruity this! Well, what is the matter with you? my aged sir! are you so hopelessly out of your senses?"

"I think so, or I would not have laid such grave charges at the door of my kind lord of the Swarga. Being reminded by me of your Lordship's existence, he not only gave me this precious Parijatha bunch, but also went further and exhorted me to make a present of the bunch to your Lordship, and to your Lordship only."

"Now Rukmani, dear. Do you hear? My friend has come from our Guru Mahendra and has brought us a precious gift from him. We were wondering all this time as to the whereabouts of the fragrance, which, so cheerily spreading here, almost fainted us. Did we not? Well, my dear sir! The gift is most welcome, especially when my Rukmani is here to receive it directly from you. Then show us the bunch without wasting our precious time and let my dear have it?"

"My orders are clear, My Ord! I should give it to your Lordship and to none else."

"Pray, my simple Sir! do not make any difference between us, my love and myself. You do me wrong and you do her wrong in thus gainsaying my wishes at every step."

"I regret I have to do so. Mahendra is both your Guru and my Guru. I should respect him more, though it may be that by doing so I incur your Lordship's displeasure."

"I can excuse you for displeasing me. But on no account should you give annoyance to my beloved Rukmani. She looks upon you as her father and is always grateful to you?"

Narada puts on the appearance of one that is much perplexed, joins his hands and squeezes his fingers, and for a time stares at vacancy, and then says with a look, cast

down; "I made a mistake—a very bad mistake which I ought not to have committed. Would that I had not undertaken this mission! I ought to have brought with me yes, I ought to have brought more of such bunches of the Parijatha. I entirely forgot that your Lordship has others on whom your affections are as fondly placed as on this Sri Rukmani Devi."

"Silence. You always speak too much. Well. Let us have the Gift."

Narada places the bunch in the hands of the Lord, salutes him and unceremoniously walks away, without even waiting for the necessary permission of the Lord, for leaving.

Sri Krishna adorns Sri Rukmani with the flowers, but she is apparently not much pleased with it, as the thought of Narada's blunt behaviour is very fresh in her mind.

At this juncture, we notice two young damsels, separating themselves, unperceived, from the rest of their sex in the ladies' gallery, and hurrying themselves to depart, who in their haste and confusion unwittingly let fall the curtain. And as by this precipitate nation of the girls our scene closes here, we follow these beauties and as chance will have it, we are led into the selfsame magnificent *Vasanta Vilas* in which our next scene lies.—

THE PATH OF SOCIAL PROGRESS II.

BY

MR. S. RANGAIYER.

Any one who has in his hand the heart-beat of our country knows that we are on the Path of Progress that the happy consummation is not very far-off though not near and the future is in the lap of Gods who bend sympathetically over their creation struggling against a painful welter of social confusion. Optimism is not so bad as pessimism but it is better to take the *via media* and hold a 'moderate but

true' opinion of men and things. Holding such an opinion, we have absolutely no fear to condemn in all passion and feeling those colossal iconoclasts who side the missionaries and sing poems in praise of them, who got enamoured of the new-fangled ways of the West and look at the oriental things as superstition and Oriental society as barbaric caste system, as an abomination terrible as Erebus and at Manu Smriti as the rules of Machiavelli. That there are such men in the camp of social reform is a bare fact, men masquerading under the garb of Progressives when in reality they are astounding poses whose imagination runs riot and whose flippant survey of life, which is (they forget) a spiritual and a moral existence, is the real cause of their visionary and revolutionary propaganda. With equal force we hate the very sight of the pessimists who are countless as forest leaves and whose dark, ghastly gloomy idea of the Hindu Society has been, time without number translated into language only to vitiate the serene atmosphere of our glorious Motherland—pessimists who revile at the orthodox as impudent "wrights" and who are eating the vitals of young India feeding them with false ideas about Hinduism and morality about the absurdity of connexion between Spirituality and Society! But a sober man who is keeping abreast with the currents and movements of modern life is sure to be impressed with the fact that the pessimists and the Revolutionaries are the real reactionaries who must first be powdered into harmless atoms and altered into Reformers who have at heart everything that is holy, pure and good, everything that is of noble report among men, everything that is congenial for bettering the tone of society and all that is conducive to progress, religious and moral development, mental and intellectual enlightenment. Gokhale, the true son of the soil, a man without a par, a political Rishi, said "Public life must be spiritualized." Yes; spiritualization of the public life is the crying

need of the day. And those who have an important bearing upon public life are as much the rank and file as the men of light leading. The mob must be told what is expected of them by men who love the country and long to fill the minds of their brothers with "the love of her" as Pericles did in the palmy days of yore among the Athenians to sing "the song that stirs a nation's heart" which "in itself is a deed." We do not want the posing revolutionists who bark at religion and everything sacred to the Hindus; We want men whose heart is brimming with the milk of human kindness, whose thoughts on Hinduism are *sans reproache*.

As we have pointed out in the foregoing article, we need not be pestered with assertions and half-truths. Revolution is working its way quietly and imperceptibly as the dew that falls. The hand of evolution cannot be put back. We look forward hopefully to that day when reform will mean progress that is genuine and not a whistle for the moon or the rainbow, when all social relationships will be spiritual, religious and moral. But it is a mistake to suppose that the reign of love, of democracy is going to come suddenly as with the blast of trumpets. As a matter of fact it will come slowly and steadily. Democracy is like the kingdom of Heaven which exists wherever there is man. But it is like the marble in a quarry which shows none of its inherent beauty until the skill of the polisher fetches out the colour and every ornamental spot and vein that runs through the body of society. Who will bring them out? Not the heterodox revolutionist. But the well-meaning, sober Reformer.

We insist that an inevitable requirement of the present age is the light and inspiration of the great Hindu ideas and ideals that are unknown to the youths of the country, unseen by them. alas! 'from cradle to grave' and uncared for by them in their bread-and-butter existence, in a life replete with switch-back

sensations and several other bones that destroy the purity of India's social atmosphere. High time that the lives of our youths are dedicated for the growth of the country. Such a dedication will come to pass only when they realize the glory of the Golden Age of the past, the great marvels of that miraculous age when Omniscient Rishis lived for centuries together absolutely without food, under the cavity of a rock or in a subterranean Chamber of the Earth, communing with God "knowing which all is known" as our Vedas say—Rishis who could pass from Benares to Cape Comorin in a single moment, who could jump from the most giddy heights and remain as they were before unruffled and undisturbed, or scale the battlements of heavens in the twinkling of an eye—Rishis who could cure the deadliest of diseases by the mere chanting of a few mantras, Rishis who were merged in God and became God Himself. Alas! many Hindu boys are not aware of the beautiful, the inspiring, the glorious part of their country. But it is not far difficult to save the youth of the country from the degrading materialism in which they are enveloped. The effect of this materialism is lamentably palpable in the West. Men are metamorphosed into mad dogs and are feasting in a carnival of murder. Such materialism must quit these shores and the atmosphere be fitted with spiritualism. Life is teachable and to the unsophisticated mind the path of truth and virtue is also the path of progress and prosperity. Our social problems will be solved as soon as we realize the wonderful thoughts that are contained in our Scriptural Texts, that spiritual relationship with all mankind is necessary to the highest well-being. When opulent men or men occupying a high social position as a right by birth realize that human nature is one, that religion is a manifestation of the divinity already in man, that a bond of brotherhood is binding every man rich or poor, high or low, that

soul is birthless, creedless, castless, nay even sexless, that social position and manners are no criterion of character that nobility of birth and dignity of rank are hollow unrealities and neither this nor anything else can save one from the inevitable doom of all men to die, that the human heart is the central fact about man which is, on the whole, as beautiful among men of low station as among men of high station, that behind the trappings of convention and class cult there is a substratum of human nature that is beautiful and loveable no matter what the outward circumstances of men be, when all these fundamental truths are realised, we shall be surrounded by such a fine atmosphere as surrounded our Progenitors,—nay perhaps a finer, a holier, a purer and a nobler atmosphere—an atmosphere, as of ages gone by, in which there is divine harmony and unity and love, an atmosphere in which no jarring note is tuned against a progressive deed, when the voice of the “Evil weight” is muffled and his breaths failed, when the Rishies of old will awake from their slumber of ages and inspire the young men of the land with grand and glorious ideas and ideals. How long will the realization of this dream be postponed, no one can say. Ours, is not ‘to question why’ ours is ‘to do and die.’

It is a welcome sign of the times that there is a widespread desire among the children of the soil to drink deep at the spring of the Hindu Books which breathe the Hindu civilization, philosophy and religion. But they are clothed in the sacred language of the Rishis which has died out of existence and which is known only to those,—so few and far between—who have the proud privilege to know them. The translation of these books in the spoken language of the Hindu race is the paramount demand of the hour. If individual authors have now and then brought out a translation—we are thankful to them—their translations have not been systematic nor wholesale—some of them even lack all

the requisites of a modern translation. Thousand times painful and pitiable, not a single department of the Hindu literature has managed to procure a uniform series of books translating aright preserving the nerve and vitality of the originals, as far as possible. If social reformers, who indulge in the wicked luxury of stoning the orthodox and grinning at them as piles of superstition and avoid to do anything constructive, turn their attention, their heart and their thought to supply the people with translations of the Hindu Books they would accomplish a great deal and Providence will reward them without doubt. The religious as well as the reform instincts of the people demand that a work of this kind should be taken up by a brilliant band of enthusiastic and patriotic men. Are the Indians, we are tempted to ask, masses of wood or blocks of stone or bales of cotton, what are they if they do not have true emulation welling up within them and prompting them to imitate—yes to imitate, at least—the enterprising spirit of the European Oriental Scholars who have got up a well-written and well arranged series of books of Sanskrit literature translated into their every day, spoken language. Are we not ashamed to know that it is easier, comparatively, to get a comprehensive idea of the literature of our Ancients through the medium of English than through the medium of our Vernaculars. Few who have known the affectionate clinging and the wonderful patriotism of the sons of the soil educated in English have been able to trace it to its proper cause which is none other than the case with which they could grasp the creed of their ancients through books translated by European Oriental Scholars into English language. The poor people who have not the good fortune to be instructed in the books of the higher form have not the privilege of understanding the creed of their ancestors with so much ease. To the English educated the

failings of the English society is so conspicuous. To them the merits of the Hindu Rishis, the greatness of the Hindu society of yore is little short of a living inspiration. To the preponderating myriads in our land who know no other than their vernaculars and that too not perfectly, the sanscrit literature unfolding the unrolled treasures of the Golden Age is a sealed book. As it is impossible to make English the vehicle of Indian ideas, as the faddists who dream of making English the common script in India are empty visionaries pursuing a phantom, and as it is not practicable to educate all the Hindus in the entire greatness of their forefathers through the meagre works of foreigners, it is supremely important that good and authentic translations of the Hindu Books should appear in all the important languages of this land. Now we wish that all men of money and brains take this idea into their head! They must be the reservoir of a society whose educated members must have amply paid to make both ends meet. This society must take up the work and meet an honest and a crying demand. Then we can have real progress on national and religious lines. The poet has the beautiful rendering of the thoughts :

“Nor deem the irrevocable past
As wholly wasted, wholly vain of rising on
its wrecks at last,
To something nobler we attain.

COLERIDGE.

BY MR. JOHN DENNIS.

The literary history of the nineteenth century contains few names more illustrious than that of Samuel Taylor Coleridge. His son Derwent said that not until his life should be published *in extenso*, if that were ever possible, would his father be truly known, “either in his weakness or his strength.” Such a Life

may be looked for shortly from the pen of the poet’s grandson, Mr. Ernest Hartly Coleridge. Meanwhile the reader interested in the subject has access to abundant sources of information, the latest and most satisfactory being a biography prefixed to a new and complete edition of Coleridge’s Poetical works by Mr. Dykes Campbell with the modest title of “Introduction.” This brief but comprehensive narrative is marked by the fullest research, and written in a tone at once generous and discriminative.

It is not the purpose of this paper to give, even in outline, the story of Coleridge’s life, but it may be interesting to dwell in a cursory way on a few significant features of his character and genius. In writing, however slightly, of this “myriad-minded” man it is impossible to overlook his want of resolute purpose, and the evil that threw a dark cloud over the larger portion of his days.

Endowed with the richest gifts of imagination and fancy, with subtle intellect, with generous aspirations, with an unrivalled genius for conversation, or rather for monologue, and with a winning charm that brought people of the most varied characters within his magic circle, Coleridge’s life considering the richness of its promise, must be pronounced a comparative failure. It might seem cruel to say this, considering how much our literature is indebted to him for rare blossoms of song and for fruitful thought, were it not that he felt it to be the case himself, and acknowledged that the “fearful slavery” of opium had enthralled his intellect and his will.

“I never doubted that he meant to fulfil his engagements with you, but he is one of those weak moralised men with whom the meaning to do a thing means nothing.” These words are in a letter written by Coleridge, and unconsciously he describes in them his own character. It is said of him that in the road

he could not walk straight, but would continually shift from one side to the other; and this was also a moral characteristic. He could not walk straight. He was a man without a backbone, and as he said, was "willing to exert energy only, not in anything which the duty of the day demanded."

Much of his life was spent in dreams of what he would do, and he seems to have regarded his splendid projects as realities. He could speak of works as ready for the press of which he had merely formed the plan, and to write an elaborate prospectus of a work was treated by Coleridge as equivalent to its production. In the words applied to himself by his gifted son Hartley, who had the same winning nature as his father and the same weakness of resolution, he may be said to have "lost the race he never ran." Never, however, was he so fallen as to be unconscious of his fall.

It has been said by Professor Brandl, one of the poet's biographers, that the lack of self-restraint may be forgiven to genius, and is perhaps inseparable from it. A comfortable doctrine truly for the man who knows that his will is weak and imagines that he possesses genius. There never was a more foolish theory, or one more pregnant with mischief. Coleridge, who attributed all the failing of his life to the "accursed drug," was under no delusion of that kind. He felt deeply the ignominy of his condition, and at thirty-five the consciousness of what he might have been, and of what he was, called forth the profoundly pathetic lines addressed to Wordsworth after hearing read "The Prelude."

"Ah! as I listened with a heart forlorn,
The pulses of my being beat anew;

And even as life returns upon the drowned,
Life's joy rekindling roused a throng of pains—

Keen pangs of Love, awakening as a babe
Turbulent with an outcry in the heart;

And fears self-willed that shunned the eye of hope;

And hope that scarce would know itself from fear;

Sense of past youth, and manhood come in vain;

And genius given, and knowledge won in vain,
And all which I had called in wood-walks wild,

And all which patient toil had reared, and all
Commune with *thee* had opened out-but flowers

Strewed on my corse, and borne upon my bier

In the same coffin, for the self-same grave!"

Mr. Campbell thinks that what Coleridge was accustomed to call his "slavery" had begun some years before, and that in the first instance—which, indeed, is highly probable—opium was used as a relief from pain. In 1802, in his fine ode, "Dejection," he would seem to have already deplored his thralldom. He had lost, he said, the "shaping spirit of imagination," and the happiness which gives life to song.

"Joy, Lady! is the spirit and the power
Which wedding nature to us gives in dower
A new Earth and new Heaven,
Undreamt of by the sensual and the proud—
Joy is the sweet voice, joy the luminous cloud.

We in ourselves rejoice!

And thence flows all that charms our ear or sight,

All melodies the echo of that voice,

All colours a suffusion from that light."

Many years later, in one of the most beautiful of his short poems, he deplores the loss of power to act, and the privation this loss entailed.

"All Nature seems at work. Slugs leave
their lair—

The bees are stirring—birds are on the wing—
And Winter, slumbering in the open air,
Wears on his smiling face a dream of Spring!

And I the while, the sole unbusy things,
Nor honey-make, nor pair, nor build, nor sing.

Yet well I ken the hanks where amaranths blow,

Have traced the fount whence streams of nectar flow.

Bloom, O ye amaranths! bloom for whom ye may,

For me ye bloom not! Glide, rich streams, away!

With lips unbrightened, wreathless brow, I stroll;

And would you learn the spells that drowse my soul?

Work without Hope draws nectar in a sieve,
And Hope without an object cannot live."

In many respects Coleridge was as helpless as a child. With ease, he might have made a large income by his pen, for, dreamer though he was, he could write in the forcible and concise style required by the daily press and was offered at one time a good position on the "Morning Post." He replied that he would not give up the country and the pleasure of reading old folios for two thousand times two thousand pounds, and that beyond £350 a year he considered money a distinct evil. Southey made a very similar reply to a like proposal from the "Times;" but Southey earned his choice of comparative poverty and the country by hard labour, whereas Coleridge, who never earned the £350 which he regarded as necessary, was forced to depend in great measure upon the assistance of friends. With a brief and beautiful quotation from Mr. Campbell's biography we shall be free to regard the poet under other and more cheerful aspects.

"To my own mind," says Mr. Campbell, his fall is less wonderful than his recovery. His will was congenially weak, and his habits weakened it still further; but his conscience, which was never allowed to sleep tortured him; and after many days its workings stimulated the paralysed will and he was saved. A brief dawn of unsurpassed promise and achievement, a 'trouble' as of 'clouds and weeping rain,' then a long summer evening's work done by 'the setting sun's pathetic light'—such was Coleridge's day, the after glow of which is still in the sky."

Allusion has been already made to Coleridge's wonderful capacity for winning friends and attracting men of different classes who came within his influence. The greatest authors of the century acknowledged his intellectual supremacy and his fascinating power. Wordsworth said he was the most wonderful man whom he had ever met with, Southey discovered in him on the first acquaintance "the strongest genius, the clearest judgment, the best heart"; and Charles Lamb, who had been his schoolfellow at Christ's Hospital, loved him, I think, with a depth of affection surpassed only by the love he bore to his own sister. When the friendship of fifty years was broken up by death, Lamb wrote:

"I feel how great a part he was of me. His great and dear spirit haunts me. I cannot think a thought, I cannot make a criticism on men or book, without an ineffectual turning and reference to him. He was the proof and touchstone of all my cogitations."

Truly does Canon Ainger say that "the death of his friend was Charles Lamb's death blow... In conversation with friends he would suddenly exclaim, as if with surprise that aught else in the world should interest him, 'Coleridge is dead!'" Thomas Poole, of Stowey, a man of remarkable sagacity, benevolence, and practical knowledge of

affairs, bowed also to Coleridge's sway, and loved him with a depth of affection that was sorely tried but never destroyed. Poole was suffering, says his biographer, under a load of oppression when the two men first met, "but the mere contact with Coleridge's genius, the delight and stimulation of intercourse with one so highly gifted, was as a draught of clear spring water to a man whose energies were paralysed by thirst." Like his own "Ancient mariner," Coleridge in his younger days at least held his listeners captive. He talked on for ever and, as Hazlitt said, you wished him to talk on for ever.

"I dined in Parnassus," Lamb wrote in 1823, "with Wordsworth, Coleridge, Rogers, Thomas Moore—half the poetry of England constellated in Gloucester Place. It was a delightful evening. Coleridge was in his finest vein of talk—had all the talk; and let 'em talk as evilly as they do of the envy of the poets, I am sure not one there but was content to be nothing but a listener."

Wordsworth's "exquisite sister," to whom both these great poets owed so much, said that Coleridge's conversation teemed with mind, soul and spirit. For the first three minutes she thought him plain, but when he spoke the impression was changed, and his eyes, she said, had more of the "fine frenzy" of the poet than any she had ever seen. No sooner did he and Wordsworth become acquainted than the latter took a house in the neighbourhood, for even on Wordsworth, the most self-centred of poets, the mighty magician had cast his spell. The stories of his achievements as a talker are numerous, but there is of course, an occasional divergence of opinion. Every one has read of Carlyle's visit to the sage on Highgate Hill and of his comparatively low estimate of the man and of his work. But Carlyle, who could depreciate Scott and sneer at Lamb, was not likely to relish any speaker who compelled him to be silent. He was doomed unwillingly to be

dumb upon upon one occasion in the presence, of Macaulay, and Coleridge's river-like flow of talk must, one can well believe, have irritated the philosopher of Chelsea. The fragments gathered up of the poet's "Fable Talk" by his nephew are a sufficient answer to the listeners who complained that Coleridge's talk was beyond their comprehension. In numerous cases, it may have been without any fault on the speaker's part, and many a distinguished man has expressed his profound indebtedness to the seeds of thought scattered by the poet in his Highgate home.

And as a poet our debt to him is large indeed. He wrote much, no doubt, that was of passing interest, but his loveliest words has a dancing freedom of movement and an exhilarating music that are beyond praise. Strange to say, his transcendent powers were for a long time unrecognised by the public. "Wallenstein," the most magnificent translation of a poet's work in our language, fell almost dead from the press; and the "Ancient Mariner," a poem unique in literature, failed to win the admiration of either Wordsworth or Southey. To his intimacy with these illustrious men Coleridge was disposed to attribute the contempt showered upon him by the reviewers. They were never, he said, under the waterfall of criticism "without wetting him through with the spray."

For an ear open to the subtlest harmonies of verse no English poet save Milton can be said, I think, to surpass Coleridge, and in this respect his only rival is Shelley. If "a concord of sweet sounds" be the highest poetical gift, Coleridge might be called the greatest poet of his ages. But such a verdict would be a false one. Neither the "lovely marriage of pure words," nor even the imagination, without such verse in vain will supply all that we ask for from the poet. The heart craves more, so does the intellect. The poet's purpose is not that of the didactic teacher, but that verse is surely greatest which

with harmony and imagination combines the poetic wisdom that lifts the burden from life, or enables us to carry it with a lighter heart. This kind of satisfaction is seldom to be found in the enchanting music of Coleridge. He said once of a sonnet of Lamb's that it had no body of thought; and this, if we are to seek for a defect in verse of such loveliness, is what we frequently miss in his own poetry. It wants substance, and is too mystic and intangible for daily service and for a reader's less poetic moods. Coleridge, like Keats, can carry us into a world of mysterious beauty or of dreamy sorrow; but he is rarely able to walk with firm step upon the green earth. His realm is full of fascination for his lotus-eating disciples and it is only in the mood of a dreamer that we can listen with full-hearted content to his delicious music.

This dreamy wood is not necessarily an idle one. There are times when the mind needs entire rest, and then, by submitting ourselves to the witchery of a poet like Coleridge, we may gain the refreshment that we need. In such moments his song

"Should make all Nature lovelier, and itself
Be loved like Nature."

Coleridge was philosopher as well as a poet and a critic, and although he never produced in a complete form the great work to which he sometimes professed to have dedicated his life, many of his fragmentary suggestions have served to stimulate thought, if not always wisely to direct it. Books with more of life-blood in them were never written, and they are wholly free from false but attractive brilliancy so dear to the rhetorician. "The Aids to Reflection," one of his most valued works, which according to Julius Hare, crowns its author as the "true sovereign of modern thought," is weighty with serious reflection. It consists largely of aphorisms borrowed from Leighton, accompanied by comments full of those

* From *Leisure Hour*.

brooding thoughts which stimulate the intellect and move the heart. There is in this volume the unmistakable note of sincerity which compels respect. It is not meant to be read lightly, and, indeed, cannot be lightly read; for there is nothing in it superficial, or that does not demand the full attention of the reader.

It is rarely that the gifts of imagination and fancy are combined with the highest critical sagacity, but Coleridge gave a fresh life to the art of criticism and broader principles for guidance. His comments on literature are always full of suggestiveness, always generous, and if in a particular instance they fail to satisfy the reader, they show him how to exercise his judgment. In England it is not too much to say that he has created an entirely new school of poetical criticism. He has done more for Shakespeare than any English writer, and all he has to say of Wordsworth and of the long line of his kingly predecessors is alive with vital power. Criticism is often regarded as a subordinate branch of literature, but in Coleridge's hands it takes rank with the greatest productions of the intellect.

To those who have once felt the influence of Coleridge as a poet or as a thinker the name calls forth many feelings of sympathy and of regret. Troubled, baffled, struggling upwards at times, and then falling again into darkness, unable, as he once said, to say "No," and yet always in writing and speech aiming at what is lovely and of good report, the contrast between his frailty and the genius that has made him a potent influence in his century supplies a lesson which may be of service to us all. It will do so without any attempt to moralise about it. Sixty years have passed away since "the rapt one of the godlike fore head slept in earth." There was light at eventide, and it must then have been a joy for him to feel, as it is now for us to be grate-

ful, that he left nothing behind him which is not pure in expression and elevating in tendency.

OUR SCHOOL HOURS AND WORK.

BY MR. R. SRINIVASA IYENGAR, B.A., L.T.

The question of our school hours has long been on my mind and I very much doubt if we cannot improve the present state of things by making a move. Every institution, as we know, is conceived in the minds of some people, is then in its embryonic stage, when it receives impressions from all sorts and conditions of men; then reaches its infancy, when the spirit of the institution is not fully developed by the workers of the thing, not even fully understood by them; then it grows and gets to middle age, when it is at its strongest both as to its good and bad, in which its peculiarities and characteristics are most strongly developed; lastly sets in sheer *senile* decay, by force of which the system gets spiritless and fossilised, then the thing *must* go and in fact *does* go the way of all flesh. But the institution of our school-hours has not gone in to such *senile* decay. I question the very propriety of the hours themselves for purposes of learning and instruction. There is a fund of sense in what பரிமேலழகர் says about பெரும்பொழுது and சிறுபொழுது in the chapter on மருத்து in Kural; well, the upshot of all this is, that I don't think 10 o'clock is just the time to begin school-work. My own personal experience is that our brains are very receptive, most so between 6 and 9 A.M., but perhaps 6 o'clock is too early to start school-work; so shall we say 7 in summer and 7-30 in winter? The school might work for 2½ hours in the morning and 2 hours in the evening, starting work at 3-30 in summer and 3 in winter. Saturdays might be full working days and even Sundays for the matter of that, though that might come

starting upon some of my educated brethren. All new moon and other *anadhyayana* days and Hindu festivals and holidays might be granted; for instance the nine days of Navarathri, etc., etc. My own personal experience with boys has shown me—I am not entering into the causes of things, these are the facts:—that boys come back the worse for a holiday of a day or two, i.e., a short holiday; but they are all the better for a holiday of over a week or so; so occasional long holidays such as Sriramanavami days and Navarathri days might be given. It is sheer waste of time to give them a long holiday of about a month and a half during summer. If necessary something like a fortnight or so might be granted during the dog-days of the year, which period might be utilised in making the annual promotions. This scheme of things would minimise the number of holidays enjoyed by the Indian schoolboy. What between Saturdays and Sundays and Hindu, Christian and Mussalman holidays, the Indian schoolboy enjoys the greatest number of holidays in the year. But what are the boys to do in the interval between the forenoon and the afternoon school—that would be a very pertinent question. The answer is this:—Every school should be provided with a good readable library, and the boys should be trained in reading habits from the very outset. I mean by readable, a library provided with good reading matter for boys; such as small *biographies*, *abridged editions* of good story books, poetical selections published by the head of the school in consultation with the senior assistants, abridged editions of good novels, such as Dickens, Thackeray, &c. &c., pamphlets issued every now and then on current day topics such as those published by the C.L.S. (A proposal of that society, it has done very good work not only in this last respect, but also by publishing very cheap lives of various *personages* of different walks

of life, such as Nasmyth, Helenkeller, Florence Nightingale, &c., &c.) Scientific, industrial, geographical, health, and citizen readers ought also to find a place in such a library. Firstly all *should* be fish that came to the boys net. He should be made to read to the boys net. He should be made to read all sorts and conditions of books, that is, till a certain definite taste is formed in him; then that particular taste might be worked and healthily fed. The school library should be open at all hours of the day and the librarian should be a full-timed man; and at his desk ought to be a good lot of reference books of all sorts, not to be *taken away* from the place; that is to say, every boy should come up there and look up the required reference. For the working of such a scheme as this teachers should not be over-worked, they should have ample leisure, so, every school should have more masters than are absolutely required to satisfy the rules. At least the Headmaster and the librarian should be provided with free quarters in the premises of the school or at least very near them and if possible the senior masters in the various subjects of study should also be provided with suitable quarters in or near the premises of the school. Other minor details would of course require to be seen to, and they would be provided for by mere self-adjustment in the actual working of the scheme. I leave this thing here to the consideration of my brethren, my notes on the various points touched upon are apt to be sketchy, but where I have stated my experience I have gone upon *facts*. I have been trying this experiment privately with *some* boys and it bids fair to be successful so far as concerns those boys.

THE BRITISH EMPIRES³ IN POSTAGE STAMPS.

To the philatelist the British Empire is a reality—something infinitely greater than a

mere figure of speech; and the wide extent of the British Overseas Possessions can be perhaps more adequately realised by the stamp Collector than by any of his untravelled fellow-citizens. Tiny squares of gummed paper, garnered from the corners of the earth serve to bring to his imagination the first pioneer settlements of Englishmen in lands across the seas; and not only do they familiarize him with the geographical position of a number of places known to the average individual by hearsay only, but the life and scenery of these distant settlements are revealed to him through the designs of their postage stamps, by which he is made acquainted with their people, their language, flora and fauna, industries, products, currency, and mode of government. Indeed, within the pages of his album he possesses a miniature cyclopædia of the Empire—and, like the bibliophile, "He has his Rome, his Florence, his whole glowing Italy within the four walls of his library."

Although the portrait of the Sovereign continues to be most extensively employed in connexion with the stamp designs of the Empire, many Colonies have of recent years adopted the practice of advertising their natural beauties and resources upon their postal issues.

A Romantic Legend.

Jamaica presents on the 1d. stamp of 1900-01 a charming vista of the Llandovery Falls, on the "historic north side of the island, amongst the pastures and pimento groves of St. Annes, the Garden of Jamaica." It is taken from a photograph by Dr. James Johnson; and there is a legend of a Lover's Leap in connexion with these falls, which terminated a Romance between a young Spanish grandee and the daughter of an Indian chief, in the days of the Spanish Dominion.

A few miles from the ancient town of Nassau, in the Bahamas group, there is a curious fissure in the limestone rock one-

eightth of a mile in depth, at the end of which is a steep flight of steps hewn out of the rock known locally as the Queen's staircase. This passage way, which is depicted on several of the current stamps of the Colony, is said to have been constructed over 150 years ago to permit of the movement of the garrison unobserved between Queen's Harbour and Fort Fincastle on the heights above.

On the postage stamps of the Leeward Island of Dominica, Mt. Diablotin (5314 ft.) the mightiest crater in the Lesser Antilles, raises its cloud enveloped crest, with the township of Portsmouth nestling at its foot.

A particular 2d. postage stamp, issued by the Island Colony of St. Lucia in 1902, to mark the tercentenary of its discovery, bears a representation of the celebrated Pitous Rocks (3700 ft.), guarding the approach to the harbour of Castres.

British Guiana has reproduced two of her chief natural wonders on the designs of the Jubilee stamps issued there in 1897. The Kaieteur falls on the Potaro River are said to be amongst the finest in the world, and at this point the river is precipitated over a large chasm 741 ft. in height, the falls themselves being 370 ft. across. In the interior of the country, near the Venezuelan border, is Mt. Roriamá, one of the wonders of the world, a gigantic block of pink sandstone, rising to a height of 8740 ft., broken by innumerable terraces and discharging cascades at several points.

Stamp Pictures of the Pacific.

From South America we turn to the palm-fringed reefs and lagoons of the Pacific, wherein lie many solitary outposts of the Empire. A glimpse of life in the South Seas is afforded by the lagoon, palm trees, and war canoe filled with native warriors, which appear on the stamps of the British Solomon Islands; whilst on those of Papua (British New Guinea) is shown a peculiar native carft

styled "Lakatoi," employed by the tribes of the Port Moresby District, the village of Hanuabada being visible in the background. The stamps of the neighbouring Cook Islands Protectorate, in addition to a native bird of the wryneck species, known as a Torea, afford a distant sight of the twin peaks of Raratouga, well-known landmarks for navigators in these waters. Those of Tonga, or the Friendly Islands Protectorate, bear designs of local scenery and vegetation. On the 5s. we find a bird's eye view of the beautiful land locked harbour of Vavau, the finest in the Western Pacific, and on the 2s. the islands craters of Tofoa and Kai in the Haabai group. A prehistoric Trilith figures on the 3d. stamp of 1898 series. Its origin is unknown, but there is a cup-shaped depression in the cross piece in which, tradition states, was received the blood of human sacrifices. Others of these stamps show respectively a bread fruit tree and its fruit, a gorgeous barrack and a cluster of coral, all taken from a series of photographs specially prepared by an Auckland photographer to the order of King George V of Tonga. New Zealand is famed for the glories of her lake and mountain scenery, and many of her chief beauties have been preserved on the attractive pictorial stamps of 1898. Milford Sound in the South Island is said to resemble some of the finest of the Norwegian fiords, and views of the sound itself and of Pembroke Peak standing upon its shore are found on the 2d. and 2s. stamps of this series. On the 2½d. stamp appears a panoramic view of the picturesque Lake Wakatipu, with Mt. Earnslaw's rugged peak rising in the background, whilst the snow-clad form of Mt. Cook, the principal height of the Southern Alps, may be seen on the ½d. and 5s. values. The famous White and Pink Terraces of silicious sinter on the shores of Lake Rotomahana. Mt. Ruapehin with its steam vomiting crater, Otira Gorge, and Lake Taupo at its foot all in the

North Island, appear on various other denominations. The fauna of the Island is represented by the rapidly disappearing wingless apteryx or kiwi, a brace of sheep-pilling Kakas, and two sacred Hina birds. Incidents in the Colony's history, including the arrival of the first inhabitants from Hawaiki in the Canoe Te Arawa, the landing of Captain Cook, and the Proclamation of Annexation, are illustrated on the commemorative stamps of 1906.

Australian Examples.

A number of picturesque scenes in Tasmania are portrayed on a series of pictorial stamps now current. They comprise a panorama of Hobart Harbour, a view of Mt. Willington at the back of the city, the Russell and Dilston Walls, Port Davy, Lakes Mariod and St. Clair, and the curious natural formation known as Tasman's Arch.

On the mainland of Australia, N. S. Wales provides a microscopic panorama of Sydney Harbour, showing Port Jackson, Fort Denison, the Exhibition Building, etc., taken from Mossman's Bay. Local animal life is represented on the stamps of this State by the Kangaroo, Emu, and Lyre bird, whilst a map of Australia figures on the 5s. stamp of 1888, South Australia presents on its ½d. stamp the imposing G. P. O., building in Victoria Square, Adelaide.

Table Bay and Table Mountain, with Cape Town at its foot, appear on the 1d. stamp of Cape Colony, designed by Mr. Sturman and issued in 1900 in honour of the adoption of penny postage in the Colony; whilst the Victoria Falls on the Zambesi form the subject of a series of pictorial stamps issued by the South African Company in 1905.

St. Helena issues some handsome pictorial stamps bearing respectively views of the wharf at James Town, the diminutive capital, and the beautifully situated Government House, generally considered to be one of the most picturesque spots in the world.

A panorama of the busy entrepot of Zanzibar, a notorious port in the old days of slave-trading and to-day the principal shipping centre of Eastern Africa, finds a place on the current high value stamps of this Protectorate.

The stamps of the Protectorate of British North Borneo embrace a variety of subjects:—A Dyak chief, specimens of indigenous flora and fauna, scenes on the railway, the town of Jesselton, the Legislative Council, a Malay dhow, and Mt. Kinini-Balou, the chief height in the Island of Borneo, and a famous landmark, visible on a clear day over 150 miles out at sea. The name signifies Chinese widow and there is a legend which tells us of a certain Prince of Borneo who became enamoured of a beautiful female spirit living in the mountain fastness. One day, whilst journeying to make her an offer of marriage, he lost his footing in the darkness and was dashed to pieces down a precipice, from which fatale event the mountain derives its name.

The native village of Brunei, built on piles in the estuary of the river known as the "Eastern Venice," appears on the stamps of that State and a squat stone minaret over four centuries old, which faces the mosque at Male, on the stamps of the Maldivé Archipelago.

We have the Grand Harbour of Valetta on the ½d. stamp Malta, giving a panoramic view of the harbour and bastions, the fortress of St. Elmo, and the port guardship to anchor.

On the stamps of Newfoundland we find a variety of scenes illustrative of its principal industries and resources, from fishing, mining, and logging to the very latest development—a view of the paper mills at Grand Falls. A Newfoundland logging camp is depicted on one of the current stamps of the Colony, and on others the townships of cupids and mosquito—rock-bound cape Bonavista, the landfall of Sebastian Babot

"Hym that found the new Isle," with its guardian lighthouse, adorns the 4 cents. stamp of 1897.

A special stamp issued by the Dominion of Canada at Christmas, 1898, to mark the inauguration of Imperial Penny Postage, bore a miniature map of the world on Mercator's projection with the British Empire coloured red. It was designed by Post-Master-General Mulock, and, beneath the map, was the motto taken from the well-known poem by Sir Lewis Morris, "We hold a Vaster Empire than has been."—*Times*.

THE SPIRIT OF SCIENCE.

A dominant feature of the achievements of the nineteenth century was the growth of science and its varied applications to the arts and industries. However, the century will be remembered in the intellectual history of humanity, specially of Europe, for the firm impress that it has left on literature and thought by bringing into prominence the scientific method. Though the men of letters and the practical men of the world sometimes sneer at the theories of science, science has so entered our life that the whole perspective of thought and action has been changed; knowledge based upon opinion, faith or belief is brought into discredit; the shackles of authority and dogma are loosened, if not broken to pieces; perspicuity and precision have taken the place of obscurity and indefiniteness in thought and expression; the value of cautious statements in contrast to sweeping generalisations is appreciated; a passion for facts and the thoroughness with which they are investigated has become a feature of modern industrial movements; in short, the spirit which controls the scientific method in thought has come to rule ordinary business in trade, commerce and on the professions.

INDIAN SPIRITUALITY.

The conservative instincts of the people and their peculiar religious temperament have

made India as yet blind to the proper influence of science. However, the very fact that the oriental mentality is supersaturated with "religious" and "spiritual" tendencies renders it all the more necessary to bring home to the people the "materialising" influence of science. The attitude of mind which frequently seeks shelter under the metaphysical flights of esoteric philosophy, like the misinterpreted doctrines of Karma or Kismet, and Maya, needs strongly the corrective in the form of a properly trained sense of reasoning, based upon habits of accurate observation, patient search, and impartial investigation. A speculative temperament, cowed down by an all-absorbing system of religious routine, leads to spiritual servility and irritating indifference to facts; and this can find a remedy only in the invigorating influence of science, which familiarises man with the ways of nature and provides him with a frame of mind capable of understanding and harnessing her forces. The change of perspective in thought, which science affords with reference to daily actions of life, to the relation of man to his environments, to the connection between individuals and institutions, to the inter-relatedness of the whole of nature, should awaken in our minds the virility of thought and life which our masses lack so much at present.

No nation need be afraid of degeneration under the so-called materialistic influences of science, if the spirit of science is properly understood—much less we in India. One of the differences between the problems of the East and the West lies in the spirituality of the oriental mind, and the consequent great influence of religious ceremonialism on individual life. The West may have become too much materialistic, but we in the East, and specially in India, are still too much under the thumb of spiritual servility and are in pressing need of the chastening influence of scientific materialism.

SCIENCE AND RELIGION.

The growing tendency of passive and active revolt against the shackles of social customs and religious dogma is but a necessary step in the social evolution of the country, yet it needs a proper spirit of guidance and control to guard against degeneration into a habit of carping criticism and puerile discontent with all existing conditions. The anti-religious influence of Herbert Spencer, and other thinkers of his type in Europe and India, has been misdirected. There need not be antithesis between religion and science; the conflict has been between what is false in religion and the scientific spirit. Out of the three realities into which the universe may be analysed, only "matter" and "force" come within the scope of the physical sciences; the phenomena of "consciousness" or "life," such as are incapable of investigation by the methods of science available at present, form the exclusive sphere of religion into which science need not pry. However, it is indispensable that the subject of religion, like all knowledge, should from time to time be reviewed as a scientific question and that its evidences should be tested by the same scientific methods as those of the speculative conclusions drawn by physical science. Science has rendered immeasurable service to religion by purging it of superstitious excrescences that cannot stand the search-light of scientific inquiry, and it is in this direction that Indian religious thought needs sorely and promptly the chastening influence of science.

SCIENCE AND INDUSTRY.

Similarly, the effects of an unscientific attitude of mind on our industrial growth have been disastrous. The bewildering mass of details which forms a characteristic of modern industrial management are, for want of system and organisation, incomprehensible to the mind habituated to resign itself to the

inscrutable ways of the Almighty and to a blind belief in the limitations of human exertions. This indifference to details, and incapacity to control them from a broader point of view, besides encouraging laziness and perfunctory management, loosens the grasp over the several factors that point to success; incomplete data, deficient preliminary investigations, incorrect estimates of profit and loss, misguiding—though often honest—prospectuses, form a common rock on which many industrial concerns have foundered. The loss from the absence of a scientific method is much greater than that from ignorance of technical knowledge; yet both factors need support from properly trained men from the University, who should not only specialize in their own subject, but should be capable of handling industrial and commercial problems in the spirit of science.

THE METHOD OF SCIENCE.

The acquisition of a scientific attitude of minds is therefore a great necessity in the progress of the Indian people, and the scientific mood of mind cannot be cultivated until a familiarity with the scientific method is attained. A superficial study of an experimental science and the dexterity in the methods of experimentation does not always lead to a correct appreciation of the method of science. Observation and experimentation for the purpose of amplifying and facilitating observation form but a preliminary step in the process of scientific reasoning. The classification and collocation of the collected facts is another step that leads to thinking and reasoning in search of a generalization capable of explaining and accounting for the observed facts. A systematic though not the best way for reaching this stage would be the Baconian method of induction, but often the use of well-trained imagination is helpful in deducing a generalization. However, before any such generalization is accepted, it has only the force

of a working hypothesis which needs verification. New experiments are devised which confirm the consequences of the hypothesis; very great skill is necessary here in devising the *control* or *test experiment* which forms the crux of the whole reasoning. It is not so difficult to imagine a possible cause for a known effect as to devise an observation in which all other conditions remain the same, but the supposed predisposing condition is absent; only when the observed conditions result in the given effect, and when the given effect does not follow in the absence of the predisposing conditions, while other conditions are the same, is it justifiable to establish a casual relation. The cautiousness with which science proceeds is based upon certainty as the chief desideratum; meagre conclusions from abundant data rather than wide conclusions from meagre data—this is a characteristic of science.

The scientific method may be illustrated by a reference to the well-known facts about the cause and prevention of malaria. The first stage was the observation of bacterial parasites in the blood of malarial patients, the clue thus obtained led to further observations on their behaviour during and after fever. The classification and arrangement of the collected data pointed to three different kinds of parasites being responsible for three kinds of malarial fever. To confirm this causal relationship it was necessary to prepare a pure culture of the bacilli and to introduce it into the system of a healthy person, when it always resulted in the development of the symptoms of malarial fever. While investigating as to the possible manner of introduction of the bacilli, a suctorial insect like the mosquito was suspected—a deduction well warranted by the observations that the mosquito is attacked by the parasites when biting a malarial patient, and that the same mosquito when again sucking another person transmits the parasites to the new host. The observation was not so simple as it seems, for

there are hundreds of kinds of mosquitoes out of which only a few, notably the hunchbacked variety called *Anopheles* carry the parasites. The discovery of the mosquito as the predisposing factor in the transmission of malaria, and a study of its life history, have been very helpful in stamping out this debilitating disease from many countries where an open mind is ready and capable of grasping the conclusions of science.

THE SCIENTIFIC MIND.

It will be thus seen that science in its wider sense is not a body of facts, is not a cut-and-dried knowledge of a few phenomena; it stands for an intellectual attitude of mind, for sincere critical thought which admits of inferences only when supported by methodical and well-sifted evidence. The scientific mind passionately pines for facts, takes pains to patiently work and collect all the necessary data, to classify and arrange them according to system, uses analysis and reduction for increasing the knowledge of the ways of nature and interpreting in terms more simple and clear. Scientific reasoning is not mere logic, which usually assumes the validity of the premises. The scientific method means a slow advance from observation to observation, the stability of each fact being tested and re-tested before the simplest theory is trusted, and is contrasted with the method of philosophy which leaps beyond the reach of ascertained fact and then searches for facts in justification of speculation. As already explained—to be able to say that A is the cause of X, the spirit of science bids us to investigate all the closely allied phenomena and to show that, when the surrounding objects and conditions are kept invariable, where A is X is, and that where A is not X is not.

SCIENCE IN THE VERNACULARS.

A very wide gulf is to be bridged before the scientific spirit can permeate the Indian mind. Even though the scientific attitude of mind

is subjective and rests largely with individuals, much needs to be done in this country for the creation of a scientific atmosphere that that would give facilities for scientific thinking and for the appreciation of the methods of science. The closeness of contact with the West and the growing inter-relatedness of the world have always rendered necessary and given opportunities for the cultivation of a semi-scientific habit of mind among certain classes, e.g., the successful businessmen and the professional people. Yet this needs to be strengthened and to filter down to the masses. The introduction of nature study and elementary science on a very large scale in our schools is an effective way if good teachers are available. This would not only provide relief from the sedentary habits of a dull school life and from the "tyranny of the book," but afford opportunity for the young minds to learn the ways of nature at first hand, for acquiring the habits of accuracy in measurement and expression; and it is only by performing experiments which give the same results, if the conditions are invariable, does the young mind get convinced of the certainty of science and of the very little room that is left for "chance" or "fate" between the given conditions and a certain result. The cultivation of a passion for facts; for careful and faithful work in search of truth, for accuracy of observation and precision of statement, ought to be the aim in the teaching of elementary science in our schools and colleges. But the only way of taking the spirit of science home to our masses is through the vernaculars; and here lies a great opportunity for the rising generation of our graduates to enrich the Indian languages with scientific literature, not mere translations but something that could be called Indian, that would not only inform but inspire, that would not merely describe the facts of science but would instil the spirit of science; the love for truth, a habit of thorough

and conscientious investigation and of well balanced judgment, a passion for system and organised activity, and a vigorous frame of mind which would remove all fatalistic frailties and help man to realise and maintain his position in the universe.

P. G. SHAH.

NOTES.

The most sacred spot in Ceylon is the Ambasthala Dagoba which stands on the Miluntale hill and enshrines the ashes of Saint Mahinda. Regarding the sanctity of this hill the Chinese pilgrim Fa-hian, about 400 A.D., observes that serpents and mice stop together in one cell without hurting one another. A tooth-relic of Buddha is preserved in the Malligawa Temple at Kandy, which is perhaps the richest shrine in the world. Adam's Peak, which is 7,352 feet high, is remarkable as the resort of pilgrims from all parts of the East. On the peak there is a hollow, shaped like a footstep, which is adored by the Buddhists as the foot-print of Buddha, while the Hindus, Mahomedans, and Portuguese Christians venerate it as the foot-print, respectively, of Siva, Adam, and St. Thomas. The foot-print is protected by a handsome roof and guarded by the priests of a Buddhist monastery half way up the mountain who maintain a shrine on the peak.

In the course of his stirring speech at the Annual Convocation of the University of Calcutta on the 6th ultimo, H. E. the Viceroy spoke as follows:—So also with character, without which learning is of no avail, to secure success in life. The precepts and principles of character can only be inculcated from earliest childhood and cannot be taught, though they may be inspired by noble example.

Value of character.

As was said recently by a great English statesman, "You cannot have a class of character or a class of morals, but you can imbue individuals with the tone and atmosphere of your University and your Professors." It is character in combination with learning that makes a man, the man of whom the State needs so many, and for whom the demand is unfortunately far greater than the supply. Man is as made himself; man will be as he makes himself. It is true that external circumstances may influence the development of a man, nevertheless his ultimate formation depends largely upon himself, and in his daily life he is determining his own future and what sort of man he shall be. The highest code of ethics and of chivalry, embracing honour, loyalty, uprightness and devotion to duty for duty's sake, are qualities that must be cultivated from infancy, and a noble character creates by noble deeds a source of inspiration and provides an example for future generation. These are the men who succeed in the world's rivalry, and it is such men that I would wish to see trained and developed in this great University.

It has been discovered that alum is a good sterilising agent. A small quantity of powdered alum, say, about half a grain, sterilises a cup or two of cold water which can be safely drunk. It is a great boon to travellers who cannot get boiled water. It has been found that four measures of water

can be sterilised by throwing into it eight grains of powdered alum.

As the quantity of alum is very small, the taste of the water will be little affected.

Some people are not able to get sleep even though they think of "A flock of sheep that leisurely pass by one after another, the sound of bees, etc." Nothing is more harmful than taking sleeping draughts which contain narcotics. Let them take the simple remedy of a cup of "Adam's Ale," which has never made any man a sinner. Surely it will bring "sweet sleep down from the blissful skies."

Mr. P. Seshadri's paper on "The Anglo-Indian Poetry" stimulates a good deal of interest in the subject. He points out the progress of English Literature is on parallel lines with that of the Latin in the palmy days of the Roman Empire. "To the future chronicler of the achievements of English Literature, the region to be dealt with will not be Great Britain and Ireland," but "the Greater Britain which Cæsar never knew," and which has produced poets like Longfellow, John Leyden, Edwin Arnold and Rudyard Kiplin, Professor Webb, R. C. Dutt, Rabindranath Tagore and last but not least, Mr. Seshadri himself whose 'Bilhana' is a permanent contribution to the English Literature.

THE MADRAS FORTNIGHTLY.

A high-class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

EDITED BY MR. G. RATNAM, B.A.
Published about the 1st and 15th of every Month.

Vol. I.]

APRIL, 1915.

[No. 8.]

THE CIVILIAN RULE IN INDIA.

BY A JOURNALIST

Introduction.

In order to understand how the 'Indian Civil Service' that can challenge comparison with that of any other administrative machinery in the world, came into existence, we should go back to the days when the East India Company instead of being merely a trading concern found itself day by day involved in the Government of the country with which it had its commercial relations. The commercial prosperity of Portugal kindled the enterprising spirit of Great Britain in the sixteenth century. The great Navigators such as Drake and Cavendish were impelled by the spirit of maritime enterprise to undertake voyages at discovering in the Far East. This feeling was fostered by Queen Elizabeth and she granted the merchants of London trading with the East Indies a charter of incorporation under the name of the East India Company which for a long period covering over one hundred and fifty years confined itself to commercial pursuits and then went on adding to its territorial possessions and then took up arms against the enemies in defence of its factories and

"impelled by the normal law of progression became master of the continent of India. It was considered quite essential that the administrative branch of the Company's service should be reorganised to avoid fraud and corruption. To Lord Cornwallis is due the great credit of having introduced many salutary reforms in the administrative branch of the Company's service. No servant of the Company can engage in trade, receive presents from the Native Rajahs or Chiefs. The servants of the company were given high salaries and that acted as a check against corruption. Thus Lord Cornwallis laid the foundations of the system of administration in India which still obtains in India though in some respects his system had since been modified here and there.

The service was founded with a view to remedy certain defects. It has fulfilled that function and it has also justified its existence in a remarkable degree and proclaimed to the listening world more by its meritorious achievements than by any noisy declaration that the service stands far above any other system of service known to civilisation in point of efficiency of administration, impartiality of justice and promptness of action and clearness of detail.

Manner of Recruitment of the Civilians.

Formerly Civil Servants of the Company were appointed by nomination made by the Court of Directors but in 1853 an Act of Parliament had withdrawn that privilege from them and appointments were thrown open to all the *bona fide* citizens of the British Empire.

Limitations with regard to age varied considerably in different periods but at the present day the limits are fixed between 22 and 24 years of age. Young civilians with very little experience of Indian customs and administrative details were sent to their appointments direct. Ignorance of the Indian conditions on the part of the young civilians led in many cases to serious defects in the administration and the experiment of maintaining a college at Fort William at Calcutta, started by Lord Wellesley, to give the young civilians the preliminary training, proved a failure. Later on, a College at Hailebury for a similar purpose was established and for about half a century the young civilians underwent a course of training there before they proceeded to India to take charge of their posts.

As it obtains at the present day a year's training at any British University is insisted on and candidates are asked to pass an examination at the end of the course. Any candidate who fails in the examination is not given the appointment and "seniority in the service is determined by combining the result of the open competition and this final compulsory examination."

An English Civilian comes out to India with a high degree of intellectual and moral equipment, of course with physical fitness, and what he is in India, as one entrusted with authority and responsibility of various nature, is determined by the environments about him and the development of his attitude towards the Indians rests on the great fact how the Englishmen and Indians understand and respect each other's peculiarities.

JAPAN AND GERMANY.

SOME LESSONS OF THE WAR.

A *Pioneer* correspondent writes as follows:—

The ultimate consequences of the colossal struggle now waging between racial and international forces in Europe, immeasurably far-reaching as they inevitably must be, even to the recasting of a continent, can hardly be less so in their moral and political effect upon Japan and the races of the Orient.

So far as Japan is concerned the situation at present leaves her in a quandary; for she feels obliged to set herself up as a judge between the merits and demerits of the respective nations at war; and while in one sense this is no new role for her, seeing she has had European life under close scrutiny for more than half a century, yet the present crisis must force her to a final decision, which will undoubtedly prove a turning point in oriental civilisation. At this moment Japan is engaged in a rearrangement of premises for a new syllogism in regard to the logical tendency of occidental as compared with her own civilisation, and her conclusion will be of vital importance to the whole world.

One of the more hopeful aspects of the probable outcome is that it may incline the oriental mind more favourably towards Anglo-Saxon principles and institutions. Possibly it will surprise some to be informed that this is not already the disposition of the Japanese mind. It is nevertheless true that hitherto the people of the Far East have shown no real desire to adopt more than the mere material and mechanical facilities that Western achievements offer for national advancement. The East, and more especially Japan, has been accused of putting on no more than a veneer of occidental civilisation without any sincere appropriation or appreciation of its more significant virtues. This is quite a mistake. It is hardly fair to accuse half a

world of what has been only accidental. The East has not yet adopted, nor does it claim or pretend to have adopted, Western civilisation. In fact it does not claim to have even attempted to do so. Individuals may have done so, but the East, as such, has never been attracted to anything Western save those aspects of material progress which no one will legitimately confound with occidental civilisation. If therefore, one of the consequences of the European conflict be a greater desire on the part of the Far East for acquaintance with and assimilation of Western thought and life, the changes involved will be profound indeed.

INTELLIGENCE AND BRAVERY.

Already in Japan there is widespread evidence of the nation's wholesome surprise at the unmistakable fighting superiority of men morally and mentally cultured over the soldier who is a mere man-killer. There has hitherto obtained in Japan at least, a vague conviction that a liberal education was unfavourable to the production of efficient fighting qualities. The best soldier was not the man of education, but the man of instinct and training in one idea. The mind of the soldier had to be carefully guarded. On the plea that the more a man is taught to reason and study values the less likely will he be to cultivate martial virtues, the Japanese recruit has been kept away from the influences of Western thought and of the modern world. Since reason and high mental development led to greater hesitation in facing death the soldier must be forced into a special mould with but one outlook. Thus reason was regarded as inconsistent with the duty of self-sacrifice.

But the conspicuous loyalty and undoubted bravery of men of high education and reasoning powers in the British, Belgian and French armies, even in the face of the most fearful odds on the battlefield, has shattered

the Japanese apprehension. Japan has always regarded the British soldier as a type of the highest culture that has characterised military life—a man who was capable of appreciating human life to its fullest value, and for this reason there has been some disposition in Japan to take the British soldier according to the German estimate, but in the midst of the awful carnage now inflicted on Europe the British soldier has faced death with a gallantry unsurpassed and seldom equalled by the German, who has been taught merely to shoot and to obey orders. In truth the war in Europe has gone far to prove that the more highly developed a man's reasoning powers are, and the more fully perfected his moral qualities, the greater is his efficiency both as a man and as a defender of his country, to say nothing of the untarnished honour he wins for himself and his nation. Judging from the vernacular Press there is now dawning on the people of Japan a suspicion that advancement towards greatness lies not in the subserviency of reason to instinct but in the restraint of reason over instinct. The result will be that henceforth the Japanese soldier will be accorded more liberal opportunities of self-development and permitted a more general interest in human affairs to the triumph of the volunteer over the conscript and democracy over militarism.

FALL OF GERMAN IDOL.

This tendency of the European war to dispose the Japanese mind toward a more favourable view of liberal and democratic institutions will, perhaps, be the most beneficial of the influences it will have in the Far East. Hitherto Japan has been wont to regard Germany as the one nation possessing the secret of being able to make absolute monarchy fit in harmoniously with the principles of modern progress in a modern state. The compilers of the Japanese Constitution drew largely from that of Germany and

Japanese law is likewise much indebted to the German code. Japanese officialdom has been educated almost wholly after the German model and consequently government has been viewed as something imposed on the people rather than as an expression of the nation's own will, an attitude which is utterly opposed to the genius of Japanese civilisation. But the tactics of Germany in encouraging the present condition of Europe has caused disruption among the exponents of bureaucracy and militarism in Japan. There are now abundant signs of a want of confidence in Teutonic civilization. That which can inflict such indescribable evil must be bad at the fountain head. The inhumanly decimating tactics and brutal orgies recorded of the German advance through Belgium and France have brought chills to even the most hardened of orientals, throwing, as these tales do the most blood-curdling stories of mediæval barbarism into the shade. That a civilisation which Japan had so long regarded as for the most part her model, could be guilty of such savage aberration was the last thing that Japan could have imagined. Indeed many Japanese are now expressing satisfaction that the nation has taken no more than the veneer of such civilisation if this be what it means when the vital test comes. In comparison Japanese civilisation stands out eminently superior from almost every point of view. In a moment the glorious trappings with which fancy has invested them have slipped from the Germans, leaving them, in Japanese eyes at least, the Goths, Huns and Vandals that they must surely have always been at heart. A civilisation that can so readily turn to savagery under provocation is something that Japan must wholly reconsider before giving it further welcome.

Nor is it the first time that Japan has undergone reversal of judgment in calculating the virtues of Western civilisation. Up to

1870 she was given to the adoption of French methods, especially in the army, but after the Franco-Prussian war the French was abandoned for the German model. Thenceforth in science, medicine, mechanics, war and politics German influence prevailed. The present crisis has created profound introspection. In one of the Imperial universities the professors have unanimously agreed to use no more German in explaining technical terms in science and philosophy. With the ban on German goods there comes a ban on German customs and German thought. Withal there is the underlying conviction that this whole European trouble is the result of the unwisdom of entrusting the destinies of a nation to the whims or the rage of a few. In Japan all the more intelligent citizens are at this moment opposed to Germany and things German for exactly the same reason that Great Britain and America, in spite of neutrality, are opposed to Germany. The Teutonic Goliath is regarded as a world-menace to human freedom and the march of modern institutions as well as to the highest ideals. Such an attitude cannot but have a very far-reaching result upon the mind of Japan.

THE JAPANESE "MORAL."

A further significant fact in showing which way the Japanese mind will turn as a result of the war is that the genius of Japanese civilisation is much more in accord with Anglo-Saxon than with German ideas. To the Anglo-Saxon, as to the Japanese, civilization and nationality are an evolution and a natural inheritance not to be treated as something artificial that can be trifled with or changed at will. To the two great peoples civilisation is something vital, and not arbitrary or formal to be cast off when savagery is more convenient. National institutions are an expression of the national life, and the impositions of a bureaucracy. German ideals are really subversive of the very genius of

Japanese civilisation. The German empire is an agglomeration of states held together by artificial law and not a vitality pervaded by one spirit. The bond is law based on force rather than law based on the people's the binding force is no stronger than the will. Thus sword or the letter of the law. Civilization based on so artificial a creation can only have an uncertain future. Japanese civilisation, on the other hand, like Anglo-Saxon civilization, is based on the unwritten law of human evolution, the expression of an inner life. The force that governs the Japanese, like that which governs the English-speaking peoples, is a *damashu* or spirit, which is defined by action rather than by words. The position of the King in Great Britain and the President in the United States is in reality much more like that of the Sovereign in Japan than like the despot in Germany: it is not a nominal or formal position assumed by force, but a position held by virtue of noble descent in Britain and Japan and noble character in America which is practically the same thing, anything otherwise being only an accident. Thus the obedience of the citizen is due by virtue of character: law and force are only for the lawless. In other words the basis of German civilization is *force majeure* while the basis of Japanese and Anglo-Saxon civilisations is loyalty and playing the game. Neither Japan nor the Anglo-Saxon could agree to the heartless tactics of marching multitudes to death in an overweening struggle to assert supremacy over a continent for the sake of mere ambition independently of, universal good. In Japan as in all English-speaking countries civilisation is a co-operative and self-governing force in which despotism and bureaucracy can find no legitimate sphere. The Japanese, like the Jews of old, are a kind of Theocracy, in which the citizen is taught to do right, not because he must, but because he ought. It is owing wholly to the influence of German bureaucratic models that the pro-

gress of constitutional Government in Japan has been so slow. The Constitution has been imposed on the nation like a *cat and dried* mould from without, so that the people are for the Constitution instead of the Constitution for the people. Thus the Constitution has been used in a large degree to override the principle of self-government, which from time immemorial has been a principle of Japanese civilisation. Bureaucratic officials have been trying to govern Japan by force of law and imperious will rather than by loyalty and devotion as the genius of the civilisation demands. The nation, however, could not be so easily turned into an assemblage of automata, with the result that there has been trouble and unrest. In the past it was only the marvellous influence of the Imperial House that saved the nation from the logical outcome of this unnatural imposition that has been more or less inimical to national progress. If the war in Europe arouses Japanese officials and leaders of thought to the necessity of more closely following Anglo-Saxon institutions in government and education the results can only be beneficial to Japan and to the world.—*The Statesman*.

The Earl of Rosebery, K. G.

On the retirement of Mr. Gladstone from the direction of public affairs, Lord Rosebery was called upon by the Queen to form a new administration. Her Majesty's selection of the popular Scottish Peer was approved by the general feeling of his party and was in accordance with public expectation as well as acceptable to Foreign Powers. Succeeded by Lord Kimberly at the foreign Office, the new Premier became First Lord of the Treasury and Lord President of the Council, with some other ministerial changes, but no change in the avowed policy of the party, the Rosebery Government met Parliament in the Session of 1894. Whatever may be Lord Rosebery's tenure of high office

or whatever the point of view from which he is politically regarded, the fact that he has been called to the helm of affairs at a critical time invests him to the public mind with a new interest, and calls for some reference in our pages to his family history and his own antecedents.

It is worthy of note that since the days of Peel no one at so early an age has become Prime Minister of England. This may in part be due to favouring circumstances, but it is owing more to own merits and proved capacity. A contemporary has happily touched on some of the qualifications which fit Lord Rosebery for his high office. "An admirable speaker, an extremely agreeable personality in private, with more literature than Lord Palmerston, less shyness of general society than Lord Derby, and a greater provision of the sense of humour and of the qualities of a man of the world than Mr. Gladstone, a Scotsman to please Scotland, an English School and University man, possessed of ample means, young enough to have energy and a future, old enough to have balance and sense, hardly any man has ever taken the Premiership with more general gifts and advantages." To these might have been added, aptitude for public affairs; a robust patriotism, and faculty of unselfish service.

The Prime Minister, Archibald Philip Primrose, fifth Earl Rosebery, was born in London at the residence of his father, Lord Dalmeny, on May 7, 1847. He is descended from a Scotch family of repute and some antiquity. The surname, Primrose, was originally derived from lands of that name in the county Fife. The first ancestor of note is Duncan Primrose, whom we find settled at Culross, Perthshire, in the reign of Queen Mary. He had two sons; Gilbert, the elder became principal surgeon to James VI and his Queen Anne of Denmark, and was the father of Gilbert Primrose, D. D., Dean of Windsor, and author of several works on

religious subjects. Archibald, the younger son, was the father of James Primrose, Clerk of the Privy Council of Scotland in 1623, from whom the present Lord Rosebery is lineally descended. Archibald, the son of James Primrose, may however be regarded as the founder of the family. He was knighted by Charles I, and was created a baronet by Charles II in 1651. A steady Royalist, he joined the marquis of Montrose, and on the defeat of the Royal forces at Philiphaugh in 1645 was taken prisoner. Tried and found guilty of high treason, his life was saved by the interposition of the marquis of Argyle. At the Restoration Sir Archibald Primrose had his reward in being appointed Lord Clerk Register of Scotland, and one of the Lord of the Session; subsequently he was made Lord Justice General. Having acquired a considerable fortune, he purchased from the Earl of Haddington the barony of Barnbougle and Dalmeny, situated near to Queensferry in the north-east corner of Linlithgowshire and westward some eight miles from Edinburgh. The Primroses were devoted adherents of the Stuart cause. One of them was beheaded at Carlisle in 1746 for taking part in the rebellion of the preceding year. Archibald, the son of the Royalist baronet, represented the County of Edinburgh in the Parliament of Scotland. In 1695 he purchased lands lying on the South Esk, in the Parish of Temple in that County, which by a charter obtained under the great Seal were erected into a new barony under the name of Rosebery. This name he assumed as his title when in 1700 he was elevated as Viscount to the Peerage of Scotland and as Earl in 1703. For some reason which does not appear, the first Earl sold the Rosebery barony to the Marquis of Lothian in 1712. Having remained detached from the title for one hundred and sixteen years, it was repurchased by the fourth Earl, the grandfather of

the subject of our notice, and now forms part of the Rosebery possessions.

The fourth Earl, who was created a Baron of the United Kingdom in 1828, had the honour of a visit from the Queen and Prince Albert, at his residence, Dalmeny Park in September 1842. The park is described by the Queen in her Journal as "beautiful, with trees, growing down to the sea. It commands a fine view of the Firth, the Isle of May, the Bass Rock, and of Edinburgh. The grounds are very extensive being hill and dale and wood. The house is quite modern: Lord Rosebery built it, and it is very pretty and comfortable." The old Earl died in 1868, at the age of eighty-four, just two months before his grandson and successor attained his majority. He was a liberal in politics, and much respected.

The father of Lord Rosebery, Lord Dalmeny, was M. P. for the Stirling Burghs from 1832 to 1847, and for a time a Lord of the Admiralty. He predeceased his father, the fourth Earl, in 1851, when his son was only four years of age. Lord Dalmeny had married in 1843 Lady Catharine Lucy Wilhelmine, only daughter of the fourth Earl Stanhope and sister of the fifth Earl, better known as Lord Mahon, historian and Statesman. This lady, the mother of Lord Rosebery, remarried in 1854 the fourth Duke of Cleveland. The Duchess of Cleveland is well-known in society, and has given to the world several volumes, the fruit of her historical investigations. The Prime Minister thus claims, through his mother, relationship by marriage to his great predecessor William Pitt, the daughter of the first Lord Chatham having married into the Stanhope family.

Although Lord Rosebery claims to be and is by descent and territorial possessions a Scotsman, it was his lot to be born and educated in England like Mr. Gladstone, also a Scot born on English soil, he was educated at Eton and Christ's College, Oxford. As a boy

at Eton, Lord Dalmeny gave evidence of that flavour of wit balanced by gravity and reserve which has throughout life characterised him. It would appear that at Oxford he did not compete for high University honours.

Having attained his majority and taken his seat in the House of Lords—Lord Rosebery would greatly have preferred the Commons—he was selected by Mr. Gladstone to second the Address on the opening of the Session of 1871. He had not then attained his twenty-fourth year, but was already regarded as a politician of high promise. It is said that he had not before addressed any public assembly, and so had some grounds to crave the indulgence of the House "on account of my extreme youth and inexperience." His maiden effort made a favourable impression on the Peers, and drew from the leader of the Opposition a sincere tribute to its "conspicuous ability."

In the Session of 1872, when the important measure for the reconstruction of the system of Education in Scotland was before Parliament, he moved to do away with the use of the Westminster Catechism or other formulary in the religious instruction to be given in the schools, and in the same Session took part in the discussion on the Alabama Treaty. Incited perhaps by his private tastes, he moved for and obtained in 1873 a Committee on the Supply of Horses in Britain which led to the abrogation of the taxes before levied on horses. He obtained also a Committee of which he was the Chairman, on Irish and Scottish representative Peerages. Up to the present time he has taken a fair share in the business and discussions of the Upper House.

Invited to give the Inaugural Address at the opening of the Session of 1871-72 of the Edinburgh Philosophical Institution, Lord Rosebery took for his subject the Union of England and Scotland. The Address was published in separate form, and is of present interest as indicating the bent of his political

thought and his appreciation of the benefits which Scotland has derived from the Union. There is humour as well truth in his remark that such benefits had been repaid, for while the treaty had United England to Scotland, Sir Walter Scott had United Scotland to the World.

In the years immediately following, the young Peer was the recipient of other distinctions from the hands of his Scottish Country men.

In 1874 he was chosen President of the Social Science Congress held that year in Glasgow, and in 1878 elected Lord Rector of Aberdeen University, and in 1880 of Edinburgh University. In his address at Aberdeen Lord Rosebery discoursed to the students on the value of Character, and recommended the study of modern history and of the great men who had moulded it as an aid to the formation of that essential element of true manhood. The Edinburgh Address was on Patriotism viewed in relation to Scottish Nationality. As a Scot addressing Scotsmen, he held that the culture of their nationality was, "good for the Empire and good for ourselves." Such utterances must have been dear to the heart of that patriotic Scotsman, Professor Blackie, and probably prompted his sonnet addressed to "Dalmeny's wise young Lord."

He narrowly escaped the Lord Rectorship of Glasgow University, having received the majority of votes but not of "nations" necessary to constitute election. The year 1881 introduced Lord Rosebery to the toils of official life. He became in that year Under-Secretary to the Home Department under Sir William Harcourt, with the added rank of Privy Councillor, and continued in this post till 1883. He was First Commissioner of works in succession to Mr. Shaw Lefevre from February to June 1885.

A devoted admirer and adherent of Mr. Gladstone, Lord Rosebery promoted to the

utmost his leader's candidature for Midlothian in 1879. In the memorable campaign of the autumn of that year, and at subsequent elections, Mr. Gladstone was a guest at Dalmeny Park. The citizens of Edinburgh well remember the excitement produced by the equipage drawn by four fine bay horses, containing the venerable statesman and his noble host, as it sped from the Queensferry Road into the streets of the city for the Corn Exchange, where already expectant thousands had assembled.

On Mr. Gladstone's return to power as the result of the election in 1885, Lord Rosebery became Foreign Secretary. This post he held for few months, and until the change of Government caused by the adverse election on the Home Rule question in the following year. Again in 1892, though not without reluctance, he resumed the direction of foreign affairs. At the Foreign Office he has given much satisfaction. His policy, identical with of his predecessor Lord Salisbury, was based on a similar conception of Imperial requirements, and had thus the great advantage of continuity in our dealings with foreign countries.

In his first period at the Foreign Office Lord Rosebery conducted with firmness the negotiations arising out of the Servia-Bulgarian war and the Greek demand for territorial indemnity and in the second he dealt resolutely with the hostile attitude assumed by the young Khedive, guarded our interests in Siam, and settled the terms with the United States of the Behring Sea Fisheries Treaty. He has recently said that the foreign policy of England, while it cannot be entirely isolated from European connections, is now mainly determined by her relations to India and to the great Colonies which she possesses in Australia, Africa, and America.

Lord Rosebery has high views of the value of Our Empire and of the duty of upholding it. In a preface written by him to Mr. Par-

kin's "Round the Empire," he says: "The time indeed cannot be far remote when the British Empire must, if it remain united, by the growth of its population and its ubiquitous dominion exercise a controlling authority in the world: To that trust our sons are born. History has marked those who have made this Empire, and will mark with equal certainty, but in a different spirit, those who unmake it or allow it to dissolve." He is in favour of a strong Navy, and a steady advocate of Imperial Federation; as such he took prominent part in the great meeting held in London in August 1890, and has otherwise done all in his power to draw the Colonies into closer relationship to the mother country. On the other hand, his attitude to domestic matter is that of a progressive Liberal; he has shown a keen interest in social questions and a sympathy with the claims of labour.

The Country has had its favourable estimate of Lord Rosebery's powers raised not only by his work at the Foreign Office, but by the controlling influence he exercised as Chairman in moulding to efficient action the newly created London County Council. This he did by an admirable combination of tact, patience, and ability. This body was elected in 1888, and the first meeting held under his Lordship's Presidency on March 21, 1889. With Sir John Lubbock, he had been elected for the City District. Although declining to stand in 1892, he was returned to the second Council for East Finsbury without his consent. On intimating his acceptance of trust he said: "you found me a derelict and towed me into harbour." He was again elected Chairman, and though compelled by stress of other duties soon afterwards to resign, he is still a member of the Council and has intimated his intention of so continuing. It may give some idea of Lord Rosebery's labours to say that during twelve months of his Chairmanship he presided at 44 public sittings of the Council and attend

280 meetings of Committees, besides holding quite as many informal conferences with Chairman or other members of Committees. We need not do more than refer to the service he rendered the country in connection with the recent coal strike. The fact that he was selected to conciliate was a testimony to his urbanity and sound judgment.

As a politician Lord Rosebery has directed his attention to a reform of the constitution of the House of Lords. In 1884, he brought the question before the House, and again on March 19th, 1898, he made an important speech on the subject, and indicated a plan of reform. This speech is the only one of his political addresses which has been separately published. His Lordship's attitude to the Houses of Lords is not destructive but constructive, intermediate between the ultra positions of no Second Chamber and no reform of the existing one. He is in favour of a Second Chamber, of its independence, and also of the hereditary principle in the Legislation of the Country. The weakness of the Houses of Lords, he holds, lies "in the indiscriminate and untempered application of the hereditary principle." This weakness, according to his ideas in 1888, he would remove by fusing the whole of the peers of the United Kingdom of Ireland and of Scotland, into one united body with powers of election of a certain number of peers to seats in the House for a limited period. To these he would add representatives elected directly by the nation itself and the Agents-General for the Colonies. Such a scheme Lord Rosebery no doubt sees, while doing away with an existing anomaly, might create others as great, while the principle of election would strengthen the resistive power of the upper House, and so diminish the authority of the Commons. Possibly, by keeping the question before the country he looks forward to the time when the conservative Peers who form the large Majority of the House will themselves take

up the problem and find for it some practical solution.

The Earl of Rosebery in 1878 married Hannah, the only child and heiress of Baron Meyer de Rothschild, who died in 1874. Lord Beaconsfield gave away the bride. After a happy union of twelve years, the Countess of Rosebery died in 1890, leaving two sons and two daughters. Through his marriage Lord Rosebery acquired two of English seats, Postwick Lodge near Norwich, and Mentmore in Buckinghamshire. The latter is famous for the collection of works of art. The Durdans, about a mile from Epsom, he purchased shortly after he came of age. His Scotch seat, Dalmeny Park, was, as we have seen, built by his grandfather, and took the place of the old family residence, Barnbongle Castle. In 1872 Her Majesty paid a second visit to Dalmeny and there also the Prince and Princess of Wales have been His Lordship's guests. Another and more recent acquisition was the estate of Malleny in Midlothian, purchased in 1882 for £125,000. It need scarcely be said that Lord Rosebery has an excellent reputation as a Landlord; his workmen are well-treated and cared for in old age.

Many are the functions of public interest of non-political character in which Lord Rosebery has taken part, but to which we cannot specially refer. His speeches on these occasions have been marked by his usual humour and brightness, and seasoned by his matured wisdom. His Addresses on Co-operative societies and Municipal life, delivered in Glasgow in 1890, and the opening of the Public Library of Edinburgh in the same year in praise of books, were admirable specimens both as to matter and style. He is himself a lover and collector of books. He has unveiled two statues in honour of Robert Burns, one erected at Dumfries and the other on the Victoria Embankment, when he gave eloquent expression to his high appreciation

of the genius of the great Scottish poet. As a party man he has also taken his share in the platform oratory now so much in vogue with public men. Popular, ready, and brilliant as a speaker, he is everywhere welcomed and appreciated.

The only essay of Lord Rosebery in authorship is his biography of "Pitt," published in 1891 as one of the volumes of the series of Twelve English Statesmen. It has the following pathetic prefatory note: "This little book has been written under many disadvantages, but with a sincere desire to ascertain the truth. My chief happiness in completing it would have been to give it to my wife; it can only be inscribed to her memory. "The work is interesting as giving not only a statesman's views of the great statesman who guided the destinies of England through a dark and troubled period, but as throwing light on what the author most values in statesmanship. In this work he shows his grasp of political problems not less than his command of luminous and terse expression. "Canning's Love for Pitt," we find him saying, "was something combined of the sentiments of a son, a friend, and a disciple." In his own intimate and affectionate relation to Mr. Gladstone, do we not find an existing parallel? Perhaps little dreaming of his present position when the words fell from his pen, it is interesting to note the following: "Between a Prime Minister in the House of Lords and a leader of the House of Commons, confidence is indispensable. Responsibility rests so largely with the one and articulation so greatly with the other, the unity of sentiment is the one necessary link that makes a relation, in any case difficult, in any way possible."

The last chapter of the volume, in which he sums up the character and position of Pitt is remarkable for its forcible English, its width of view, and sympathy with the aims of the great statesman. He takes leave of him in these concluding words! "There may

have been men greater and abler than he, though it is not easy to cite them; but in all history there is no more patriotic spirit, none more intrepid and none more pure."

It only remains to indicate some of the honorary and other distinctions which have been conferred on Lord Rosebery. He is a L. L. D. of the Scottish Universities of Edinburgh, Glasgow, Aberdeen, and St. Andrews, and also of Cambridge. He was made D. C. L. of Oxford in 1893. He is a Trustee of the British Museum and a Fellow of the Royal Society, and Lord Lieutenant for the county of Linlithgow and for Midlothian. On November 23, 1892, he was invested with the Garter and enrolled as one of the twenty-five Companions of that ancient and much coveted Order.

The greatest distinction of his life, however, is that at the age of forty-seven he was made Prime minister of England, and so entitled to take his place among the great statesman who in that high office have rendered distinguished service to the common country.

J. H.

* The Leisure Hour.

THE WAR IN EUROPE.

INTRODUCTION.

It is now a century since the great battle of Waterloo decided the fate of Europe and gave the European nations peace and freedom. In that battle the Iron Duke, with all the strength of mind and courage of Cromwell, subdued the Conqueror of the world, as the great Napoleon was called and earned for himself the unique distinction of being called the conqueror of the Conqueror of the world with the aid of the Prussian army under Blucher. In the present war in which Great Britain is engaged against Germany, we see the countless hosts of France standing side by side with the British army and fighting for the

peace and progress of the world. It needs no fresh proof to declare with one voice that it has been the traditional glory of Great Britain to fight for liberty and righteousness. A close student of Modern History would find no cause for surprise at the outbreak of the present war, though he could not have expected that it would have come so soon and so suddenly. As Prof. Macphail of the Madras Christian College observed the other day, the great war in Europe which men had been dreading has at last come with a suddenness that startled the civilised world. It is impossible at present to say how and when the war would come to a close.

When we look back over the period of about one century between 1815 and 1914 we find the old rivalry between France and Germany assuming different shapes and presenting difficult problems for solution at the hands of the illustrious "Peace Makers of Europe"—It is almost impossible to trace the growth of the different States in Europe and we could not comprehend the intricate question that was at the bottom of these troubles without an adequate knowledge of the political relationship that existed between the Great Powers of Europe during the nineteenth century.

A GENERAL SURVEY OF EUROPE IN THE 19TH CENTURY.

A century of material intellectual and social development of the people followed a century that was characterised by diplomatic intrigue and misgovernment. The Congress of Vienna gave a fresh distribution of territories to the countries of Europe.

The war of Grecian Independence was brought to a close after severe bloodshed by the peace of Adrianople in 1829, which recognised the independence of Greece. England, Russia and France took up the cause of Greece and protected her from the ravages of the Mussalman invasion and eventually gave Greece freedom.

In 1830 there was a revolution in Belgium. According to the treaty of Vienna, the Netherlands comprised two utterly different elements, the Protestant Commercial state of Holland, and the Catholic manufacturing country of Belgium. The Belgians had derived the benefit of French culture. The Belgian congress had passed the declaration of Independence and a provisional government was established. The Conference in London between the Great Powers procured a cessation of hostilities between Holland and Belgium and, recognised the new State. Leopold I of Saxe Coburg was elected King of the Belgians: and proved himself an admirable constitutional monarch.

The congress of Vienna gave Austria, Lombardy, Venetia, Istria and Dalmatia. In the years 1848 and 1849 there were wars between Austria and Sardinia. The combatants fought with varying success on both sides. The Austrians brought under their control the whole of the Lombardo-Venetian Kingdom practically. When Francis Joseph I became Emperor of Austria after the abdication of Ferdinand I, the position of Austria on the continent was one of established renown.

Just about this time the loose confederacy of the German States had become more or less consolidated and the free cities had been, with a few exceptions, incorporated in the greater States. In 1861 William I, King of Prussia, ascended the throne and became one of the potent factors to decide the future of Germany. In 1863, there was a congress of German Princes at Frankfort and it resulted in nothing since the Prussian King declined to have anything to do with it.

Austria and Prussia went to war with Denmark in 1864 and it was brought to a close by the Peace of Vienna in 1864 October 30, by which Denmark, after several reverses, renounced all her rights to the duchies of Schleswig, Holstein and Lauenburg.

Denmark further agreed to recognise what-

ever disposition the monarchs of Austria and Prussia should make of those three States. Prussia occupied the Duchy of Schleswig, Austria the duchy of Holstein and Lauenburg was joined in personal union to the Crown of Prussia. Austria now grew jealous of the Prussian power. It therefore proposed that the Crown prince of Augustenburg should be recognised as Duke of Schleswig-Holstein and join the Confederation as a Sovereign Prince. Naturally, to safeguard her interests Prussia demanded that in case a new State of Schleswig and Holstein should be formed, its whole military force should become an integral part of the Prussian army and fleet and that several important military posts should be given to Prussia to enable her to undertake the necessary protection of the new State against any possible Danish aggression. Austria refused to accept the conditions of Prussia and war was declared between them. Italy now thought that a favourable opportunity was presented to her to recover Venice from the Austrian yoke and joined with Prussia in the contest. The battles of Sadowa, Lagensalza and Aschaffenburg pronounced the victory for Prussia and the war was brought to a close by the peace of Prague, by which Austria transferred to Prussia her rights in Schleswig-Holstein. Austria paid a huge sum for the costs of the war and at the suggestion of Prussia Venice was ceded to Italy.

According to the peace of Zurich, the Emperor of Austria, Francis Joseph, ceded Lombardy to Napoleon III, who surrendered it to Sardinia. Italy formed itself into a confederation under the honorary Presidency of the Pope. The expelled sovereigns of Tuscany and Modena were re-instated. In 1860 the Papal legations and Modena were joined together and were subject to the sway of Victor Emmanuel who gave Savoy and Nice to France. The Papal States were annexed by Victor Emmanuel in September

1890 and he then invaded the Neapolitan territory and joined Garibaldi. The Neapolitan army was defeated and Capua was captured. So by 1861 Victor Emmanuel became the sole ruler of all Italy except Venice. Treaty was concluded between France and Italy by which the French occupation of Rome was limited to two years.

In the beginning of the nineteenth century Russia had been recognised as a great power and her sphere of influence was great. Between 1830-1832 there was a great rising in Poland. The Russian-general Paskewitch captured Warsaw in 1861 and the Polish insurrection was suppressed. In 1832 an *Organic statute* was issued by the Russian Government by which Poland was made a Province of Russia although with a separate administration. Nicholas I of Russia had wild dreams of extending his conquests as far as the Mediterranean. He claimed that the Balkan States and the principalities of the Danube should become Independent States under Russian protection. He declared that Constantinople should be occupied by the Russians and demanded that the Christians of the Greek Church in the Turkish Empire should be placed under the protection of Russia. The Pope refused to accept the proposals of Russia. The Czar feeling over-confident of the alliance with Austria and Prussia and thinking that an alliance between France and England was impossible, started open hostilities. England and France joined Turkey; Austria and Prussia declared the passage of the Balkans by the Russians an act of war and soon demanded the evacuation of the principalities.

Russia's ambitious schemes were frustrated. After many bloody battles the war was brought to a close by the Peace of Paris in 1856. The terms, we all know were very unfavourable to Russia. One year before the Peace of Paris was drawn up Nicholas I died and his son Alexander II ascended the

throne of Russia. After this defeat the progress of Russia's territorial expansion received a check. In 1877 hostilities broke out between Russia and Turkey. In this war Turkey was defeated. The Peace of Sanstefano was concluded in 1878 by which Turkey gave Russia large sums of money for the cost of the war and a Russian Commissary was stationed in Turkey for two years; Monte Negro and Servia received fresh additions from Turkey. The success in this war and the ambitious policy of Alexander III drove Russia into a war with Japan at the dawn of the 20th century. Russia was utterly crushed and is now gradually regaining her lost prestige in Europe.

The power of France was at its height during the reign of Emperor Napoleon (Bonaparte). In the early part of the nineteenth century there were disunion and dissensions in France after the fall of Napoleon. In 1852 Napoleon III became Emperor of the French and was recognised as such by all European Powers. The French Empire regained its status and power in 1856 after the conclusion of the Peace of Paris. In the Franco-German war (1870-71) it suffered reverses. In 1875 after a long struggle between the parties in the National assembly, a republican constitution was eventually agreed upon. Latterly France was envious of the British occupation of Egypt. Edward VII made friendship with France. It recognised the position of Britain in Egypt and Britain left Morocco in the hands of France. When Germany, helped by Austria, interfered with the affairs in Morocco, Great Britain stood by the side of her ally France. Russian friendship with Britain had been strengthened by the friendship between Britain and France.

Great Britain became Greater Britain in the nineteenth century. Her success in the Napoleonic and Peninsular wars made her a first-rate Power in Europe and her supremacy over the seas enabled her to pursue a

policy of commercial expansion which excited the envy of Germany. Her statesmen had welded her Colonies to the mother-country with firm bonds of union.

A century of prosperity and success has given her opportunities to enforce her influence in all parts of the world. Her position now is just the realisation of what the poet with a prophetic vision once said of her :—

Regions Caesar never knew.

Thy posterity shall sway."

Such a mighty nation is now engaged in fighting the envious enemy Germany for two reasons :—

(1) She could not see France crippled. (2) She could not see the neutrality of Belgium ruthlessly violated by Germany.

THE UNDERLYING CAUSES OF THE WAR.

According to the treaty of Berlin in 1878, Serbia was recognised as an independent State, of course subject to certain conditions, and Bosnia and Herzegovina were made dependent on Austria. There were certain difficulties in the administration of Bosnia and Herzegovina by the Austro-Hungarian Government owing to discontent among the Mussalman population of the two provinces. The rebels were executed and order was restored in 1882 by Benjamin Von Kallay.

It was a condition of the treaty that the evacuation of the occupied provinces should take place after the restoration of order and peace. That was not done. Therefore there was seething discontent among the Serb and Mahammadan population of the provinces. The "Tariff War" between the Austro-Hungarian Empire and Serbia had not been amicably settled. The Serbs were very desirous of bringing all the provinces occupied by them under one Government. Serbia had demanded from Austro-Hungary a strip of territory by the side of Bosnia as a compensation for the annexation of Bosnia and Herzegovina.

That was not granted. By a 'Conciliatory Declaration' made by the British Government in consequence of an appeal or Circular by Serbia to all the powers of Europe regarding her relationship with Austro-Hungary, Serbia abandoned all her demands. The hatred of Germany towards France and Russia needed only a trifling cause to set her against them. The ambitious and aggressive policy of Emperor William of Germany made him increase his armaments and he made no secret of his grand scheme of establishing an all-German influence over the whole of Europe. He was only waiting for an opportunity. Eventually he availed himself of one though trifling in its nature and alien to his interests and declared an aggressive war against Russia and France. It has long been the opinion of Germany that she is much more advanced in Science, Industry, Education, Philosophy, Culture and in Military and Naval matters than France or Russia. Germany had cherished a bitter feeling of contempt for France. In the Franco-German War of 1870-71 France received a crushing defeat and she had to pay Germany a huge sum (£200,000,000) as war indemnity and was compelled to cede to Germany, Alsace and a portion of Lorraine. That was considered as a remainder of national defeat to France and martial glory to Germany. The Protestant Germany hated the Catholic France. In the sphere of colonisation and commercial expansion Germany has all along been envious of the continued prosperity of Great Britain. Germany had no regard for the Slavonic civilisation and was ever proud of her Teutonic heredity. Germany thought that Russian greatness was clouded over by her defeat in the Russo-Japanese War.

Germany's attack on Belgium is a clear, outrageous violation of the rules of neutrality and fair fight. By the attack on Belgium Germany has betrayed her barbaric nature and bloodthirsty instincts. By her gallant defence, Belgium had taught the civilised

world a standing model lesson in warfare. Enraged at this audacious conduct of Germany, Great Britain has declared war upon Germany in defence of national honour, freedom and peace.

IMMEDIATE CAUSES OF THE WAR.

The horrible tragedy at Sarajevo relating to the assassination of Archduke Francis heir to Austria's throne and of his Consort the Duchess of Hohenbrug, was the spark which set ablaze the whole of Europe. This dastardly murder of the Crown Prince of Austria by a Servian student by name Gavlio Princeps evoked the sympathy for the old Austrian Emperor of the whole of Europe. The murder might be more or less regarded as one based on racial hatred. Austria was not content with punishing Serbia by means which would be acceptable to the other powers but at once sent an ultimatum to her. It was very provoking and no time was allowed for consideration and discussion. Serbia sent a reply. It forms no part of our business to say whether the reply was conciliatory or offensive. We are only to prove to say that the declaration of war by Austria against Serbia was a premature and precipitous action. What about the position of Germany in the war?

GREAT BRITAIN'S TASK.

Nothing can be more convincing of the righteous and sacred nature of the British interference in the war to Indians so far away from the scene of hostilities, than the admirable speeches of the responsible statesmen of Great Britain—Mr. Asquith, the Premier and Sir. Edward Grey, the Foreign Minister. We all know that great attempts were made by the far seeing politicians of Great Britain to avert the disaster which has been flung over Europe by the ambitious and aggressive Emperor William. All their attempts failed.

Britain is obliged to wage war and drawn into this life and death struggle in her own

interests and in the interest of protecting the weak, helping the distressed, maintaining the balance of power and preserving the peace of Europe, she is fighting for the good of mankind. The Great War-lord of Germany has not cared to preserve the treaty rights recognised by the great Powers of Europe.

It is a sacred duty of Great Britain to put down the tyrant who has been threatening the peace of Europe ever since he assumed charge of his onerous duties as the German Emperor. Germany, with a contempt and disregard of international obligations to which she herself is a party, declined to allow Belgium remain neutral. It is a holy task of Great Britain to maintain the independence and honour of Belgium. Great Britain has a terrible ordeal to go through in connection with this war. The justice and righteousness of her cause will of course result in her unparalleled success in this unprecedented war.

INDIA AND THE WAR.

India is following this frantic struggle with considerable interest. The future of India is vitally involved in the issue of the struggle. The declaration of war in Europe by the mighty Powers of Europe and the consequent dislocation of the trade relations among the different countries of the world must have its economical and commercial effects on the foreign trade of India. Great Britain is fighting to preserve the peace not only of Europe but of the whole world.

We are proud of calling ourselves citizens of the great British Empire. It is the privilege of India to owe allegiance to a mighty Power that stands for freedom honour and peace. Hindus, Musalmans, Parsees, Christians and all classes of the people of India have come forward to lay at the feet of our Imperial Majesty King-Emperor all their resources; and many amongst them are prepared to shed their very life blood for the sake of the British nation that has given India

peace and prosperity. The outbreak of the war in Europe cast a gloom over all India and sorrow "darkened both hamlet and hall." The inestimable good that has accrued from the war is that it made known to the civilised world that the whole of India is prepared to help the Suzerain state with men and money in time of war and that the Indians are loyal to the core. In the words of our eminent statesman Sir Pherozesha Mehta we owe sacred duties and holy obligations to the British rule under whose auspices the lofty destinies of this great and magnificent land are being moulded for over a century, and under whose wise, provident and righteous statesmanship, the welfare, happiness and prosperity of the country are being incessantly promoted.

Indian troops are called by duty to leave the shores of India to fight for their Emperor in far-off lands and we sincerely hope that they would be second to none there engaged in fighting the enemy. It cannot be denied that Indian soldiers have great fighting capacity. General Ian Hamilton once wrote that there were military races in Northern India which under proper leadership, could excel European soldiers in their courage and discipline.

May God, who rules the destiny of the Universe, help Great Britain to attain success and emerge from the struggle with increased glory and national honour.

I have only to conclude with the parental advice of our most illustrious and brilliant Viceroy, Lord Hardinge, to the people of India.

"Let us display to the world an attitude of unity, of self-sacrifice and of unswerving confidence under all circumstances in the justice of our cause and in the assurance that God will defend the right."

The above is a summary of the lecture on the European War delivered sometime back by Mr. R. R. Bhashyam Aiyangar, B.A. L.T., at

the P.S.H.S., Mylapore with Mr. Kandeth, M.A., Professor of History, Presidency College, in THE CHAIR.

BENGAL INDUSTRIES AND Mr. SWAN.

The report of Mr. Swan regarding the inquiry of the Industrial development of Bengal has been issued recently. First of all he deals in a general way with the present condition, the expectancies of the future and the measures that might be adopted for furthering the indigenous industries. He says that in the early eighties there seems to have been no joint-stock enterprise with Indian capital and under Indian Management. Even when the Swadeshi Movement was at its height and the popular enthusiasm was roused to a high pitch and when people foresaw an Industrial regeneration under more favourable auspices and under less severe competition, no big capital was forthcoming but considerable sums were subscribed from the savings of the middle classes. The whole management almost was in the hands of Bengali Directors. The Industrial history of Bengal would have given out a different story if these Indian enterprises had been favoured with same amount of success. "The majority of them have ceased to work but one or two are struggling for existence." In Mr. Swam's opinion the two most important causes that contributed in a large measure to this failure are (1) Insufficient capital and (2) Inefficient management. Handicapped by want of experience, with innumerable difficulties in obtaining raw material and with no knowledge of the danger of starting a business with insufficient capital these Indian promoters were not quite up to the mark and the consequence was the signal failure of these infant institutions. That there is insufficient capital we cannot doubt wealth is not diffused over the middle classes as in England. Besides India is an agricultural country. The capitalist looks more to the absolute security of his six per cent. interest or mortgages than to the regeneration of the Industry of his native land. For some

time to come. There is no prospect of the Indian capital being invested in industries to the desirable extent. As for inefficient management no Indian Director has been found to be wanting in. The failure of his enterprise, if there be failure is due to causes extraneous and beyond his control. An insufficient supply of capital or a dearth in that supply in timely seasons will always be found to be at the bottom of the mischief. In the light of the present aptitude of the Indian for taking in technical knowledge more easily than before and of the modern facilities that can be availed of with regard to industrial pursuits both within and out of the country, neither want of experience in business methods nor want of intimate knowledge of any concern can be said who have really hampered this industrial progress. Nor can it be said that the Indians are without the spirit for organisation and management. Such failures as have been seen in the recent Swadeshi movement or incidental and necessary in an advancing nation. These failures serious in themselves cannot fail to show where in lies the true germ for these unfortunate results. The major portion of India's capital is allowed to lie unprofitably which it properly employed would have been a source of benefit to the multitude. Though there has been an appreciable advance in the Industrial development of Bengal for the last few years yet it is not to the desired extent. This meagre advance only shows what can be achieved with proper equipment. The history of the foremost nations is full of serious failures under unfavourable competitions at the commencement resulting in splendid and lasting success later on. England of the 14th and 15th centuries had to undergo so many vicissitudes in the industrial world before it could lay any claim to any progressive industry. At the sacrifice of enormous amount of convenience and money she after all was able to stand on her own legs in compete most successfully of course with enterprising foreigners. The seed sown then has borne fruit and she is now the foremost of industrial nations. This stage any how has to be passed through. We cannot but concur with the opinion of Mr. Swan that

the encouragement of the Government might take a more active form than it has hitherto done. If, as Mr. Swan says Government can demonstrate that an article can be manufactured at a certain cost, that a market can be found at a certain price and that the margin of profit is reasonable the opportunity will not long be neglected. If the Government be prepared to render every sort of aid in securing capital the success of indigenous industries will, we are sure be beyond doubt. The Secretary of State suggestion in his despatch of July 29th 1910 of this establishment of a Bureau of Industrial information are to the dissemination of industrial intelligence and advice is worthy of commendation, but still it will not go very far to remedy the existing defect. The example in Madras of the grant of considerable sums for practical experiments can be profitably followed by the other Governments. Government patronage may be extended more freely and the result will be deviodence of all causes for failure. Mr. Swan makes some practical suggestions in this connection. He advocates establishment of co-operative credit societies among cottage workers. It is beyond question that the village manufacturer labours under considerable difficulties. In his own small sphere he is not able to find the small pittance which should serve him by way of capital. He has to buy the raw material required at an enormous costs. He spends his own labour over it and after all when the thing is brought out he offers it for a sum considerably below the usual price. Under these circumstances the suggestion will prove to be of immense practical benefits to the village industry as a whole. By saving him the time that is to be spent in finding out capital it enables him to produce more articles of refined quality within the same time. The Government cannot go too far to encourage the national industries in giving effect these suggestions. Confidence in commercial ability and integrity in extensive dealings or the forerunners of success. Private enterprises built on sound bases must crop up everywhere if there is a desire for commercial advancement and National prosperity. Now is the most opportune time. The German Kaiser

has shown to the world what industry and industrial success means. Though he cannot dream of a successful rivalry with the commercial England in the long run still the industrial development of Germany is not without its appreciable results. Under the aegis of British rule the weilder of the markets of the world, India can soon be expected to keep of from its shores all the products of the enemies industry from her shores not only by means of legislation but also by fair and open competition. That the industrial prosperity leads ultimately to the political advancement of a country is a rule almost that has been vouchsafed by various advancing nations both in the East and the West. Japan owes much to her industry. England established her claim to be the foremost nation only by means of her industry and industry alone. What will be Germany but for her manufactures that are daily poured in in the world's market. These cannot but serve has solutarity lesson to India to take the earliest step to her Commercial advancement. Most of the raw materials produced here are exported and are manufactured in Europe. The manufactured articles again find their way to the Indian market Hides in enormous quantities found their way to Germany where they were tanned. We pay for the finished articles four or five times the price that will be paid if it is produced locally. The European capitalist spends his capital in transforming our raw materials into furnish products by means of European labour. Virtually we pay the foreigner not only his capital, his interest and his cost of labour but also enormous sums by way of profits. For a time we may have to struggle but when once the preliminary stage is passed we can be sure to drive out of our market all the German and the Austrian goods. If our friends in England can be persuaded to co-operate with us in more extensive scale this driving out of the enemies goods can be easily done.

TURKEY.

BY MR. S. V. NATARAJAN.

At last Turkey has come to understand what would be her fate in future. Impelled by no desire or power or conquest with a population that is divided against itself long under the strong grip of German Kaiser. She has found herself at last to be engaged in a war where she could gain nothing but would have loose much. Enver Pasha the head of the militant young Turks is the real bane of his own country the real motive that leads him to assume this present hostile attitude against the allies may not be far from being selfish. While the Dardanalles for being pounded to pieces the rival political factions within are engaged in a short struggle for supermacy. From the "Daily Chronicle" we understand that the position of Turkey is anything but enviable. The military league which gathered under the banner of the sworn foes of Enver has been resuscitated and its secret propaganda which aims at freeing Turkey at once from German young Turk in cubus has gained many adherents and split the army in twain. Fear of a Coup d' etate let the Government so says, the paper, four days ago to abandon its bellicose attitude and contemplate arranging a separate peace. There was a good deal of confusion in the sittings of the cabinet. They decided to enter into negotiations with the allied commander-in-chief and the American Ambassador has been requested to proceed to the Dardanells with two Turkish Delegates with plenary powers. The strong German hand over the authorities of Constantinople is clearly evidenced by the fact that the German-general Limen Von Sanders broke into the cabinet meeting, and menaced the peace majority with instant arrest and the penalties of martial law. He even went to the extent of vowing that he would shoot any one attempting to communicate with the Allies. He coerced them into submission to his will. That a Government within its own precincts should be threatened by a foreign General into abject obedience in matters

which they deal to be beneficial for their own country is something preposterous. The short sighted Sultan—ought to have fore-seen the result of his policy. The foresight of the Kaiser has amply provided for such contingencies. That the Sultan's Government should have failed to realise the ultimate consequences of their own action when they declared war is something deplorable and unjustifiable. They have got only to thank themselves for having placed the whole country under German military. The peace partisans think that there is a better chance for securing advantages terms now rather than when the victorious Allies were traming their guns on Samboul. The present condition of Turkey forebodes a revolution. The majority of the population do not desire to be blood to death and they believe that the entrance of the allied fleet into the Sea of Marmora will be signal for speedy captulation. There cannot but be a strong conviction that the Government committed a serious blunder in giving effect to Germany's Council. The Sultan is powerless against the mandatory dictates of the Kaiser. He has placed himself in a position from which he can neither withdraw without offending the War Lord. He knows how futile it would be to continue on in his enemic attitude towards the allies. He has got a population who are now seething and growning under the extraordinary weight of German influence from one end of the country to the other there is nothing which does not show German hand. It is but natural under these circumstances that the Turks should assume a hostile attitude towards the Germans who have brought almost ruin on the country to their own advantage. If reports go true many German officers owing to the threatening attitue of the Turkish subordinates are resigning and leaving the country. The Kaiser nolonger can have recourse to stratagems and wily devices to induce the Porte to continue in the war. He is compelled by existing circumstances to resort to coercion. The eyes of the whole Turkey have been opened to the real motive of the German Monarchy in dragging Turkey into the war and they sincerely

wish for withdrawal for the insurgent camp to prevent more immense harm. Mob violence is feared every moment and if the opinion of the German Captain Iaulendres is of any value. The Turks both officers and men have become brutally insolent towards their Geman instructors. Had the Sultan listened to the dictates of his own conscience had looked beyond his nose and formed a correct estimate of the Kaiser's enticings had he listened to the voice of the millions of mahamadans from India, he could have avoided such carnage and bloodshed but though it is far advanced it is not yet too late. The Allies their magnanimity will listen to the peace proposals proceeding from the Porte he can shake of the baneful German influence to his own benefit.

Inaugural Address of Viscount Bryce.

We offer our hearty congratulation on the splendid work that the conference of Educational Associations is turning out every year. In the inaugural ceremony of the conference Viscount Bryce has delivered the address : in his lucid and powerful style :

The Right Hon. JAMES BRYCE, O.M., D.C.L., (Viscount Bryce) said :—

Mr. Vice-Chancellor, Mr. Principal, Ladies and Gentlemen,—My diffidence in appearing to open this conference, increased by the high-flown terms in which I have been presented to you, is natural in one who must admit he possesses, owing to a long absence from this country, very little knowledge of what has been going on in the world of education for several years. So great has been the progress in that world that it requires constant attention to keep abreast of the new ideas launched, and the new schemes that have been tried. And my only excuse for venturing to appear before you to-day to deliver some opening remarks is to be found in the fact that my recollections of education in its recent history go back farther than most of those I see present.

They go back to 1865, when I had the honour of being an Assistant Commissioner of the English Schools' Enquiry Commission of that year, whose report in 1868 was a landmark in our educational progress. Ever since then, and down to 1907, I have endeavoured to follow as far as I could the course of educational development in this country. The changes which have taken place within the years from 1865 to 1914 are numerous and important. One of my oldest friends, whom I see present, carries his recollections back as far as then, my dear friend Lord Reay. It is hard for any of you younger people to realise how important have been the changes that have occurred in English education in that period. In 1865 elementary education was not universal and not compulsory, for the Education Act of 1870 had not been passed. Secondary education was not deemed a matter of State concern, and the only public department that had anything to do with it was that of the Charity Commissioners. In those days the secondary education of girls could be said hardly to exist. There were a certain number of girls' schools, almost all private schools, conducted by ladies who brought great zeal and many fine moral qualities to the task of education, but who very seldom had been fitted for it by special preparation, not always even by knowledge. Neither were there any colleges for women in those days, except Bedford College in London and the Ladies' College at Cheltenham, admirably conducted by Miss Dorothea Beale, but then rather a high school than a college. Women had then no access to any universities. Fifty years ago there were only what I may call two and a half universities, Oxford, Cambridge, and Durham. Now six new ones have been created. In Oxford and Cambridge the number of undergraduates has, I think, nearly been trebled. The changes in this half century are greater than in any century, perhaps than in any two centuries,

from the time of King Alfred until now. People had then hardly begun to talk about secondary education, and it was only under their breath that a few bold spirits dared to suggest that something ought to be done towards the training of teachers for secondary schools. There were elementary training colleges in existence, but they meant something different from what our idea of training now is.

To-day I see represented here a large number of societies, which cover nearly every field of educational effort and endeavour. You have a long array of societies taking up a great number of special branches of education, approaching it from different sides and breathing into it different ideas, yet all of them contributing something to the common stock. In the situation as we see it to-day, I think it is one of the most hopeful features that we see so many minds at work inspired by new ideas, and trying to work them out in many special fields. The societies represented here cover so many fields of endeavour, and so many subjects, each of which deserves consideration, that it is difficult to select from among them those upon whose work it is most profitable to descant. I cannot deal with all, but there are a few upon which I am tempted to say a few words. First of all I notice two societies composed entirely of women—the Association of Assistant Mistresses and the Association of University Women Teachers. These are not only excellent in themselves because they suggest how much more women, engaged in education, have begun to organise themselves as a profession but they suggest one great step we have taken in advance. Forty years ago there could not have been a society of women graduates, because there were none. Within our own time the occupation of the woman teacher in secondary schools has come into existence, and come to recognise itself as a profession. There still remains room for a wider and a

most useful extension of the work of women in education. In the United States the proportion of women teachers to men teachers is very much larger than in this country. The Americans are very proud of that. They consider that, for younger pupils especially, women teach better than men. They certainly possess one quality which is perhaps the most essential of all to a teacher, that is patience. Women have more patience than men, more consideration for the special difficulties that are to be met with in children, more power of adapting themselves by sympathy to the individualities of children. As time goes on, in the secondary as well as in the elementary schools, the field, open to women teachers, will become larger, and the number of women entering this profession constantly greater.

Another society is the Parents' National Education Union. It has come to my knowledge that one of the objects which that society sets itself to deal with is the inculcation of the principles of religious and moral instruction, particularly moral instruction, and upon that subject I should like to say a word. It would be unfitting to enter, now and here, into any of the thorny questions which have so long occupied us with regard to the place religious instruction should occupy in the schools. But a propos of religious and moral instruction, which this society places among its objects, I desire to say a word for retaining a place for these subjects in schools of every grade. There is a society in the United States, including many of the most able and thoughtful men in that country, which has been formed for that purpose. Men have felt there the evils which arise from the omission of these subjects in the scheme of education. They have felt that it is absolutely essential in a great democracy, receiving immigrants from all countries whose children grow up apart from the influences of tradition and neighbourhood which affected their parents in their

former homes, that there should be provided for the young a moral basis for their life, and that some moral teaching should be associated with every stage of their education, and that such moral education ought to have, if possible, some sort of a religious foundation, though of course it cannot be in public schools denominational. We all know the difficulties with which the subject is surrounded, but I have long been convinced that while it is primary the duty of the parents to give the child moral and religious instruction, we cannot, in view of the large masses of population we have to deal with, and those still larger masses that fill the vast cities of the United States, rely upon the parents and the Sunday schools to do all that is necessary in that matter. And your experience will probably lead you to think that, from the point of view of the teacher also, the teacher would like to be permitted, if he is an earnest and conscientious teacher, to make moral instruction a part of his work in the school. He is charged with an oversight of the children as they grow up, he has to try to mould their character for good, he has to correct their faults and set their faces towards the right way. It would surely be a pity if he were to feel himself debarred from exerting his influence and losing his opportunities to impart moral principles, and to make them feel how essential moral principles are in the guidance of their lives. And he ought to be permitted also to place his moral precepts upon the basis of duty to the Deity and their fellow-creatures. I cannot believe one teacher out of a thousand would be likely to misuse such an opportunity given to them. May I say one word more about the study of the Bible? It is with great regret that one sees that the knowledge of the Bible seems to be declining in all classes of the community. The same thing is happening in the United States. It will be a serious loss to the children if they grow up without a knowledge of

the Bible, and with all that the Bible means ; this would be indeed an incalculable loss to the mind and life of the country.

There is represented here another excellent society, which endeavours to promote Nature Study in schools. Let us wish hearty success to that society. We have not yet turned to full account the study of natural history has a means of awakening the faculties of the child. Fortunately the motor car and the motor omnibus, which have wrought so much evil in many ways on our roads, make it much easier to-day to take children out into the country than it has been by means of the railways. You can hardly over-rate the benefits which the habit of observing nature bestows on a child. It stimulates his mental faculties and makes him alert and keen. It gives him new conceptions of the world around him, and stirs him up to ask the reasons of things. It imparts a new pleasure to every summer day in the country, and to every journey. Through the whole of life there is provided an unfailing source of enjoyment for those who have learned to love and observe nature.

You have noticed in the list of societies represented one which devotes itself to the simplification of English spelling. Our friends of that society have got a very long campaign in front of them. Let us, however, hope they will persevere. They must some day or other succeed, because reason is on their side; but the difficulties are enormous, and it may be that few of us here present will see the obstacles to a simplification removed. Perhaps the problem of spelling reform will be solved a short time before the religious difficulty in schools has been solved. I am glad to learn that an increasing number of teachers, including an increasing number of elementary teachers, have come to the conviction that an

immense gain will result to education in saving of time and labour, if our spelling could be simplified. Let me mention what I was told a few weeks ago, when travelling in Japan. There, and all over the further East, English is tending to be the language of commerce, and there is a movement among the Japanese to teach English far more extensively in the schools. My Japanese friends asked me, "Why in heaven's name don't you improve your spelling! Your spelling is the greatest difficulty in our way when we try to teach English. Until you pronounce as you spell or spell as you pronounce, it is for us an immeasurable, for many of us an insuperable, difficulty." If you look at the matter merely as a business proposition, the gain to British trade would be enormous. It is nevertheless, evident that the thing cannot be done soon or done easily. It requires a great deal of thought, and a long campaign of education will be needed to convince the outer world of the benefits which simplification will ultimately confer.

I am glad to see among the list of societies a considerable number of societies of teachers representing different branches of the profession. The oldest of these is the College of Preceptors, which had an existence before 1865. The more we can make the teaching profession, as a whole, think of itself as a whole, the more it regards its profession with pride, and tries to give it unity and self-consciousness and make it realise how much it may accomplish for raising the level of intelligence and knowledge in our country, so much the better it will be for the educational progress in every direction. A great deal has been already effected and the regulations lately made respecting the registration of teachers constitute a long step forward in the right direction.

Now after these few remarks, more especially directed to some of the several societies represented here, let me submit to you a few reflections upon the main issues that lie before you as educators or friends of education here assembled. It is difficult to know which to choose out of the large number of interesting questions open for discussion. I remember a very distinguished former colleague of mine in the House of Commons, now no longer among us, who once observed—"Is there any subject more dreary than education, except, perhaps, local government?" He had, I fear, studied education solely from the parliamentary side. You will rather think that education raises so many interesting questions, that it is hard to know which we should select for discussion at any given moment. I should like to have spoken about the teaching of history and geography, which is a topic you are going to discuss, and how they may be used to cultivate the imagination, to make the mind take large views of the world and man's relations to it. I should like to have talked to you a little about examinations, another topic in the programme, which are obtaining a portentous development in our time, and to have called attention to the importance of a fuller development of oral examination. My own experience as an undergraduate, and afterwards as an examiner at Oxford, convinces me that one of the best parts of an examination is that conducted *viva voce*. It takes a good deal of time, but any one who has a little skill and will take a little pains, can do more to get at the knowledge possessed by the examinee, and rouse his mind, than can be done by a written examination. There are no doubt some subjects which are specially fitted for written examination, and in which oral examinations can do comparatively little. But if *viva voce* questioning was made a part of the requirements at an examination,

teachers would put their pupils through oral examinations much more frequently, and take more interest in work of the kind, and the pupils' minds would become quicker and keener. I must, however, pass by these and a great many other subjects, which I should have liked to touch upon, and be content with submitting to you, in very brief words, twelve points for your consideration. Do not be afraid of the number, for all of them will be summarily dealt with.

(To be Continued)

NOTES.

It is rumoured that the English papers announce the decision of the Government to take the earliest opportunity to bring forward a bill to set up an Executive Council for United Provinces. The Westminster Gazette is said to have observed, "the destruction of the bill by the Houses of Lords has been one of the untoward events of the week. The announcement we are able to make will be welcomed in India. Although we regret the delay that is imposed by the political truce but the matter will not be lost sight of and India may be assured that the change upon which the government has decided will be made at the first opportunity which offers itself."

Speaking of Serbia Sir. Thomas Lipton of the "Yacht Erin" says. "It would be impossible for me to describe in this letter the terrible position that country is in with poverty and disease." Typhus reigns everywhere and Dr. Ryan is said to have got 2,900 patients in his care and Dr. Donnelly 1,400. The condition of the patients was terrible. In Belgrade karagouenatz the Serbian armies head-quarters and in ghengheli everywhere there is typhus. Unless something is done once to prevent the spread the country will lose more than half its population.

A very curious feature in modern warfare is the Co-operation of the feathered kind Sea-gulls are very useful for finding out the whereabouts

of the submarine. At the sight of the periscope they rise in a flock and circle round it uttering shrill cries which cannot fail to attract any neighbouring ship. Parrots are equally serviceable for the soldiers. Before the aeroplane comes within range of human eye the parrots gives the alarm by their incessant shrieks. Wild birds are often said to provide artillery observes with clues as to hidden batteries.

Signor Tiloni according to telegrams to the Australian papers is in London and is believed to be engaged in the renewal of pourpareers. With the British Foreign Office which were interrupted to permit Prince Von Buelow German pleni potenary to formulate German proposal. Italy agrees not to oppose Serbias desire to secure an outlet in the Adriatic; but the conditions are, (1) that the new Serbian port in the Adriatic shall not be fortified and that Istria and Trieste shall be regarded as Italian. Serbia on her side consents to such conditions.

Turkey and Germany.

The Daily Chronicle has received news from Constantinople of the bitter struggle between the Peace and War Parties in the Turkish Capital. The former have come to realise the stupendous political crime which has permitted Turkey to be used as the catspaw of Germany. The war party under Enver Pasha consist of militant young Turks who play hit to the hands of Germany. As can naturally be expected, these foolish young enthusiast totally blind to the ultimate consequences of the fatal steps that they are taking on behalf of Kaiser to oppose the reasonable demands of the Peace party for an immediate capitulation.

The Defence of India Act in Bengal has come across though there was plain warning of its coming still it is the general opinion that it has been sudden. Sir Reginald Craddock has said "the anarchist movement in Bengal they have had for a long time. Recently however there had been the severe recrudescence of Crime." The Lord Carmichale said my colleagues and I have the honor of Bengal at heart and we

shall not shrink from administering the Act wherever we think fit.

U 29 is said to be one of the latest of German submarines. The German submarines are known to be most powerful vessals. Their surface speed is 15 knots and submerged speed about 9 knots. They are capable of a range of about 4000 miles or more.

Speaking before the members of the Philosophical Institution in November 1882 said "There was now only about 1/3 of the Crime in Bengal that there was in England. While for each million persons in England and Wales there were 870 criminals always in chain, in Bengal where the Police was very completely organised there were 300 convicts in Jail for each million; and while in England and Wales there were 340 women in Jail for each million of the female population, in Bengal there were less than 20 women in Jail for each million of the female population. His testimony no doubt is of special value. The statistical abstract of crimes published in 1912 gives the figures as follows:

	Numb.r per 10,000 of population.
Burma	105,306 87
North-West Frontier Province	18,011 82
Bombay	160,901 81
Madras	286,741 69
Punjab	134,154 67
Bengal	229,988 50
United Provinces	158,806 34
Assam	18,341 28
Central Provinces and Berar	29,171 28
Behar and Orissa	65,678 19
The proportion of offences affecting life in each ten thousand of the population was as follows in 1912 -	
North West Frontier Province	2
Burma	6
Punjab	5
Bombay	4
Central Provinces and Berar and United	3
provinces each	3
Bengal, Assam and Madras each	2
Behar and Orissa	1



MADRAS FORTNIGHTLY.

A high-class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

EDITED BY MR. G. RATNAM, B.A.
Published about the 1st and 15th of every Month.

Vol. I.]

MAY & JUNE 1915.

[Nos. 9, 10 & 11.]

INAGURAL ADDRESS OF VISCOUNT BRYCE.

(Continued from page 219.)

1. England has now been almost entirely covered with elementary schools, and pretty fairly covered with secondary schools. What is now wanted is intensive cultivation, higher quality rather than more quantity.

2. We are spending, it is commonly stated, nearly £30,000,000 sterling of public money on education; and there is talk of spending more. Is more money really needed, except for one purpose, viz., to provide better salaries for teachers? Our usual British impulse, when anything is to be done, is to assume that money will do it, and to demand money accordingly. But thinking is often more needed than money. Before money is granted, let us at any rate take thought of where, and for what objects, more money is required. Let us take stock of the whole present situation, and make sure that the present expenditure is being wisely and economically applied, and is yielding a due educational return. Is there not still a good deal of overlapping? Please understand that I do not question the importance of making schools as good as they can be made. But money alone is not

enough, and we must be sure we are getting value.

3. The salaries of teachers of every grade are inadequate. The cost of living has risen in England, and is still rising. The conception of what a teacher should know, and should be, is also rising. If the profession is to attract sufficient talent, and hold the place which the friends of education desire, it must be better paid.

4. The teacher is in many schools worked so hard as to take out of him the force and freshness essential to the best kind of teaching. His intellect needs to be fed by reading, and by leisure for thinking on what he reads. As streams keep a lake full, and enable it to feed a river, so a mind which is always being called upon to give out, needs to be fed and stimulated by fresh facts and fresh ideas.

5. Of raising the age for leaving the elementary schools I need not speak, for that matter is already under discussion. But the fact that in many schools the children depart before they have assimilated (and that they consequently soon forget) what they have been taught, is due, not merely to their leaving too soon, but also to the size of the classes. In many elementary schools classes are too large to enable the duller pupils to

receive due attention, and there is a tail which advances very slowly and keeps the rest back. This, too, is an evil to be dealt with.

6. Even now sufficient attention is not given to secondary instruction. Whether it is given in schools purely secondary, or (as was often the cases in Scotland) in the upper part of an elementary school, its soundness is the most vital thing for the progress of a nation. A nation moves forward less by the average citizen than by its strongest and finest minds. To make the most of those minds, 10 per cent. or less of the whole, and to send on to the University the very strongest and finest among these, duly prepared by the secondary school, this is the best investment a nation can make.

7. We have not yet reached a proper synthesis of the scientific and the humanistic subjects in secondary and in University education. To-day the tide runs towards the former subjects all over the world, as fifty years ago it ran towards the latter, which are now in danger of being undervalued. Most discussions of the questions have been conducted by specialists, who think their own kind of knowledge the most valuable from the point of view of the direct use to which that knowledge can be put. But the real test is: what subjects, and what sort of teaching of those subjects, is best calculated to train men to *Think*, to enable the mind to see facts as they are, to analyse facts, to draw just conclusion from them, to rise above prejudices, to play freely round the phenomena of life, and see them in a true perspective? Are mathematics and physics or chemistry sufficient for this purpose? Most of our life is concerned with men, and most of our efforts are to influence other men. Can we go so far towards dispensing with the "humanistic" subjects as the enthusiasts for purely scientific teaching desire?

8. A part of this larger question is how to improve the course of study in what are

called "Modern Departments," and to draw up a curriculum, or several curricula, fit for those who show little aptitude for the study of language.

9. We have still some things to learn from foreign countries. Germany warns us against the tendency to premature specialisation. She does well to prolong general liberal education to twenty years of age though we in Britain are probably right in holding, unlike the Germans, that the years from seventeen or eighteen to twenty are better spent in the wider and more stimulative air of a University than under the discipline of a school. But when education can be prolonged twenty or a little further, it is unwise to sacrifice general to special instruction.

10. The Universities of the United States have at least as much to learn from us as we from them. But it is one of their conspicuous merits to have gone far ahead of us in establishing a hold on the business community. Not only in the West, but in the oldest and most fully developed Universities of the Eastern States, fully one half, and often more, of the graduates pass into the ranks of commerce and industry, and find their University training of the highest value to them therein. Had I time I would cite to you the opinions on this subject of some of the heads of the greatest industrial undertakings in that country. I do not suggest that British Universities ought to curtail their general liberal education, but they might provide, more fully than they do now, for such subjects as political economy, the science of administration, commercial geography, and the elements of finance. These are subjects which can be treated in a large and philosophical spirit. They can be made highly stimulative, highly educative they will help the man who chooses a commercial career to use his faculties more effectively in it.

11. Is there not a danger that we may unduly multiply Universities? Better to have

a few strong than many weak seats of learning. It is an excellent thing to provide, as we have done during the last fifty years, to good teaching colleges in the chief centres of population. But we must beware of lowering the standard of a University, and of diminishing the inducement to the most capable men of going to the places where they will obtain the highest kind of teaching, and the most stimulative atmosphere. Atmosphere and traditions count for a great deal with the finer minds.

12. Behind all these questions lies the larger one, which I must be content to indicate. Why do not English boys care more for learning than they at present seem to do? Education has been immensely extended in all its branches during these fifty years and far better organised. But one who returns from a long absence finds that there is a certain disappointment with the results attained. He is told that the level of interest in "the things of the Mind" has not, in any class of the community, risen, as we all expected fifty years ago that it would rise, in a way commensurate with the increased opportunities our schools now supply. And wherever one travels abroad, in Mexico, in South America, in the Far East, one finds the heads of British firms complaining that the English youth who comes out to them shows less interest in his work than do his competitors from the European Continent. The latter take pains to master the economic facts of the country. They learn this language. They do not spend their time in amusement as soon as they quit the counting house in the afternoon, but work at subjects profitable for their business. Our young men are mostly absorbed, so it is said, in sport, or in reading about sport, and anyhow do not study business and languages. This, more than anything else, is described as the reason why foreign competitors have been gaining upon us in many markets. Yet the English boy is certainly not inferior in intelli-

gence, or in character, to the boy of any other country. He is as fine a young fellow as his father and grandfather in their day. Why then does he not, with all the advantages provided for him, care more for his work in school, and care more for knowledge after he has left school? The desire for knowledge is natural to all, and especially to the young. Discipline is less hard to-day than it used to be, and teaching is far more rational. Why then do young people show less zeal for knowledge than those of many other nations, and certainly less than the Chinese? Is it the fault of the schools, or of the parents, or is it because the passion for amusement is now exceptionally strong? Or have competing interests, such as that portentously engrossing interest in athletic competitions, to which the constantly growing columns and pages devoted to "sport" in our newspapers bear witness, grown so rank as to choke the love of knowledge? I do not attempt to answer these questions, but they need an answer.

Instead of thinking of education as solely directed to enable people to make their way in the world, may we not think of it as also teaching them how to enjoy the world? The desire for pleasure is natural, universal, useful, when flowing into the right channels. Life is not all work, and work is done best when sweetened by pleasure. May it not be the test of a good education, that it fits men to enjoy the best pleasure, and among those to love knowledge, art, and nature, giving them springs of joy that well up from within, springs that do not fail with that decline in bodily activity and that pressure of cares and occupations which advancing years bring, but supply refreshment and consolation through all the chances and changes of this mortal life? Perhaps our schools are trying to teach too many things at once, and are not sufficiently appealing to the imagination. Perhaps we might go further if we

went slower, and not always along dusty roads.

Whether or not there is any ground for this disappointment that I have been dwelling upon, it is not for me to say. I have only been summarising what I hear, and putting the question whether we are making our boys and girls love knowledge as it ought to be loved, and giving them that delight in it which will make them pursue it all their lives long. Let me try to close upon a more hopeful note. Against any possible sources of discouragement I want to set the encouragement which we may all derive from being present at a conference like this. Such a conference is an evidence of the spirit and life that are breathing in the educational profession to-day, of the many channels into which its energy is flowing, of the eagerness with which you are discussing all these subjects, and seeking to find the more excellent ways. You are forming and diffusing high ideas of what our schools of England may do for England and for the Empire, and you are making earnest efforts to turn those ideals into realities.

It is a great pleasure to be present at a conference like this, and I heartily wish you all success in your deliberations.

MORE ABOUT THE LATE MR. GOKHALE.

A Great Leader of Modern India.

By Mr. S. AMBRAVANESWAR, B.A., (Hons).

The news of the sudden passing away of Mr. Gokhale has cast a gloom over the whole country to which he has offered his heart-felt devotion and unceasing labour of love. His name has become a household word signifying all that is noblest, purest and most inspiring in human nature; it stands for strenuous self-sacrifice, for high-souled statesmanship and for beneficial activities. India mourns the death of one of her noblest sons, who have striven for her progress and welfare through success and failure and who have

been impelled by the supreme purpose, by the sacred patriotic duty of winning for her a legitimate and honoured place among the nations of the world. A life, so short but so crowded with efforts and achievements, forces on our mind lessons, various and remarkable. At this moment it is touching to recall the words which Gokhale uttered with fulness of feeling that "India is a land which God has blessed in many ways but man has not served so well." This remark is characteristic of the man even as it is expressive of his dissatisfaction with the feeble interest and enthusiasm generally evinced in public life. But India need not despair of her future when she can claim the services of gifted sons like Gokhale. We are tempted to linger over what he might have accomplished if he had been spared a few years more to carry forward to its realisation the ideal which he has steadily set before himself. But fate has willed otherwise and the loss to India is irreparable. It is hard to believe that a life so intensely lived, so consecrated to the service of his mother-land, should have drawn to a sad and speedy end. Gokhale's lofty purpose, keen insight, ardent patriotism and astute statesmanship have been for India a precious asset which she can ill-afford to lose when she is passing through the present phase of her national destiny. Surely in the "Labour-House vast of Being" is stored up that strength of Spirit which in its physical manifestation has been exercised in furtherance of all schemes for national advancement. "One crowded hour of glorious life is more than an age without a name" and that "crowded hour" has been Gokhale's fortune to have lived but the shortness of it has roused the regret of his admiring countryman. It has been the glory of Gokhale to have trodden the path of Duty with a singleness of aim, firmness of resolve, and faith in his country's future, which will be imperishably associated with the simple but stirring name revered by posterity—that of Gopal Krishna

Gokhale—Titles allured him not, he remained in every sense "the people's man," his tireless service to his country forms the best title to immortality.

It would only be distressing to recount the services which Gokhale offered at the shrine of his mother-land, when we realize that unkind fate has removed him from the scene of his incessant activities for the progress of the people among whom he was born and for whom he lived the best part of his life. In his death, the Servants of India Society has lost a tower of strength, the Government has lost a sagacious statesman, the people have lost the reflex of their hopes, the Empire a resolute champion of Imperial Unity and internal equality and the world has lost a splendid example of a life, of which the ideal has been service and its fulfilment a source of inspiration. The Elementary Education Bill he introduced into the Imperial Council was a measure which promised immense advantages to result from its adoption but the failure which attended it was, however, worth a thousand successes. Gokhale's concluding speech over the fate of the Bill bore the prophecy of its re-appearance from time to time, springing as it did from the needs of the people, and pointed to the value of serving in one generation by failures. Again on the Royal commission, his searching questions as a member disconcerted such witnesses as had worked themselves up to the belief that Indians lacked the qualifications for filling high places of responsibility in Judicial, Executive or Educational Departments. Such cross-examination might have been felt to be inconvenient, but it was certainly wholesome. Gokhale has unhappily not been allowed to witness the fruition of his hopes; he has left even his report unfinished but the invaluable help he rendered and the information he elicited in his capacity as a member cannot but be reflected in the outcome of the recommendations made by the Commission.

It remains now to allude to Gokhale's efforts and outlook as an ardent congressman, who has been regarded with respect and confidence by members of all communities. He looked upon the Congress as the representative assembly of the people whose deliberations can afford guidance to the Government in ascertaining their actual needs and advanced views as expressed by Educated Indians. The hiatus that may exist between the educated few and the uneducated many will, he perceived, be removed if a certain minimum of education should be vouchsafed to the millions in India. The contemptuous reference usually made to the educated class as "a microscopic minority" has, by the Congress method of political work, been changed into the recognition of the Congress as the voice of United India, that utters national opinions, hopes and aspirations. The "story of a sad failure" narrated by Mrs. Besant has brought into clear light the anxiety and attempts of Gokhale to heal the Congress Schism. Whatever the cause, the Congress compromise has not become an accomplished fact. A melancholy interest attaches to the press note recently issued by Gokhale in which he has explained his attitude and taken the public into his confidence with regard to the Congress *rapprochement*. No apprehension was roused as to an end that proved so near; a void has been created in the public life of this country, which it will be hard to fill for a long time. The best tribute to his memory will be to press forward in the strength of inspiration derived from his life along the path towards the ideal cherished by this great leader of Modern India.

(BY MR. S. RANGAIYER OF CHITTUR.)

Now is the stately column broke,
The beacon light is quenched in smoke,
The trumpet's silver sound is still,
The warder silent on the hill.

Walter Scott.

The sudden death of Gokhale has cast a gloom over the country. The fountain of inspiration to the young is dried up, unforeseen, all too soon. It appears that hereafter we will have to crawl in darkness. But Gokhale is dead and yet alive. For

Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Despite these sweet lines of consolation, we remain unconsoled. Without the living Gokhale, the speaking leader, the moving force, what can we do other than roam aimlessly in the grove of politics. We are afraid we will be lost in the quagmire. We know not where the quicksand is. And Gokhale is dead. Yet

His echoes roll from soul to soul

And live for ever and for ever.

Perhaps we may realise the truth of the lines. We are too mundane yet to derive consolation. We weep the sorrowing lines of Walter Scott which we have placed at the top.

To us the loss is irreparable. At a most critical juncture when his presence is most essential to mould the future destinies of India, the lean abhorred monster—Death—has snatched away our leading light. As a patriot and politician, Gokhale has been hardly equalled. As a statesman, Gokhale had only one man in the wide world equal to him; and that one man is Mr. Asquith. Unsurpassed Gokhale has always been in political wisdom, insight and foresight; Sir Guy Fleetwood Wilson compared a budget debate without Gokhale to the play of Hamlet with the prince left out; Sir James Meston likened his expositions to those of Gladstone. Unbiased were his criticisms of the Universities Bill, the University Validating Bill, the Official Secrets Bill, the Co-operative Credit Societies Bill, the Seditious Meetings Bill and the Indian Press Bill. His speeches on Elementary Education, Indians in

South Africa, Indentured Indian Labour, can they fade from memory? Gokhale is dead. May Gokhale inspire us!

He has cast a gloom on the path of progress. It is a path now of depression of 'down-heartedness—a path over which we cannot walk hereafter, because the policeman of peace has passed away. India is unprepared for a death so sudden? On whom will Gokhale's mantle descend? Who can take up the work of that great soul? Who will? Many years will pass before we find another avatar blessing us. In private life and in public life Gokhale was the same. He did not go anywhere, where he could not take his manhood with him. He would not engage in any enterprise, in the course of which his manhood would be forfeited. He sought everything that was of good report, and for the progress of the land—he never gave self-respecting manhood in exchange. May such a man inspire us.

Gokhale is dead, yet he lives in our midst. He is sure to live as long as our rishis live, as long as the world endures. He will be a certain force in India's future life, engaged in the formation of her children's character, in the fashioning of her destiny. To-day, and in the days that are to be, one and all shall be reaching in their deepest soul to this supreme formative force of any life. Gokhale had everything, he was complete and in his brain was the cube of human faculties.

"Self-reverence, self-knowledge, self-control. These three alone lead life to sovereign power."

Gopal Krishna Gokhale was born in May 1886 at Kogal in Kolhapur. His parents were poor but respectable. Who could have known that the Mahrastra Brahmin babe would have become the guiding star of India, the doer of so many deeds? He became great and tells us that we can also become great. Greatness is

not gilt and glitter, ribbon and star, station and powder and pipe clay. In its real significance which is its eternal reality, it is man's noblest parts lifted to the highest power of their beauty and expression. It is character in its largest expression, with all its fine energies released and transfigured and finding that fruitful and splendid activity which we feel is their predestined purpose and end. It is a finer thing than large-mindedness, that noble ideal which has haunted the minds of the philosophers from Aristotle till the present time; a more far-shining thing than genius, that unaccountable something whose booming is so capricious and so baffling, but whose reality is so certain and so powerful; infinitely more than a capacity, in an hour of glorious life, to do one daring deed that shall draw all eyes to its beholding and shall pass from lip to lip until the world is full of its praise. As Rev. Austin wrote, greatness is a profoundly spiritual thing. It is large-souledness, the deepest, largest things of our life disciplined to their most consummate grace and power and expressing themselves always and everywhere in forms of beauty and service. There is a power in the very touch of Gokhale's greatness that shatters all our little complacencies breaking up our destructive satisfactions, quickening us with the spirit of a new life and girding us for the long path and the perilous height. A moral master of the world, a spiritual giant, a political Rishi. Let us dwell upon Gokhale's heights, let us possess his heritage, share his life, and, in the power of his spirit, add a touch to the moral beauty of the world.

Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time.

The selfless patriot began his life by sacrificing his self. He studied for B. A. at Elphinstone College, Bombay, and partly at

the Deccan College, Poona. He graduated in 1884. As a student he was known for his high degree of ability. For eighteen years, he worked in the Fergusson College. Here he cultivated his natural talents for economics. The glorious examples of Vishnu Shastri Chiplouker and Mahadev Govind Ranade contributed largely toward making the successful statesman of the future. Gokhale studied the careers of these men. He sat under Ranade's feet and imbibed his noble sentiments. His evidence before the Welby Commission in 1897 showed that he was "the coming man of India." His budget criticism in the Viceroy's Council introduced a new standpoint and outlook on the Indian finance. His progress thereafter was rapid. The whole of India looked up to him as a trusted leader. He visited England several times. As member of Bombay Council and Viceroy's Council, in connection with the Primary Education Bill, whose moral effect is so great, and in connection with the public service commission, Gokhale has done such work as is of most practical value to India.

This selfless hero of India has left the country richer in ideas and ideals, he has sacrificed his life, himself remaining poor to the end. Babu Motilal Ghose met him in Calcutta, when Gokhale was a member of the Royal Public Service Commission. Babu Motilal Ghose enquired after Gokhale's welfare and knew how his work was killing him and he would not and could not desist from it. Babu Motilal Ghose says "he has made no provision for his children." The Servant of India, serving us even on his death-bed, has laid us under an immense debt of endless gratitude. 1. The best that we can do for the departed soul is to walk along the track that he has chalked out for us. 2. We must make enough provision for Gokhale's children and people. The country must protect the children of the true servant, who did not care for gold or name—who worked for love of Motherland.

THE ROMANCE OF ANCIENT LITERATURE.

BY

W. M. FLINDERS PETRIE, ESQ.

The most curiously complete discovery of manuscript that ever befel me was one morning at Harwara. My men were digging over the cemetery there, and as I walked up to a lad I saw from a distance that he was lifting a great jar out of the ground. He stood it up, about three feet high, and waited for me. He proceeded to open the clay sealing of the lid, and we looked in. There lay a long bundle in it, he lifted this out, and thinking that it was only a dummy Mummy of a baby (for mock mummies were made by undertakers) he was just going to toss it aside in disgust. I stopped him seeing that it was neatly tied up. I untied the string, and unrolled a bit of very tattered old tapestry. Then another piece; then some old rags; and at last reached the core, which consisted of three rolls of papyrus most carefully packed with splints of reed to prevent their being bent or crushed. They were absolutely perfect and fresh, not a stroke of the writing lost; and they proved to be law deeds of the sale of monastic property under Anastasius 512-13 A.D.; older, that is, than a single Saxon document in this country, though late for Egypt. They are so curious, as showing the state of the law of property in Egypt in Roman times, that I will give a summary of one of them, avoiding the truly legal prolixity of the original. In the Consulate of Paulos and Moskhinos, 10th day of the month Thoth, Eulogios, the son of Joseph, formerly a Melitian priest, a property in Mount Labla. This was a monastery, "in its entirety, with all its cells, with the ground in front of it, and all rights over it, from foundation to roof." The boundaries are defined, and Eulogios acknowledges receiving the full price, about £600. He then declares Rousis to be the owner, "with

power to manage, administer, complete, improve, pull down, rebuild, and alter in whatever way and fashion he desires," and to bequeath it, alienate it, or give it away. He guarantees peaceable possession by a long formula, and promises to pay the price, and all losses, Judicial and extra Judicial, in double, if Pousis is ejected by anyone. This was a single copy. Then comes the formality which gives legal force to the whole. "As to which being questioned by the purchaser face to face, — Eulogios the monk, the son of Joseph aforesaid, has declared: "I have voluntarily sold to you, Pousis," this property, etc., etc., defining it all over a second time. Then follow the five witnesses, headed by one who signs for the Vendor, as Eulogios cannot write. Each of the five witnesses separately relates that he has seen the details of the sum of money handed over, "Folded and sealed by me, Eulogios," concludes the lengthy affair. The sealing was as much a dead letter as it is with our little red wafers on law papers, as there was no trace of a seal anywhere about it.

The enormous fencing of rights here seems absurd: to say that after a house is sold the buyer may do what he likes with it, shows to what length reservation of rights and partial sales must have gone. The same taste is now seen in the innumerable small sharings of persons in any little affair in Egypt. An Egyptian lives in the midst of joint stock in everything all his days; hardly a field or a cow but that somebody has some odd rights about it. The strong family life of the east tends to produce this condition. So many one thirds of a 1/32 of a house is not unusual, and a mansion has as many owners as a Founder's share in the New River Company.

Nothing seems duller than a tax-paper nowadays unless it be a list of bankrupts. But the ancient ones contained many details, which give them an interest for us. We learn from what sources the various taxes were raised,

we see the tax-gatherer noting down his loss on base silver, and we find the means of the dozens of Greek villages scattered over the Fayum.

Mortgages were frequent in ancient times, as indeed they are at this day in the East. In one paper we find an official copy for publication (like the registering of a bill of sale now), dated in the 13th year of Trajan (110 A.D.), from a bank called the Broad Bank of Sarapion, which belonged to some Syrians and an Egyptian. It declares that they have entered on a continuous mortgage of land (that is, not merely for a short loan before harvest), of which one acre and a half belong to Dioktetos and eight acres to Tutares. This reaffirms an old mortgage which had not been witnessed, and declares the whole debt to be equal to about sixty quarters of grain, worth perhaps, £100 or £150. It was stipulated in grain, because probably it would be paid in kind, so much to be knocked off the debt each year for the grain handed in, and so much added to the remaining principal for interest. One may doubt much whether Dioktetos and Tutares ever got their land clear again. It was a long loan, and most likely the Syrians would foreclose, and treat them as the Greek money-lenders oust the improvident Arab now.

Guarantees for payments occur also. A Thracian cavalry officer, named Theotimos, buys Philip's share of vineyards and gardens at Philadelphia for a talent and a half, and his share of the others at Bubastos for half a talent; total two talents. As guarantee for payment, he mortgages his rights (probably of allowances in kind) and the benefactions he receives (or cash salary) and he swears the Royal Oath, which is subscribed. We know that from ancient days the Egyptians swore by the life of Pharaoh, and here the Greeks copied them.

Thestimos, the son of Euphron, a Thracian, swears by the life of Arsinoe, by the Divine

Philometor, and the Saviour, Gods, and Sarapis, and Isis who presides over the contract.

That is, invoking all the deceased and present sovereigns of the dynasty, and Osiris and Isis as well.

Promissory notes were also given. In the fifth year of Trajan (102 A.D.) we read that the clerk of the market (a sort of official notary) records (but in an awful running hand) that Hermes, the son of Isidoros Sabozno Khairas, a Persian, agrees with Ammon, that in their mutual dealings, by way of payment in full, without any overreaching or wrangling, he will pay sixty drachmae of silver about £6. They had evidently a lot of cross claims which were disputed, and agreed at last to be quiet and compromise the business.

The accounts give a back window view into the interior of domestic life in an amusing way. One long strip rolled up proved to be the daily bill of a tax-gatherer's cook for a fortnight. His master gave him 35 drachmae or £3 10s. to begin with; and these are some of the day's expenses, rendering the drachma by 2s., which was its wage-value in relation to the present time.

"Sixth day—Bird 8s.; meat 2s. 4d.; salt 1s.; sheep's head 4d.; seasoning 1s.; fuel 8d.; bread 4d.; eggs 6d.; lentils 1s.; oil 1s. For myself, 1s. 4d.; a pet dog 1s.; the man with it, 2d.; an ass 4d." There seems to have been a dinner party that evening, for the master never has birds in this extravagant way in ordinary. The sheep's head is often bought, probably for the cook's own eating, as it is cheap, and is a poor man's dish to the present day in Egypt. There was such a quantity to bring from market that the cook had to take an ass paying 4d. for it. Where, "a donkey" appears it is much more expensive, 2s. 4d. or 1s.; showing the difference between a scraggy little market ass and a good riding donkey. A cheap day, in contrast, is as follows: "Fuel 8d.; food 8d.; bread 4d.; oil

1s.; in all 2s. 8d." Salad for 4d. and a garland for 8d. appear elsewhere. Excluding two extra expenses paid for services, the daily average is 7s. 6d. or $3\frac{1}{4}$ common days' wages.

The English equivalent given here might be brought down a little, but it could not be far less, as a sheep's head comes out at 2d. and 4d. in the accounts. Hence the amount of expense shows that it was for a small household, and not only for master and man.

One very curious little slip, carefully folded up, is a unique memorandum from antiquity. It records that, "A boy appeared to be on the columns in the country-house of Metroderos." Why the boy's ghost should haunt the country-house, why he should appear so erratically, why the ghost seer should have neatly recorded it, all is in the dark. This voice from fifty generations back, is as mysterious as the original ghost.

We now come to the private letters, which are perhaps the most humanly interesting of all the writings. And we can look back on letter writing to what we think must be its Youth, but which, no doubt, has a long past before it. Here is a letter older than Abraham written by a foreman to his master, congratulating him respectfully, on having bought a house that he wished for. It is addressed to

"My, Lord, the Superintendent of the Establishment, Iaab, Life, Wealth, and Health to Him."

"From Ana"

"The workmen of the Establishment of Eternity (the tomb) say to the Superintendent of the Establishment Iaab, May this rejoice the Heart of My Lord, etc., etc."

These formalities were all the regular stock of respectful letter writers in those days; and so formal were mere notes, or reports of safety, from Stewards, that some I found had been thrown aside without the seal ever being broken. Probably the messenger said that all was well, and the letter was known to be only decent and proper verbiage.

Another letter of this remote age has a little more news in it. After beginning with much the same formalities as the above we read; "The overseer, Hora has been taken down the river to the Delta and thy servant is left alone; thy servant has written to please (i.e. to inform) thy heart about it."

But for the phraseology, these letters, so far as matter goes, are just what servants now write to their masters while from home. Yet these were penned over four thousand years ago, and have been lying ever since in the dust of the houses on the edge of the desert where I found them.

We now descend two thousand years, and half way to our own time we find a Greek Steward, whose name is unluckily lost, writing to the Master.

"—To Sosiphanes, greeting. I give much thanks to the Gods if you are well. Lenikos also is well. etc., etc."

And on the outside is the postscript:—

"We are making ecrrduits and Watering places. The third of the first month. Good bye."

This evidently was on some new estate lately reclaimed from the lake, where all the watering arrangements had to be laid out and the Vineyards planted. That it was only a small farm is shown by the yield mentioned; and the borrowing and lending of produce with the neighbours points to its being out of the way, where a market was not at hand. It was just such a place as one sees now in the outskirts of cultivation, on the edge of the desert in some lovely place; a little house of three or four rooms, a few acres enclosed around it, planting going on little by little each year with half a dozen men to look after it, and a big land lord, who lives a day's journey away in the town, paying for it as a little speculation of his.

A letter that shows us the system of taxing in kind is from the royal gooseherds. The royal fable was furnished by taxing each

district to produce a certain amount; and in this case the goose herds of two towns had been pressed by the Steward to supply all the Number which was due for on the entire home or country. They refused, and sent in a petition to the head Steward complaining, and remitting their past accounts to the office to be inspected in order to prove their contention. They write:

To Phaies, the Steward, from Pats the son of Petesonkhos and Inaros, the son of Tonsototes, The Royal Gooseherds from Pharbaitchos, and Pads the son of Aramios and Amolees the son of Petosiris, the Royal Goose herds from Persia Iskhria. The Steward comes to us ordering us to furnish for the table 12 geese; As we are not able, we request you (Since more over he levies on us the geese levied for the table from the Gooseherds of the whole home) to send our account to the office to be inspected; and if it should be correct, as we write, that it be done to us accordingly; In order that we may be able to deal justly by the King. Farewell."

THE EARLY LIFE OF THE WAR LAND.

BY MR. S. V. NATARAJA AIYAR.

If it be true that the child is the father of man, then surely the early part of the life of the German Emperor is well worth a keen scrutiny. Whence this resolute obstinacy of the lowest order, this bellicose attitude bordering on the verge of utter desperation, and the hereditary energy turned into strenuous stubbornness? Surely these ought to have been the outcome of the early training and environments and the aim and ideal held up to serve as a model. The Kaiser's highest aim and ideal was Frederick the Great, not surely the founder of a dynasty but the military despot, "the man who ground his heel remorselessly upon whatever stood in his path." To be another Frederick is a thing

* The Liesure Hour.

next to impossibility. The changing moral conditions of the last century and the ever advancing civilisations face the Kaiser, in spite of himself to see every plan of his thwarted and trodden down before his very eyes, by force superior to his own. Though Mirabeau's remark, "War is the national industry of Prussia" is true, though Prussia is an army that has a country, yet there are other stronger and opposing forces for the Kaiser to reckon with.

William II was born on the 27th January 1859, in Berlin, and his birth was announced to the expectant and eager multitude by the one hundred and one reports from the booming cannons. It is curiously stated that his dislike to wards England and everything that is English is due to the Emperor's firm belief that his present deformity in his left arm, observable only on closer inspection, was the result of a clumsiness on the part of the English Doctors and nurses who were sent to attend his birth. Born on the paternal side of a family characteristically national, which succeeded in elevating itself to the pinnacle of glory by means which will not bear much scrutiny, the present German Emperor even from his birth gave ample evidence of a pronounced individuality that could not be modified or changed by any outside influence or environments. The one peculiar feature of his character that has been existing even from his childhood is this resistance to transmutation by external pressure.

The rigid rules of etiquette obtaining in the royal families in Prussia, were most distasteful and abhorrent to the free self-willed prince. He forced these upon himself as a matter of necessity, and his eagerness to stick to his duty in a way facilitated this attempt. The Prince was taken to the New Palace of Potsdam, there to be reared in a manner befitting the future sovereign of the once Mighty Holy Roman Empire. From his mother he

inherited his love for fine arts, from his father an interest for the middle and poor classes, and from his tutor a love for discussion. The Prussian eagle in the cornice with the audacious motto, "*Nec soli cedit*," in the Potsdam Palace was ever the object of attraction to the young prince. His residence in this palace made him to keep constantly before his mind's eye his great ancestor Frederick and the hero worship went to such a high pitch that the Emperor's first act was to see that every memory of his should remain intact.

At Potsdam Palace, the Emperor in his early childhood was subject to conflicting and opposite rival influences. On the one hand his life ambition was to imitate Frederick's military achievements. The Hohen Zollern, sense of dignity royal was not erased from his mind even for a single moment. On the other hand, there was the training given him by his parents—training based on principles nobler, more liberal, more beneficial, but much open to criticism as being totally unsuited to the Crown Prince of Prussia.

The purpose of the parents was "that their children should profit by the mistakes made in their own education, and no mistake seemed to them so great, so fatal for a ruler who should understand all classes of his people, as the rigid and artificial isolation in which royal people are usually reared." Their idea was that their children should be educated for the State and for humanity. Dr. Hinzpeter was his principal tutor. The royal children were mild and merry as they pleased in company with a group of children from the neighbourhood, selected from all classes of the population.

With the produce of the prince's labour in the small patch of ground specially allotted to him by his mother, the prince often gave lively feast to his companions.

The keen sensitiveness of the prince and the lasting impression that is produced in his

mind by incidents very trivial in themselves, is evidenced by an anecdote in his early childhood. The prince continued very often to escape from the servants, unwashed and visit the nearest sentry box and please his baby pride by seeing the sentinel's presenting arms. On one of these occasions, the prince was dismayed to find the sentinel not presenting arms, but continue in his patrol as if no prince was present. The prince complained to his father about this unseemly conduct of the sentinel. After looking intently for a while at the prince the father said, "the sentry did his duty not to present arms to you;" then in response to the eager prince. "No soldier presents arms to an unwashed prince." The sensitive prince could not forget this severe indignity at the hands of the sentinel and never went out unwashed.

There were times of great crisis and danger to Germany. The three Wars which Prussia had to wage, left her strong and Germany a nation. The inherent love of military glory was naturally inflamed and the youthful prince left off his studies to devote himself more to the study of his native land, the geography of Germany and France, the military situation and the state of the army and navy of the country. His rage naturally knew no bounds at his inability due to his youth, to take part in those wars; and if there was any individual who had his country at heart without an interval even of a minute it was William the young Prince within the four walls of Potsdam.. Palace.

The prince in his fourteenth year was sent to the public school, contrary to the principles of tradition and etiquette, to sit on the same benches along with the children of the commonalty. In 1873 he passed the preliminary examination at the Berlin Gymnasium, at Joachimsthal. The military, flippant chawwinistic atmosphere of Berlin was most distasteful to the parents and they wished to remove that

prince as far away from court and court life as possible. The Gymnasium of Cassel was chosen as the best place as being free from Prussian tradition. In 1874, with his brother Henry, the prince entered the Zycæum Fridericianum of Cassel. In his confirmation at this period, Prince William said, "I know that difficult duties await me in life."

Dr. Wiese, the Prussian Inspector of Schools in 1875, visited Cassel, and has left on record his impression on the royal pupil, that in appearance and deportment he found no difference between him and his schoolfellows, and his whole behaviour was modest and unassuming.

The corporeal exercises left him hardy and strong. Skating, cricket, and croquet were his favourite pastimes. But with all this, though the parent's sincere wish to promote equality between the princes and the comrades, was evinced in every act of theirs, still Prince William did not fail to recognise his superiority. Never for once did he appear to forget that he was a prince. In January, 1877, he successfully went through his abiturienten examination, which enabled him to proceed to the learned profession. To the usual question of the future profession on quitting the Gymnasium, the prince answered, "Statecraft and Law." On the 27th January 1877, Prince William received the solemn investiture of the Order of the Black Eagle, the highest German decoration.

On attaining majority, the prince entered the army, and was introduced to the 6th Company of the 1st Regiment of Foot Guards. There was no partiality or favour in the Prussian army. The prince was ever the first at his post. He often attended the lectures of the military experts. At this time there was rivalry by no means healthy, between the army and the navy now in its infancy. The value and importance of a navy, the prince realised to such a very high degree that he

delivered public lectures on the theme of the fleet.

He remained at Bown for two years. He showed here his patriotism and his total dislike for France by eschewing champagne from his table and preferring the native products of the Rhine instead. It was here that he made the stronger fraternal friendship between himself and the late Crown Prince Rudolph of Austria.

In 1879 the prince was twenty-one and devoted himself to duties of a more serious kind. A life of strenuous activity was his chief desire.

It was at this period when the Emperor was in his prime of youth full of vigour, earnestness and enthusiasm, and when life held out to him all the pleasures which it is capable of, that Prince Bismarck came in contact with him and initiated him into the mysteries of the Foreign Office. The Iron Chancellor with his characteristic prudence strove his best to effect and effected the marriage of William's with Princess Auguste Victoria, daughter of the Duke of Schleswig-Holstein-Sonderburg-Augustenburg. From past experience he knew what a wife from foreign lands meant. He could not have easily forgotten the amount of trouble he had to surmount owing to the pronounced individuality of the English Princess. On Sunday, the 27th February 1881, the Prince was married.

It is said that Count Paul Vasili wrote of the prince: "He will be essentially a personal King, who will not let himself be led; he will have a healthy and straight judgment, prompt decision, energetic action, and firm will. When he ascends the throne he will continue the work of his grandfather, and certainly undo the work of his father, whatever that may be."

In June 1888 died his noble father, shortly after his own aged sire and William succeeded.

His wish to be a personal ruler and give expression to his positive views and will was seen when he substituted "I" for the conventional "We". There is energy and a passion for work in his actions but as is often the case, they are misdirected and lead to results disastrous and injurious to himself. His character has been altered a good deal by his position as Emperor, and it is not very long before he will be taught the severe lesson of prudence and moderation.

The results of his headlong attempts with their attendant failures cannot have failed to bring the Kaiser to his right senses. How easily the German Emperor can eat his words is clearly seen from his present attitude towards America, as contrasted with his warmth of feeling when he said to Mr. W. W. Phelps, the American Minister.

"From youth I have greatly admired the vigorously advancing community of America, the study of whose history has always excited in me a special interest. Among the many qualities of Americans, their spirit of enterprise, their sense of order, above all their inventive genius arrest the attention of the world. Germans feel themselves the more drawn towards Americans, because they are closely connected by many ties of kinship. The prevalent sentiment of the two peoples is that of relationship, which tends to strengthen the friendship between them."

The "Lucitania" affair has shown the Americans how far they can safely rely on these empty words of the Kaiser, and Mr. Roosevelt in his article, "Murder on the High Seas," says:—"America remains neutral in the same way that Pontius Pilate remained neutral. President Wilson's absurd explanation of peace is over-righteousness and has brought the United States into contempt before the civilised world. The Germans are worse than Barbary pirates and ought to be suppressed as pirates by all nations. Their hideous wrong-

doing in Belgium without American, protest has exposed the United States to the deepest scorn and contempt."

VILLAGE COMMUNITIES IN INDIA AND RUSSIA.

By BISWASWAR CHATTERJEE, M.A., LL.B.
"The Russian village communities were seen to be the Indian village communities if anything in a more archaic condition than the eastern cultivating group."—Mayne in *Early Law and Custom*.

The comparative study of languages which followed the 'discovery' of Sanskrit has firmly established the theory of the Aryan migration. The comparative study of social institutions also supports this theory. The corroboration which it receives from the striking resemblances noticeable between certain of the social and Municipal institutions of countries so far apart as Russia and India will be the subject of this article.

The Indian village community is as old as the Aryan civilization of India and a text in Manu which describes the ancient village organisation runs as follows:—

Let him appoint a lord of one town (village) with its district, a lord to ten towns, a lord of twenty towns, a lord of a hundred and a lord of a thousand.

Let the lord of one town certify of his own record to the lord of ten towns, any robberies, tumults or riots which arise in his district (township) which he cannot suppress, and the lord of ten to the lord of twenty. Then let the lord of twenty towns notify to the lord of a hundred and let the lord of a hundred transmit the information to the lord of a thousand townships.

Such food, drinks and other articles as by law should be given each day by the inhabitants of the township to the king let the lord of one town receive as his perquisite.

Another text sets out Manu's theory of the origin of landed property.

Sages who know former times consider this earth as the wife of king Prithi; and thus then

pronounce cultivated land to be the property of him who cut away the wood or who cleared and tilled it.

Colonel Briggs in his 'Land Tax' describes a typical village of the olden days as an agricultural corporation owning all the land at the head of whom was the chief elected by the corporation. It had at least one individual of all the crafts necessary to agriculture and essential to the comforts of rural life.

The headman is called Gram-Adhikar, who has a deputy called the Gram-Lekhah. The other officers of the village denominated *Balant* are 12 in number, viz., the carpenter, blacksmith, shoemaker, watchman and porter, the cordwainer, the potter, the barber, the washerman, the schoolmaster and astrologer, the bard or village poet, the distributor of water. Besides these there were 12 others denominated the *Alantay*. These village servants are usually hereditary and are never paid by the job. Their labour is rewarded by the assignment of service land (called *watan* by Muhammadan rulers). These lots are usually situated on the border of the village limit in order to give the hereditary officers a perfect knowledge under all circumstances of the boundary of the township. The whole village seems originally to have been divided into 10, 20 or more shares according to the number of the original settlers. The Government revenue was paid in kind and its amount was taken from the gross produce estimated according to the quantity of seed sown or according to the actual crop. Each cultivator contributed something as fees to all the village officers, who received these fees in addition to the rent for lands they occupied.

The Gram-Adhikar is at the apex of the village system. He is at once the representative of the people and of the Government. He decides disputes either in person or by convening a court of arbitration. He was the head of the police and the whole community was bound to produce to the Gov-

ernment either the property of the thief in case of robberies and the guilty in more serious cases, such as murder, etc. (It may be noted here that this system, which makes the whole community responsible for overt acts on the part of individual members, is not yet extinct. In the United Provinces of Agra and Oudh the *Pasies* are a criminal tribe and whenever in a village any case of theft, etc., occurs, the members of this caste are compelled by the Zamindars either to produce the criminal or to make good the property stolen or otherwise appropriated). Besides, the Government tax, an extra contribution, was made for village expenses not unlike that of parish rates in England. The most minute details of the transfer or sale of land, of rents, contracts, as well as of receipts and disbursements, were recorded by the village clerk or *Gram-Lekhah* under the authority of the *Gram-Adhikar*, whose accounts were always open to inspection. Thus each village was in itself a small state, several villages formed a district over which also presided a chief denominated *Desh-Adhikar* and under whom was also a record-keeper denominated *Desh-Lekhah*. The former superintended all the villages of his department as the *Gram-Adhikar* presided over the concerns of his village; and the *Desh-Lekhah* received from the village clerks their accounts and presented an abstract to the Government. These officers held assignments of land and were also paid by Government with a percentage of the collections. A tenth of the revenue divided between these district chiefs, appears to have been the fee of office. The account reads very much like a description of the organisation of the present-day Government, the district officers sending their reports and returns to the central Government; it existed exactly in this shape when Manu's Code was compiled.

Village communities in India are at the present day not of the same uniform type as

that described above. They may be divided broadly into two classes, each containing the main characteristics of the ancient village community. We shall give a short description of each.

First the rayatwari type. In the rayatwari village the several holders of land are distinct in interest and the only bonds which unite them are the common locality, the common services of a group of artisans and menials and a common subjection to the Patel (or headman, variously called Reddi, Mandal, Deshmukh in different parts of India). The holdings are separate units. The cultivators do not claim to be joint holders of a whole area nor do their holdings represent in any sense *shares* of what is in itself a whole which belongs to them all, their only ties being those described above. This form of village is universal in Madras, Bombay, Berar and Central India, and it was the original form in the Central Provinces until certain artificial proprietary rights were created. It was also the characteristic form in the greater part of Bengal until the growth of the Zamindars had thrown it into the shade. This superior body of Zamindars in Bengal, need not however, count. In the majority of cases they have no touch with the soil. The village lands are in the hands of inferior tenure-holders (jotdars) whose rights in the soil are nothing less than proprietary right itself.

The second form of village may be briefly described as similar in many respects to the first but with one essential feature superadded and others modified in consequence. The important feature is that there is an individual or a family (or a group of ancestrally connected families) which has the claim to be superior to other cultivating land-holders and in fact to be the owner or *landlord* of the *entire area* within the ring fence of the village boundary, as already existing or as established by their own foundation. The group of co-sharers claim inheritance from a common

ancestor or where the original ancestor has become lost in antiquity, from a few persons supposed to be descended from the ancient patriarch. There is properly speaking no recognised headman in these *landlord villages*, but for revenue and administrative purposes some kind of a headman becomes necessary and the head of the eldest or chief branch is a representative of the co-sharing body. This official headman is called the *Lambardar* in the United Provinces. The *Panchayats* which formerly governed the affairs of these villages have at the present time lost much of their ancient function and authority.

The co-sharing body may cultivate the land itself, but this depends on a variety of circumstances. If they belong to the agricultural castes, if they have established the village on abandoned or virgin soil, they may work the fields directly with no other aid than that of their families or of labourers. But very frequently they are families of either conquering or ruling races who have grown up over the older villages, so that there is generally a tenant body which represents the old *landholding group*. In the Punjab types of both kinds of such villages are to be found. In many of the frontier district villages the land-owners who call themselves *Saku* (the gentry) and despise the plough, give their lands away to tenants. On the other hand, in the central Punjab among the Jat communities, the co-sharers very commonly work the whole land themselves with no other aid than that of their wives and families. It may also be noted that this form of village no less than the other has the common services of a staff of artisans, watchmen and the like. Before proceeding to say something on the constitution of the village community, it must be stated that there is considerable diversity of opinion as to whether the *landlord village* or the *rayatwari village* came first in point of time. Most writers treat the two-forms as the same and describe one universal type of the Indian

'village community.' It is supposed by these writers that the rayatwari villages are decayed forms of the 'landlord form'. This is done in the face of the fact that the whole of the Deccan (the seat of the Dravidian civilisation) is covered with rayatwari villages. The existence of a few *mirasdari* families (co-sharing families) in the midst of rayatwari villages in Madras is quoted in support of this theory.

It is impossible in this short article to discuss the theory fully, but the following points may be urged against it.

1. That there is no evidence of any pre-Aryan or other primal holding in common or of a joint holding as a general practice.

2. That the Laws of Manu only mentions the rayatwari village under a headman with an official free holding of land.

3. That in a large number of cases we can positively trace how the rayatwari village has grown up over an older rayatwari village or is newly founded on virgin soil on the same principle.

4. That in cases like the *mirasdari* (a common holding in Madras) the *landlord village* (families) however numerous the facts are at least perfectly explainable on a hypothesis which is corroborated by what is observed elsewhere, namely, the growth of special landlord families or joint colonies and all does not necessitate a supposition that all villages were once held in common.

It has been observed that the civil institutions of the *mirasdari* are *intercommunal* while those of the *landlord village* are *tribal*. The aboriginal tribes who inhabit the forest fastnesses of the Chhatisa Nagpur country still retain the old form of the *landlord village* grouping on the patriarchal basis.

After this short digression we now proceed to consider the constitution of the *landlord villages*. There are three principles on which the co-sharers allot the land of the joint village or villages. The first is the ancestral

or family share system according to which each member takes what his place in the family 'tree' points out.

The second is the special customary system of sharing: (a) sharing in equal lots made up artificially of various strips of land, (b) sharing by ploughs, (c) or with reference to shares in water, (d) or shares in wells.

(a) Does not require any explanation.

(b) According to this method, the number of ploughs possessed by the body of colonists forms the basis of division.

(c) This is interesting. Where the land is abundant and irrigation by means of canals, etc., not available, the valuable thing is the water of a *well stream* and this must be utilised according to a particular rule.

(d) This is easily explained. Wells are absolutely necessary for irrigation in Northern India. The co-sharers construct a certain number of wells and allotment depends on the amount contributed by each family to the well.

The third principle is where there is no specific rule of sharing and nothing but a *joint holding* is recognized. What each family holds is the measure of its interest. This may be due to custom or may be due to the loss of a system of shares that once existed.

Sir Land.—This is a special feature found mainly in the United Provinces of Agra and Oudh and the Central Provinces. Each family will have a certain area of land as its *own special holding* for which it pays nothing. If a *landlord* besides his *Sir*, it will be a part of the body and paying rent to it. This *Sir* has certain special characteristics, the most important of which is that even if a co-sharer loses his proprietary right he still retains his *Sir* as an occupancy tenant with a certain privilege as to reduced rental.

The Headman.—The Headman is a principal figure in the rayatwari villages and

consequently we find that in Madras and Bombay the village *patels* have often petty magisterial powers and can decide *civil cases* under certain rules. The Patel's office is one of considerable influence and of great emolument. He is president of the Village Council, superintended the village police and regulated its internal economy. Col. Briggs gives the following as his duties :—

"The Patel is the hereditary mayor or chief of the village; his duties are twofold; on the one hand they are due to the community as the superintendent of the collections and disbursements of the village expenses; on the other hand as the organ between the people and the state, as the representative. He is the chief magistrate of the village court, the head of the police, the coroner on all inquests, and one of the principal landholders of the corporation. On the part of the Government also he aids in forming the assessment, in collecting the revenue for which he is in some measure responsible, as also for all robberies and for the production of criminals or enemies of the Government residing within the township. To exercise these functions he must be armed with considerable authority and possess the confidence of the Government and the village community."

In Bengal the village chief (where such a thing exists) will have to act between three different parties with opposing interests; the Government, the Zemindar and the ryot. It may also be noted that in Bengal the President Panchayet System has been instrumental in destroying the individual recognition of the ancient Hindu villages. The village unions are artificial units created by the Government to increase the funds available for the payment of the different members of the village service who are no longer servants of the village community but of the state-created Union.

Village Watch.—The *chaukidar*, as the village watchman is called, is a person of considerable importance. He is generally

a resident of the village and knows all the bad characters intimately. Originally he was paid, in some places, by the villagers themselves, in others he was supported by a small assignment of land. The only person, besides the village community, who had any claim upon his services was the Village Zemindar, to whom in many instances the right of nomination and dismissal belonged. The duties of the village watchmen, as defined in Sec. 21, Reg. XXI, 1817, may be arranged under the heads:

1. To make periodical and special reports at the police station.
2. To arrest heinous offenders and to give instant information to police of the occurrence of any heinous crime.
3. To keep watch in the village.

The penalty for neglect of duty is dismissal from office by order of the Magistrate. The *chaudars*, on appointment, got a list containing the names of the villagers and the amount each man had to pay. He realised his own pay in cash or in kind, which was generally paid in half-yearly instalments. The assessment was in most cases glaringly unfair. The richer people in the village paid far too little, while the Zemindar and his *Gumasta* paid nothing at all. The *Chaukidari Act* (1870) introduced many changes in the duties of the *chaukidar* and the system of assessment. But the incidence of the *chaukidari* tax remained unjust and unequal. This has been remedied in Bengal at the present time by the introduction of the *chaukidari* circle system and Sub-Deputy Collectors in charge of *chaukidari* work to supervise the assessment of the tax. It may be stated in conclusion that the *chaukidar* is a village servant paid exclusively by the villagers themselves, but there is a tendency to treat them as part of the machinery of the general administration, thus weakening

the authority of the village community over its servants.

The Panchayet.—Another particularly Hindu institution should come in for a notice here. The system of arbitration by a village jury of five or more persons selected by the parties themselves is one of the oldest of Hindu institutions, existing long before the period of Alfred, when the English are said to have had a jury system somewhat akin to the Village Council. Sir T. Munro, a Governor of Madras, thus wrote about the Hindu Panchayet:

"It appears that under the Hindu administration there were no Courts of Justice excepting the *cutchery* of the *Patals* and *Aumildars* and that all civil cases of importance were settled by Panchayets.

"The number of members composing the Panchayet was not limited by any rule; it was five, ten, sometimes twenty, but most usually eight or ten. There was no limitation as the value in suits tried by Panchayets assembled by the *Patel* or *Aumildar*. It was left entirely to the discretion of the parties, who if they thought that a sufficient number of persons properly qualified to give a decision were not to be found in the village, repaired to the town in which the District *Aumildar* resided, who ordered a Panchayet either there or in any other place that they desired. The *naive* who has a good cause always applied for a Panchayet, while he who has a bad one seeks the decision of a Collector, or a Judge because he knows it is much easier to deceive them. The natives cannot surely, in any formation, be said to be judged by their own laws, while the trial by Panchayet to which they have always been accustomed is done away with. Conscientiously believe that for the purpose of discrimination the motives of action and the chances of truth in the evidence of such people the entire life of the most acute European judge devoted to that single object could not place him on a level with an intelligent Hindu Panchayet which is an admirable instrument of decision."

Sir John Malcolm, another great Indian authority, thus writes about Panchayets:

"Trifling disputes about property are settled by the heads of villages by *arbitration* and by the chiefs. The Panchayets are always chosen from men of the best reputation in the place where they meet and have consequently a high character for justice."

In the Sikh Empire also the Panchayet held a prominent place; each regiment had its Panchayet, which acted as a colonel did in an English regiment, but they were not adapted for military purposes. Under the *Mahratta Empire* too all civil disputes were decided by the awards of a Panchayet or arbitrators regularly summoned from among the classes of merchants.

We have thus far tried to give a short description of the Indian village community and some of its important features. Let us now glance at the Russian village communities. The village system is the foundation stone of the organisation of all Eastern Europe wherever the Slavonic race has gained a footing, but Russia is the country where it has developed itself as the basis of all substantial reform. The following description of the Russian village community is found in *Hepworth Dixon's "Free Russia."* It is described as a Village Republic governed by a law, a custom and a ruler of its own.

"It is an association of peasants living like a body of monks and nuns in a convent; living on lands of their own, protected by chiefs of their own and ruled by customs of their own but here the analogy between a commune and a convent ends; for a peasant marriage, mutual loves and this the earth. It is an agricultural family holding a stake in hand like a *Shake* *Gresh*, but instead of flying from the world and having no friendship beyond the village bounds they knit their interests up by marrying with those of adjacent communes.....It is a working company in which the held and forest belong to all the partners in equal share as in a Gaelic clan and a Celtic sept; but the

the most intensely democratic countries in Europe.

We have tried to present to the readers the resemblance between the village communities of India and the Russian commune. The Government of the Czar has fostered these village municipalities with a kindly hand. The Government of India is at the present moment friendly to the indigenous village communities. But it should aim to confer real power on these communities and not merely clothe them with semblance of authority. Thus only will India be fitted for Self-Government.

This article has been mainly compiled from a paper on "Village Communities in India and Russia" by Rev. J. Long, which appeared in the Transactions of the Bengal Social Science Association (1872). The other books consulted are Baden-Powell's Land Revenue Administration in India and Hepworth Dixon's "Free Russia."

The Modern Review.

THE BENARES HINDU UNIVERSITY BILL.

THE HON'BLE SIR HARCOURT BUTLER SAID:—

"My Lord, I move for leave to introduce the Benares Hindu University Bill. It is the earnest desire of the University Committee that this measure may be placed upon the Statute Book during the Viceroyalty of Your Excellency with whose name the University will be for ever associated. It is the bare truth that without Your Excellency's constant interest, support and approval, this measure could not have been introduced to-day. By a series of compromises the Government and the Society have arrived at conclusions which, I hope, may take the measure out of the domain of controversy. It is intended to publish the Bill now for general information, and to take Select Committee stage and pass the Bill into law during the September session. Before I go further, I must congratulate the Committee and especially the Maharajah Bahadur of Durbhanga, Mrs. Besant, Dr. Sundar Lal,

Pandit Madan Mohan Malaviya, the late Ra Bahadur Ganga Prashad Varma, Sir Gooroo Das Banerjee, Dr. Rash Bihari Ghose, and outside the Committee, such active helpers as His Highness the Maharajah of Bikanir and His Highness the Maharajah of Benares, on the success which has already crowned their efforts. I need not review the history of the movements which resulted in the proposals for a Hindu University at Benares and a Moslem University at Aligarh. I will deal with the results that have emerged from long discussion. The facts are well known, but I will confidently say this, that if anyone had predicted ten years ago that the idea of a university of this kind, then in the air, would take practical shape, he simply would not have been believed. The University Commission, an influential body, had recently pronounced against such a university and there was widespread opposition and hostility to any scheme which threatened to get into existing territorial and federal universities. It would have seemed incredible ten years ago that the Government of India should associate itself with a movement of this kind. That the difficulties have been overcome is in large measure due to the genuine spirit of co-operation which has inspired the University Committee.

"My Lord, this is no ordinary occasion. We are watching to-day the birth of a new and, many hope, a better type of university in India. The main features of this university which distinguish it from existing universities will be first, that it will be a teaching and residential university; secondly, that while it will be open to all castes and creeds, it will insist upon religious instruction for Hindus; and, thirdly, that it will be conducted and managed by the Hindu community and almost entirely by non-officials. I say that this is a new type and, many hope, a better type of university. Let not this be taken as disparaging the work of existing universities. That would, indeed, be gross ingratitude and sheer injustice. India owes much to her universities in every department of intellectual life and energy. They were based on the latest model, the London University then recently

founded and much admired and only lately condemned by Lord Haldane's great Commission on University Education in London as fundamentally defective. The best minds in India are, I think, now in agreement that teaching and residential universities are the special need of India to-day.

"At the same time, there is naturally very little knowledge in the country of what a teaching and residential university is. To this want of knowledge I attribute much criticism which has been levelled against the constitution of the Benares Hindu University. Conditions which are appropriate and necessary in a teaching and residential university have been viewed a-way through the glasses of minds habituated to the existing universities. This is only natural in the circumstances of India. I wish it were possible to say in a few words what a teaching and residential university really means. Probably the best idea will be obtained from Cardinal Newman's idea of an University. May I quote a passage from the report of Lord Haldane's Commission on University Education in London, the most authoritative statement of modern times on university education?" It runs as follows:—

"In the first place, it is essential that the regular students of the University should be able to work in intimate and constant association with their fellow students, not only of the same but of different Faculties, and also in close contact with their teachers. The university should be organised on this basis and should regard it as the ordinary and normal state of things. This is impossible, however, when any considerable proportion of the students are not fitted by their previous training to receive a university education, and therefore do not and cannot take their place in the common life of the university as a community of teachers and students. But, as far as their intellectual education is concerned, students in a state of pupillage and receive instruction of much the same kind as at a school, though under conditions of greater individual freedom. It is good that the students should be brought

together if only in this way, and Newman, writing in 1852, even went so far as to say:—

"I protest to you, Gentlemen, that if I had to choose between a so-called university, which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a university which had no professors or examinations at all, but merely brought a number of young men together for three or four years, and then sent them away as the University of Oxford is said to have done some sixty years since, if I were asked which of these two methods was the better discipline of the intellect, which of the two courses was the more successful in training, moulding, enlarging the mind, which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that University which did nothing over that which exacted of its members an acquaintance with every science under the sun."

Nevertheless, this is only one side of the question, and in any case Newman does not refer to the kind of student life that can be reproduced in London. But for this very reason it is the more essential that in such a University as London can have, the students and teachers should be brought together in living intercourse in the daily work of the University. From the time the undergraduate enters the University he should find himself a member of a community in which he has his part to play. The teaching and learning should be combined through the active and personal co-operation of teachers and students.

The active and personal co-operation of students and teachers, their association on more or less fraternal lines, that is the keynote. A teaching and residential University does not aim at mere intellectual attainment; it is a way of life, and a way of corporate life. Those of us who have been at Oxford and Cambridge can appreciate the force and meaning of New-

man's vivid words. But Oxford and Cambridge are not the only models. There is much to be learned in India from other Universities which are more definitely practical in aim. They are all, however, alike in this that they pursue an outlook on life, form an atmosphere, concentrate thought and by friction of mind get truer perspectives, no matter whether the dominant note be philosophical or technical. So much for the teaching and residential aspect of the University. There remains the question of religious instruction. You know the history of religious instruction in India, the fixed and unalterable neutrality of the British Government, and how, in every province at the present time, earnest men are seeking to find some means of infusing religious and moral ideas into the swiftly on-rushing intellectualism of the day. It is a matter which we much leave to the Hindu community to work out on lines which best commend themselves to it. The theological faculty must be a purely Hindu faculty. On behalf of the Government of India, I can only assure the Committee that they have our fullest sympathy in this new and, I believe, important venture.

"I turn now to the measure itself. This consists of the Bill and the original statutes. The regulations are in course of preparation. It was only by a *tour de force* on the part of Mr. Sharp, Dr. Sundar Lal and Mr. Wuddiman, that the Bill and the statutes have been prepared in the time. In the first place, as regards the form of the Bill, I must explain that its apparent brevity is due partly to the accented practice conducive to the maximum of elasticity, whereby only essentials are included in a legislative measure, partly to the desirability of relegating much to statute and regulation. Schedule II is very full and can be still further extended by the addition hereafter of such statutes as are not required for permitting the University to get immediately to work, and the regulations have still to be framed.

"I will now try to give you a brief account of the organisation of the new University. You will see that it is a somewhat complicated

organisation and it has been necessary to define and adjust functions with some care. The University is an all-India University. It is incorporated for the teaching of all knowledge but will commence with five faculties: Arts, Science, Law, Oriental Studies and Theology. I know that many of the promoters desire to add a faculty of Technology. This desire has my full sympathy and I trust that adequate funds will soon be forthcoming. The University will be open to students from all parts of India on conditions which I shall specify hereafter. The Governor-General is Lord Rector of, and the Lieutenant-Governor of the United Provinces of Agra and Oudh is the Visitor, of the University. Among those whom the University will delight to honour are Patrons, Vice-Patrons and Rectors. The governing body is a numerous and very representative Court, with an executive body in a Council of not more than 80 members, of whom five will be members of the Senate. The academic body is the Senate consisting of not less than 51 members, with an executive body in the Syndicate. The Senate will have entire charge of the organisation of instruction in the University and the constituent colleges, the curriculum, and the examination and discipline of students and the conferment of ordinary and honorary degrees. Except in matters reserved to it, the Senate is under the control of the Court working through the Council. The Senate will be constituted as follows:—

"I. *Ex-Officio*.—(a) The Chancellor, the Pro-Chancellor, the Vice-Chancellor and the Pro-Vice-Chancellor for the time being; (b) The University Professors; (c) The Principals or heads of constituent colleges of the University.

"II. *Elected*.—(a) Five members to be elected by the Court. (b) Five members to be elected by the registered graduates of the University from such date as the Court may fix. (c) Five representatives of Hindu religion and Sanskrit learning to be elected by the Senate. (d) Should the Vice-Chancellor declare that there is a deficiency in the number of members required in any faculty, or faculties then five or less persons elected by the Senate, eminent in

the subject or subjects of that faculty or those faculties.

"III. *Nominated*.—And five members to be nominated by the Visitor. The Syndicate will consist of the Vice-Chancellor, Pro-Vice-Chancellor and fifteen members of whom not less than ten shall be University professors or principals or professors of constituent colleges. The object aimed at is to secure that purely academic matters should be decided by a body mainly expert while the Government and supervision of the University rests with the Court and the Council. It is necessary to represent the Senate on the latter in order that the academic view may always be before it. The Court will elect its own Chancellor and Pro-Chancellor, Vice-Chancellor and Pro-Vice-Chancellor. In the first instance these officers will be scheduled. The Vice-Chancellor will be *ex-officio* Chairman of the Council, the Senate and the Syndicate. He will be the Chief Executive officer of the University. The University will through the Council and the Board of Appointments appoint its own professors and staff and have entire control over them. Stability is given to the constitution by requiring the sanction of external authority to changes in the statutes and the regulations. This is the outline of the constitution of the University. The Government lends itself to accept the degrees, etc., of this University as equivalent to the degrees, etc., of Visiting Universities. This, in itself, is no mean concession.

"My Lord, I have seen this constitution described as illiberal and I have rubbed my eyes in amazement. It is far more liberal than the constitution of existing Universities. No Government can allow Universities to grow up without control. In most European countries the Universities or at least the majority of them are entirely State universities. In the course of these discussions two policies emerged. One was a policy of trust. The other a policy of distrust. The Government might well have said to the Society—You are starting a new kind of University without any experience of it in India. We must leave the

lump with officials who have the requisite experience. We must guide you from within at any rate until you prove your worth and the value of your degrees. That would not have been an unreasonable attitude. But we preferred to trust the Society, to leave them large autonomy, and to reserve to Government only the necessary powers of intervention if things go wrong. I hope that things will not go wrong but you will not misunderstand me when I say that the taking of these powers is a necessary precaution. You will also realise that to some extent this is a leap in the dark and that the machinery which is being provided is very complicated, and might in conceivable circumstances produce friction. I hope that intervention will not be required. We desire and Sir James Meston desires that you should manage your own affairs; we are anxious to maintain the dignity and independence of the University. But we must in the public interest, in the interests of the rising generation, in your own interest, have powers to interfere should things go wrong. We could not contemplate the existence of a University or recognise its degrees on any other terms. But with this one reservation, we wish to see you realise your own way of life, your own way of corporate life.

"I ask Hon'ble Members to compare the constitution of this University with that of the oldest University in India. And yet who will deny that the University of Calcutta has had in practice a measure of independence that is not accorded to Universities in most countries? In Calcutta 80 of the 100 ordinary members of the Senate are nominated by the Chancellor, who is *ex-officio* the Governor-General, while the election of the remaining twenty is subject to the approval of the Chancellor. In the case of this University only 5 out of a minimum of 50 are nominated by the Visitor, who is *ex-officio* the Lieutenant-Governor of the United Provinces, and this provision was suggested by yourselves in order to secure expert official help and co-operation. In Calcutta the appointment of professors requires the sanction of the Government of India. In this University no such sanction is required. There will be, in this Univer-

sity under normal conditions, no interference whatever from outside with the University staff. In Calcutta the Vice-Chancellor is appointed by the Governor-General in Council. In this University the Court elects the Vice-Chancellor subject only to approval by the Visitor. The Court has power to elect its own Chancellor and Pro-Chancellor. In the Court and the Council the Government has no voice or representation whatever. The ordinary powers of intervention are vested in the Visitor. The Visitor will be close at hand. You will need his help at every turn, in the acquisition of land and in many other ways. And you will not appeal to Sir James Meston in vain. The extraordinary powers are vested in the Governor-General in Council. You need not be alarmed lest they be exercised unduly. The tendency will be the other way. It will not be in human nature that the Visitor should seek lightly the intervention of the Governor General in Council. I have not noticed such a tendency in Local Governments. In the Government of India the tendency is all the other way, to avoid interference in the details of administration. The terms are necessarily general, but it is made quite clear that the yare extraordinary and emergent powers, and considering how much this movement already owes to the Government of India, I confidently ask you to believe in our *bona fides*. We have trusted the promoters so much that I think we ourselves may claim some trust at your hands.

"So much for the constitution of the University. There remains the question of admission to the University and this raises the whole question of the recognition of schools and matriculation. This will be dealt with in the regulations but I will tell you exactly what is our policy in the matter and what principles underlie it.

"Some of the promoters, I understand, desire to keep the recognition of schools in the hands of the University and to conduct their own matriculation examination. This wish is opposed to all the best modern view on the subject. This view, strongly emphasised by the Commission on University Education in London, is

this—that it is the central educational authority which is concerned to see that its grants are effectively used and that it is that authority also which must provide for the co-ordination of secondary schools and Universities and must give the necessary assurance to the latter that the pupils seeking admission to their degree courses have reached the required standard of education. The Committee, I may mention, accept the recognition of schools by Local Governments and Durbars. As regards matriculation, I must remind the Council that this is not a federal territorial University but a teaching and residential University. In the case of Dacca, the Dacca University Committee decided that it could not conduct its own matriculation examination. It was recognised that most of the high school students would be reading for admission to college of the Calcutta University and that therefore the requirements of that University must regulate the course of studies in those schools. In the case of the Benares Hindu University, the pupils of high schools will similarly be reading for admission to existing Universities and the new University could not with advantage set up a different standard or prescribe a new course. Again, it was recognised that a separate entrance examination for Dacca held at the head quarters of Dacca would be cumbrous and difficult to carry out and would be likely to cause confusion. These reasons are applicable with even greater force to the Benares Hindu University. Probably before many years have passed the external matriculation examination, the octopus which digs its tentacles into all limbs and parts of our secondary English schools, will have been replaced by some system of school leaving certificate. The most weighty authorities of modern times, the Consultative Committee on Examinations in Secondary Schools, and Lord Haldane's Commission on University Education in London alike contemplate the abolition of the purely external matriculation examination.

"Meanwhile the position will be this:—The Benares Hindu University will accept for admission to its courses all candidates from schools at present recognised by an existing

University or by a Local Government or by a Durbar, who have passed the matriculation examination of such University or obtained a recognised school-leaving certificate. The Benares Hindu University will also be able to impose any additional test on such candidates that it may think desirable. The Benares Hindu University will hold its own matriculation examination at Benares for all candidates for the faculties of Oriental Studies and Theology, and for private candidates (on usual conditions) in other faculties. Finally, in order to meet the strong desire of some of the promoters that certain schools should prepare exclusively for the Benares Hindu University, it has been decided to allow such a course provided that such schools are recognised by the Local Government of the province or, by arrangements which will have to be decided hereafter, by the Durbar of the State in which they are situated, and provided also that such schools are not allowed to send up candidates for matriculation at any other University. Only in this way can complication of school curricula and confusion in the Examination system be prevented. The Secretary of State allows this large concession involving some breach of principle in deference to the sentiment of the promoters. It will come under reconsideration if at any time the school leaving certificate generally ousts the matriculation examination of other Universities.

"I have now dealt fully and frankly with the two main points on which there have been differences of opinion. There remains yet another point on which there has been misunderstanding that is easily removeable. It is said that this University has ceased to be an all-India University. This is not the case. It is open to students from every province and Native State in India. Schools preparing for admission to it may be situated in any province or Native State in India. Its governing body is recruited from the length and breadth of India. It will send forth its *alumni* to every quarter of India. It will number among its patrons, Governors and Heads of Provinces, Ruling Chiefs and other eminent benefactors in all

parts of India. I am informed that the following large subscriptions have already been paid. His Highness the Maharaja of Udaipur 1½ lakhs, His Highness the Maharaja Holkar of Indore 5 lakhs, His Highness the Maharaja of Jodhpur 2 lakhs with a grant in perpetuity of Rs. 2,000 a month, His Highness the Maharaja of Bikanir one lakh with a grant in perpetuity of Rs. 1,000 a month, His Highness the Maharaja of Kashmir a grant in perpetuity of Rs. 1,000 a month, His Highness the Maharaja of Kotah one lakh, the Maharaja Bahadur of Darbhanga 8 out of 5 lakhs, Dr. Rash Behari Ghose one lakh, Dr. Sunder Lal one lakh, Maharaja of Kasimbazaar one lakh, Babu Bijindra Kishore Roy Chaudhri of Ghorepur one lakh and Babu Moti Chand one lakh. His Highness the Maharaja Scindia of Gwalior has promised 5 lakhs of rupees. Others have promised liberal donations of which, in many cases, part payment has been made. If there ever was an all-India University, it is this.

"I think that on a review of all the facts, Hon'ble Members will agree that the Government has dealt in a large and liberal spirit with the movement. The conduct of the negotiations has not been easy. It has been complicated by the fact that the movement started on lines of its own without reference to Government and without knowledge of the conditions which Government considered essential to its success. It was further complicated by criticisms from opposing points of view. If to some it has seemed that the Government was granting too little, to others it has seemed that the Government was granting too much. I do not conceal from Hon'ble Members that in some quarters it has been considered that the Government was taking grave risks, risks graver than any Government ought to face. I can understand this view, but I do not myself share it. We know that we are taking a certain amount of risk. We know that there is danger lest this University or similar Universities elsewhere develop undesirable tendencies or lower standards of education. We deliberately face that risk, believing in the loyalty and good sense of India and the growing desire to co-

operate with Government on the part of the Hindu and other communities in India. For my part, I am hopeful of success. I earnestly trust that the introduction of this Bill and the removal of misunderstanding will lead to further enthusiasm and the provision of funds sufficient to build and equip the University on a worthy scale, a scale worthy of the great Hindu community. I confess that the other day when I was standing opposite Ramnagar, on the site where your University buildings will, I hope, soon be rising in stately array, and looked down the river Ganges to the ghats at Kabi, which swept before me in the distance, I felt that if I was a Hindu I should be proud indeed of the achievement of my people, and at the same time I felt some little pride myself that I was a member of a Government which had joined in one more large endeavour to combine the ancient and honoured culture of India with the culture of the modern Western world.

THE HISTORY OF THE ZEPPELINS.

BY MR. B. C. G. GREY, EDITOR OF
"The Aeroplane."

So much has been written about the vast fleet of Zeppelins which is supposed to exist in Germany in readiness for an invasion of England at a chosen moment, and so many different figures, mostly from inspired German sources, have been quoted for the number of units in that fleet that it may be opportune to give certain information hitherto unpublished, namely, an accurate account of what has actually happened to the various Zeppelin airships, and to review the work of Count Zeppelin himself in building up the aforesaid fleet, such as it is. In this way one may form some just estimate of the number and value of Germany's airships.

In the year 1898, Count Ferdinand von Zeppelin, a retired officer of cavalry, and a general in the German Army, formed a private company, chiefly with his own money to construct and develop a new type of airship which he had designed in theory some years before.

This type of ship may be briefly described as a tubular vessel having sixteen sides and oviform ends, with a V shaped keel along its underside, from which hang two cars, on "gondolas" at points approximately equidistant from the middle and ends of the ship. These cars which are also boats capable of floating on water, contain the engines which drive propellers attached to the sides of the gas-containing tube, and also accommodate the crew, and control gear. Vertical and horizontal rudders at the stern of the ship control the direction of the vessel.

This tubular frame is composed of sixteen longitudinal girder of metal trellise work, held in position by eighteen equidistant sixteen-sided polygons of similar construction. The whole is braced together by wire, thus forming flat transverse walls which divide the girder-work tube into a number of compartments. The framework is covered with a net work of ramie fabric which holds in position and takes the life from the cheese shaped gas bags, one of which fits into each compartment. Over the whole is a covering of heavy weather proof fabric, which forms the visible walls of the airship.

The four propellers are carried on brackets on the girders the engines in each gondola driving a pair of propellers, one on each side and fixed slightly above it on the gas vessel through shafts and bevelled reducing gear.

In the modern ships the middle section of the central keel is enlarged to form a cabin for passengers, stores, for bombs, and it communicates with the cars by a passage inside the keel.

There is an elaborate arrangement of tubes and pumps, which makes it possible to transfer gas from one gas bag to another to "trim ship."

ZEPPELIN No. 1.

The first of all Zeppelins, commenced in 1898, was launched from a floating shed at

Friedrichshafen on Lake Constance on the 2nd July 1900. This ship was 416 feet long and 38 feet in diameter. Her gas capacity was 400,000 cubic feet, and she weighed 9 tons. She displaced 10 tons of air and therefore could carry a load of one ton. She was driven by two small motors of 16 h.p.

On her flight she carried five men and reached a height of 1,300 feet, but owing to a structural breakage she only travelled 8½ miles, and her speed was only eight miles an hour.

Three months later she came out for a second trip and, with the help of a seven mile wind reached a speed of 20 miles an hour. She remained aloft for an hour and a quarter and reached a height of 1,000 feet.

Count Zeppelin was then compelled to cease experimenting, owing to lack of money and the ship was dismantled after a life of six months.

THE SHORT LIFE OF Z. 2.

Six years passed before the next voyage was made, for Zeppelin No. 2 came out on the 30th November 1906. She was probably a reconstruction of Z. 1, but she had two 85 h.p. Daimler engines. She reached a speed of 20 miles an hour with her engines only giving a quarter of their power and she was wrecked after only three months of life.

Z. 3 AND Z. 4.

With exemplary patience Count Zeppelin set to work and Built Z. 3 out of the wreck of Z. 2, and fitted still bigger engines. This ship made her appearance in October 1907 flying for 2½ hours reaching a speed of 29 miles per hour and a height of 2,500 feet with eleven men on board.

This marked success so impressed the German Government that financial support was given to the Zeppelin Company. A new floating shed was built on the lake and Z. 4 was finished later in 1907. This ship was

446 feet long, 42 feet in diameter of 460,000 cubic feet capacity and weighed 14 tons. Her displacement was 16 tons, so she had 2 tons of reserve life. These figures are of interest as showing how little difference there is between the most modern ships and the earlier ones.

Z. 4 had two Daimler engines of 110 h.p. each, and was the first with passenger-cabin amidships. With a crew of 18 men her estimated range of action was 1,800 miles. Early in her career she made a trip of 270 miles to Lucerne and back in 12 hours.

The German Government offered to buy the ship for £100,000, but before Count Zeppelin would hand her over he undertook that she should remain aloft for 24 hours and reach a height of 4,000 feet. During 1908 she made several notable voyages, but on the 4th August she was caught in a squall at Stuttgart after a trip of 378 miles torn from her moorings wrecked, and burnt.

So great was popular sympathy with Count Zeppelin over this loss that in a few weeks a sum of £300,000 was raised by public subscription, the German Government contributing liberally. New works were put up and the old floating dock on Lake Constance was turned into a Government airship station.

When one considers that this was in 1906 when the British Government regarded aircraft of all kinds as mere toys for cranks and when the Wright Brothers were just beginning to fly properly, one sees how far-sighted the German authorities were, and why the Allies have found themselves up against so many unexpected though obviously carefully prepared obstacles.

THE FIRST MILITARY ZEPPELIN.

Meantime Z. 3 had been reconstructed and lengthened, and she came out again in the autumn of 1908. She was taken over by the Prussian Battalion of Aeronauts as military Zeppelin No. 1, and was known officially as

M. Z. 1. Though driven only by two 85 h. p. engines she raised a speed of 25 miles an hour and on one occasion carried 26 passengers. During 1909 she made many trips and carried among her passengers the Kaiser's brother, Prince Henry of Prussia, who has since taken his certificate as an aeroplane pilot, and the Crown Prince. She was finally stationed at Metz, and was still in existence in 1910 after which she seems to have passed into oblivion. Owing to her slow speed she was useless in any wind, and in the three years of her known existence she only spent 13 weeks in the air.

THE SECOND MILITARY ZEPPELIN.

Z. 5 (otherwise M. Z. II), appeared in May, 1909. She had a capacity of 500,000 cubic feet and was driven by the two 110 h. p. engines salvaged from the wreck of Z. 4. This ship was eventually wrecked in June, 1910, while assisting at military manoeuvres after having lived 18 months.

THE THIRD MILITARY ZEPPELIN.

Z. 6 (M. Z. III) came out on the 27th August 1909. She had a gas capacity of 588,000 cubic feet and was driven by two 150 h. p. Daimler engines. She made the historic voyage from Friedrichshafen to Berlin, when Count Zeppelin was enthusiastically welcomed by the Kaiser. She was built for the army, but failed to pass her tests, so she was turned over for passenger carrying. In this work she made 84 trips totalling 66½ hours in the air, covering 1,880 miles and carrying a total of 726 persons. She was eventually burnt at Baden-Oos in September 1910 having also lived 13 months.

THE SHORTEST LIFE.

Z. 7 had actually the shortest life of all. Her capacity was 690,000 cubic feet, and she had three engines giving a total of 420 h. p. which gave her a speed of 35 miles an hour. She was built specially for passenger-carrying work to the order of a transport firm known by

the initials D. E. L. A. G., which was formed in December, 1909. On the 22nd June 1910, Z. 7 which was christened the "Deutschland" flew down the Rhine to Dusseldorf 300 miles carrying her full crew and a dozen passengers. On the 28th June she took up a party of journalists, who apparently "Jonahed" the ship for she was caught in a storm and wrecked after a life of nine days in which she made seven trips covered 625 miles and carried 142 persons.

THE EIGHTH ZEPPELIN AND ITS SUCCESSORS.

Z. 8 was promptly built to replace Z. 7 and was named "Ersatz (or 'replacement') Deutschland." This ship, up to the date of her destruction made 24 trips, covered 1,580 miles, and carried 436 passengers. She was eventually damaged at Dusseldorf on the 26th May, 1911, after a life of less than a year.

Z. 9 was built in 1911 to replace M. Z. I and was the oldest Zeppelin available for service at the outbreak of war. She was then known officially as "Ersatz M. Z. II."

Z. 10 was built for the D. E. L. A. G. and named the "Schwaben." This ship was destroyed by fire at Dusseldorf on the 28th June 1912. During her life she made 230 trips covered 17,100 miles, and carried 4,622 persons.

Z. 11 was also built for the D. E. L. A. G. and named the "Victoria Luise," after the Kaiser's only daughter. Up to the end of November 1913, the last date on which the D. E. L. A. G. published their records. She had made 372 trips, covered 27,250 miles, and carried 7,863 persons. She was taken over by the German Navy about December 1913 to be used as a training ship.

Z. 12 was built in 1912, for the Army to replace the Z. 6 burnt at Baden in 1910,—and she was known as "Ersatz M. Z. III," though the original Z. 6 (M. Z. III) had done practically nothing as a military ship. Z. 12 also existed at the outbreak of war,

Z. 13 was also built in 1912, for the D. E. L. A. G., and was named the "Hansa." She was taken over by the Navy in 1914 to replace L. I. whose wreck is recorded below. Up to November 1913, she had made 268 trips, covered 18,800 miles and carried 5,598 persons and was still in good order when war began.

A. B. P.

PAPER MAKING IN JAPAN.

THE WATER-PROOF METHOD.

In the "Board of Trade Journal," H. M. Commercial Attache at Yokohama gives the following interesting particulars of the method of manufacture of a specially tough water-proof paper in Koyasu, Kanawawa. The paper used is made in the Prefectures of Nagano and Fukui, the product of the former giving the better results. The paper to be water-proofed is first cut into pieces a foot square, and then pasted with a solution of gum at the edges. These squares are then pasted on to a square revolving tin drum, with edges slightly overlapping in order to join them. The sides of the drum are about twelve by four feet. After one layer has been pasted down, another is laid on transversely in order to give equal strength both ways to the paper. The water-proof Nagano paper consists, therefore, of two layers of paper pasted together with a secret solution. In the case of Fukui paper there is only one layer, as the paper is stiffer, although it does not absorb the solution so readily. The layers of paper thus treated are then stripped, when dry, from the drum, and placed in boiling water for some few hours in order that the solution should work thoroughly into the paper. After being taken from the water they are then washed and once more treated with the solution. After drying the paper is ready for use. The paper is made up

in lengths of twenty metres (about 21-87 yards) with a width of 140 centimetres (about 55 inches.) The present daily output shortly to 2,500 metres. H. M. Commercial Attache has forwarded samples of shirts and drawers which are made by a Tokio factory from this material at prices ranging from 1-20 yen to 130 yen per pair (2s. 5½d. to 2s. 8d.) United Kingdom firms interested may inspect samples of the paper and also of the shirts at the Commercial Intelligence Branch of the Board of Trade.

WATER-PROOF PAPER SHIRTS.

According to a writer in the weekly edition of the "Glasgow Herald," shirts made from water-proof paper are to be seen at the Commercial Intelligence Department of the Board of Trade. They have been forwarded to this country by the British Commercial Attache at Yokohama along with drawers made from the same material by a Tokio factory. This paper is made in the Prefectures of Nagano and Fukui, but is prepared for use in Koyasu Kanagawa. The water-proof Nagano paper consists of two layers of paper pasted together with a secret solution. In the case of the Fukui paper there is only one layer, as the paper is stiffer although it does not absorb the solution so readily. After the layers of paper have been treated, they are placed when dry, in boiling water, in order that the solution may work thoroughly into the paper. On being taken from the water they are washed and treated once more with the solution. After drying the paper is ready for use. It is made up in lengths of about 21 yards with a width of about 55 inches. The output of the factory is expected to increase greatly and we are sure says the writer the clothing would soon sell largely if introduced here to the many victims of the modern British laundry.

A. B. P.

WAR NOTES.

The *Times of India* has got a long article of the view of Mr. G. Ward Price to the *Daily Mail* on the future attitude of the Balkan States.

"When will the Neutral States join us?" With that question on the lips and in the mind, he says, I have come along the whole length of the fences stretching from Rome to Bukharest on which Italy, Greece, Bulgaria and Roumania are still sitting while the great 'international' surges up and down the field in front of them.

When will they leave the touch line and join in the scum? No journey in the world could be more interesting than a tour of the Balkan capitals at this juncture, when the air is heavily charged with the electricity of the spreading storm. Many things about the War stand out more clearly when seen through the neutral periscope. I have heard many interesting things from many men. I have had the privilege of lengthy conversations with both these statesmen in the Balkans, those names are, very properly, by far the best known of all at home—M. Venizelos, of Greece, and Mr. Take Jarescu, of Rumania. Both are strongly Anglophile, not from personal prejudice alone, but also by their clear perception of the way their countries' interests lie. Ministers of the Entente Powers, officials of the foreign offices of the Balkan States, soldiers, bankers, fellow-travellers,—one has met no one who did not discuss the one question that counts in the east of Europe of to-day—Will the Neutral States come in and when?

Sarbia, the Key. And here is the consensus of their answers:—

Rumania—Certainly, and soon. The reasons for her delay I will mention later.

Bulgaria—Perhaps, and that chiefly from a fear of being out of the winning team and suffering to the profit of other Balkan States who may have joined in.

Greece—very likely; so likely that I hear from a source of high standing that the Kaiser now despairs of the neutrality of the country ruled by his brother-in-law and his sister.

Italy—I have authority for saying, is at the moment in direct negotiation with Russia about the last question that keeps her hesitating—the question of the position of Serbia in the Adriatic after the War.

But Italy has realised at last that Germany's lavish promises of the Trentino are nothing but Dead Sea apples proffered by a dying man. If the moribund recovered and grew strong again, the first use he would make of his strength would be to assassinate her. Looking at the Balkan position as a whole one may say in fact with confidence that Serbia is the key of the whole mechanism. If she will give back some of her Macedonian territory originally marked out for Bulgaria but kept by her after the second Balkan War Bulgaria will certainly come in and so relieve a Rumanian army marching to the north of the fear of a stab in the back.

There was a moment recently when Serbia would have made some such concession if Russia had been a little firmer in urging the necessity. The rather fanciful conception of a "grand Serbia," whose most optimistic partisans speak of as stretching from Salonica to Trieste, might delay progress in the Balkans if imagination were allowed to obscure the plain logic of hard facts. But in spite of the intricacy of the Balkan political machine, it is working fairly smoothly and may be hoped soon to find out soldiers to fight for the Western Allies.

And why is Rumania not yet in the field. Because hitherto she has not had enough ammunition to join in a war. When the history of the campaign comes to be written, the patience, prudence, and discretion of M. Bratiano, the Premier, under circumstances which might have confused a weaker man, will be recognised as deserving of high

consideration. Rumania had a comparatively small supply of ammunitions at the beginning of the war, because her war plans had always been based on the hypothesis that she would be fighting on the side of Austria; naturally so, in view of a secret treaty of defensive alliance with Austria and Germany, which she very properly renounced at the beginning of the war on the same grounds as Italy. Thus the Rumanian general staff has always expected to replenish from Germany its war stores during a campaign.

But Rumania's attitude of hostile neutrality towards the German Allies has not been without benefit to us. It has held up considerable Austrian forces which have been waiting on her frontier, and which would otherwise have been used against us elsewhere. It keeps Bulgaria from yielding to the strong pressure of Austria, put upon her at the beginning, to join the German side; it will have given time for Italy to make up her mind and for her intervention to be all the more forceful when the time comes for concerted action, so that Italy, Rumania, Russia and Serbia may possibly join in one great and simultaneous offensive.

Meanwhile what has Great Britain to do? It seems clear that it is time for a strong, active policy in the Balkans. The old rule of keeping outside the tangle of Balkan politics has fallen out of date, like so much else, England must take the lead here. "The British," say the Balkan peoples, "have no axe to grind. They are a fairly minded people, and if they say anything it is so. We are prepared to take their guarantees." Here in Rumania, according to independent observers, British diplomatic cards have been skilfully, honourably, and frankly placed, and with such success that the Germans, who are as plentiful here as flies in summer, have given up wondering whether there will be trains enough to take them all, across the frontiers when the day comes, and are now

reduced to useful speculations as to whether they would be painfully overcrowded in the concentration camps."

NOTES.

THE NEW COALITION MINISTRY.

The Press Bureau announces that the King has approved of the following Cabinet:—

"Mr. Asquith—Premier and First Lord of the Treasury.

"Lord Landsdowne—Minister without a Port Folio.

Lord Crewe—President of the Council.

"Sir Stanley Buckmaster—Lord Chancellor.

"Lord Curzon—Lord Privy Seal.

Mr. McKenna—Chancellor of the Exchequer.

"Sir John Simon—Home Secretary.

"Sir Edward Grey—Foreign Secretary.

"Mr. Bonar Law—Colonial Secretary.

"Mr. Austen Chamberlain—Secretary for India.

Lord Kitchener—Secretary for War.

Mr. Lloyd George—Minister of Munitions.

Mr. Balfour—First Lord of the Admiralty.

Mr. Runciman—President of the Board of Trade.

Mr. Long—President of the Local Government Board.

Mr. Churchill—Chancellor of the Duchy of Lancaster.

Mr. Birrell—Chief Secretary for Ireland.

Mr. McKinnon Wood—Secretary for Scotland.

Lord Selbourne—President of the Board of Agriculture.

Mr. Harcourt—First Commissioner of Works.

Sir Edward Carson—Attorney-General.

How far this new Ministry of a mixed nature, will fulfil the expectations remains

to be seen. The Ministry of Munitions is an office newly created in the light of the present condition; and that Mr. Lloyd George is to be in charge of it speaks volumes about the necessity for the creation of this office. Instead of Earl Crewe we have got Mr. Austen Chamberlain, a confirmed Tory. But so far as India is concerned, it makes no difference, though we would fain have Lord Crewe in his original post. The association of Lord Curzon with the cabinet, though it may not be liked universally, may be, we are sure, productive of beneficial results. And Mr. Asquith in his letter, invites the Unionists to enter the Cabinet, gives out his reasons for this coalition in a lucid manner.

"I have definitely come to the conclusion that the conduct of the War to a successful and decisive issue cannot be effectively carried on except by a Cabinet representing all parties. It is unnecessary to enter into reasons sufficiently obvious, which indicate this as the best solution of the problems of the war. The recognition of this necessity involves no disparagement by me of the splendid services my colleagues have rendered to the Empire."

M. Anthony Jacques of Grendole has invented an excellent method of combating Zeppelins. The new weapon consists of a long light needle carrying a small and light shell. When the needle pierces cloth or any light substance, it explodes the shell. When the needle strikes a Zeppelin and explodes, it will also explode the gas contained in the envelope, and so destroys the whole machine.

The 'Amifra Bazaar Patrika' has got an estimate of what the war is costing to the belligerents:—

Nine thousand million pounds a year! In

exact figures £9,147,900,000 over forty-three times as much as the total annual revenue of the United Kingdom. That is the total direct and indirect cost of the war estimated up to July 31st next. Of that amount our share will be £1,258,000,000, which covers the direct expenditure of the Government, the capitalized value of the loss of human life, and the loss of production.

It is pointed out, however, by Mr. Edgar Crammand, the recognised authority on War finance, that the accumulated wealth and national income of Great Britain is on such sound basis that these have been only slightly affected by the War. While Germany is utilising all her means, only the fringe of our resources in men, money, food-stuffs, and raw material has been touched, in spite of this estimated vast expenditure to the end of July.

Our bill is less than that of France, Russia, Austria, or Germany, the total loss to Belgium, which includes £250,000,000—the value of property destroyed being £526,500,000. Germany suffers most in pocket and by the end of July, they will have expended, £2,775,000,000. Germany's loss of production will amount to at least £675,000,000 in the first twelve months of the war, while she is spending £2,000,000 a day or at the rate of £730,000,000 per annum on the upkeep of her army in the field.

France's Bill for the maintenance of her £81,000,000 men now available for active service and the 10,00,000 in the Reserve, is very heavy. Mr. Crammand puts it at 1s. 6d. per man per day—say £1,500,000 a day, while as practically the whole of the male population between 19 and 50 have been withdrawn from production, the total loss of production amount to £625,000,000. The total cost to France up to July 31st next is estimated at £1,686,400,000 a year, £286,400,000 more than the total cost of Russia.

The British invention of Dreadnoughts has been much improved upon in the American super-dreadnought, Californine, the world's first electrically driven Dreadnought. The result is that there is a large saving in the boiler and machinery weight, the contract mean speed is twenty-one knots and the power is approximately 32,000 H. P., while the adoption of this system has resulted in the strengthening of the ship's structure. There will be a fuel saving of about 27 per cent.

In the course of his speech at an Imperial Patriotic Meeting arranged by the Central Committee for National Patriotic Organisations, in the Guildhall, Mr. Asquith said: "We are now well on in the tenth month of the greatest war in which we, or any people have ever been engaged, we have raised here at home, and sent into the field, where they have been steadily and continuously reinforced, armies upon a scale which dwarfs everything in our past annals."

Our shares are geographically at any rate within striking distance of the enemy, the main theatre of the War in which for months so much heroic blood has been spilled is nearer to us in London than our northern countries."

Signor-Salandra is reported to have said in the Italian Chamber, before the formal declaration of War with Austria, that Italy for the last thirty years had maintained a system of alliances and friendships having specially for their object the better assuring of the European equilibrium and with it peace, that she was forced to look with secret sorrow on the methodical attempts to suppress Italian characteristics, that the ultimatum which the Austro-Hungarian Empire addressed in July 1914 to Serbia annulled at one blow the effects of prolonged efforts by violating

the fact which bound Italy to that State and that the spirit of the treaty was violated by this most terrible War directly against the Italian interests and feelings resulting in the disturbance of the equilibrium.

It is with deep satisfaction that we hear the news of the Hon'ble Sir C. Sankaran Nair's appointment as Education Member of the Imperial Executive Council. The noble knight has been noted for his sturdy independence of character and conviction. His wide experience of the Foreign Universities will be a source of immense benefit to the country.

Elsewhere we have published the speech of Sir Harcourt Butler, in the Imperial Legislative Council, about the Benares Hindu Universities Bill. Though there are arguments adduced against the Bill as being sectarian and likely to produce ultra Hindus and ultra Mahomedans, or as being a "Citadel of Reaction," yet it cannot but produce its own beneficial results. As Babu Surendra Nath has said, "Knowledge, be it from the West or be it from the East, elevates and liberalises the mind, breaks down all narrow barriers." We cannot but offer our congratulation to the promoters of the University on its successful career so far and on its achievements expected very shortly.

Memory in Fishes.

Some time ago mention was made in a report on the experiments made by Mieczyslaw Oxner on intelligence and memory in fishes. M. Oxner has made further experiments on the subject. He experimented with the sea-perch *serranus scriba* in the following fashion:—He hung in an aquarium a red and a green cylinder by silk threads of similar colour and put food in the red one only. For the first two days the fish did not approach the cylinders. On the third day, after 15 minutes, it entered the cylinder and ate the

food. On the fourth day it did this after five minutes and on the next day after half a minute. From the sixth to the tenth day it rushed in at once. On the eleventh day it entered a fresh red cylinder which had no food and waited there for 3 minutes. From the experiments it is obvious that an association has been established between the colour and the food. The fish rushed into the empty red cylinder on each of the succeeding six days and when M. Oxner dropped in some food a little was taken. On the 18th, 19th and 20th days the fish would not eat the food. Even in the absence of appetite, the fish seemed unable to resist rushing into the red cylinder. In other experiments the colours were altered but the same general results were obtained. There is no particular attraction in the red colour. What is established is first an association and eventually something almost like a reflex.

Alcohol and yeast from Banana fruit.

Alcohol is obtained by fermentation of certain sugars by means of suitable agents generally yeast. Many fruits contain the sugars themselves, while a large majority of fruits contain starch and other substances which can be easily converted to the corresponding sugars. These sugars are subjected to fermentation and thus alcohol is obtained. A cheap process of manufacturing alcohol is in existence where the banana meal is used as the original material. The banana fruit used for their purpose must be unripe, since otherwise it forms a sticky mass when dry. The fruit must be peeled, dried and ground to a meal. The meal is mixed with the required amount of water and with a little malt extract. It is then mashed at a temperature of 140 to 160 degrees Fahrenheit. By this process the starch present in the banana meal is transformed into corresponding sugars. This is brought about by the action of a diastase which is present in the banana and to which

the change of starch into sugar during the ripening of the fruit is also due. After the completion of the mashing process, the mash is cooled and set with a suitable yeast which brings about the fermentation of the sugar into alcohol. After the period required for complete fermentation the crude alcohol is extracted and purified. By this process a yield of forty-two to forty-eight litres can be obtained from one hundred kilogrammes of the meal, the cost of which is estimated at sixty shillings. A very good yield of alcohol is thus obtained and the process is also very easy. The addition of the malt extract to the mash was found necessary for obtaining a good yield of alcohol, the quantities being much lower when the malt was omitted. A mash obtained from a mixture of banana meal and malt in the proportions of two to one, has been found to be an excellent medium for the cultivation of yeast of excellent quality, the yield amounting to about a fifth of the weight of the original materials. Thus an excellent industrial application of banana fruits is presented to us.

INDIA is perhaps the most favoured country of Providence in respect of several things. For instance in the matter of growing agricultural products, no country can perhaps vie with her. Her grains, pulses, vegetables and other cereals are cultivated and reaped all round. As regards her fruits, they are of so many varieties and grown in such large quantities that the general masses can live upon them easily for about 2 or 3 months in the year. When the Mahomedans first invaded India, they were not only dazzled by her wealth and prosperity but were also surprised at the special favour bestowed on her people by Providence as regards fruits. One fruit specially attracted their notice which not only allayed one's hunger with sufficient wholesome food but also quenched his thirst with a painful of sweet and nourishing water. And need we tell what it was? Our cocoanut. Indeed, when the merits of cocoanut were talked of in Kabul, its inhabitants would not at first believe in the statement of their informants till they saw the wonderful fruit with their own eyes. Fancy, one jack tree can maintain a family of five for two or three months together.

THE MADRAS FORTNIGHTLY.

A high-class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

EDITED BY MR. G. RATNAM, B.A.

Published about the 1st and 15th of every Month.



Vol. I.]

JUNE & JULY 1915.

[Nos. 12, 13 & 14.]

INDIA AND THE PRESENT WAR OUTLOOK.

Recent events have not been very favourable. Though the vicissitudes of the war are liable to momentary changes, and nothing can be predicted as yet, judging from last week's events we have, of course, been favoured with some slight successes though at the expense of much loss at other regions. Though most of our countrymen are somewhat optimistic as to the sure ultimate success of the allies, yet it can be achieved only at a very tremendous cost. "For every casualty which has occurred, we must be prepared to find five or ten before this brutal war is over. This may sound a horrid truth, yet it is the plain truth." So says the *Times of India*. With her immense losses Germany should, of course, show some signs of weakening, if not now at least in the near future. Her loss in Flanders and Northern France has been immense. There is constant moving of troops to fill up the gaps. This plainly shows that the supply is not "inexhaustible" as we are generally led to suppose; and her recent success was due chiefly to asphyxiating gases. Most of the losses we have sustained has been effected by German breaches of the rules of International Law.

The instances of German inhumanity in the war have been too numerous and they cannot but throw one into hysterics. Self-defence, if not principles of humanity, will, in the long run, prompt every Neutral State to force themselves into the war and take sides with the allies against Germany. Now that Indian loyalty is beyond doubt or cavil, the anti-German feelings have been intensified by the cruel acts of the Germans both in the field and in the kingdom. "Germany has provoked the unpardonable resentment of people of this country by her shameless violation of the rules of civilised warfare." Regardless of the condemnation of the world, bereft of every human sentiment, with no honour, shame or conscience, the Germans have plunged themselves headlong into hopeless acts of brutality. The Kaiser has forgotten that he will have to answer for his actions. He forgets the existence and power of the Neutral States that will not tolerate such actions of diabolical cruelty beyond certain limits; and those limits have been long transgressed. The fire is long smouldering ready to be kindled. "Protests will be useless," says Sir John French. Surely they are. No sense can be left in the Kaiser to realise the consequences of his utter disregard of the combined

protests, of the Neutral States in the vindications of principles of civilisation and International Law. The constant checks in his path and the successful overthrow of each of the long and fondly cherished plans cannot but make desperate the sensitive Kaiser with his exaggerated notions of his own power and strength and the weakness of his opponents. Even the Vatican has failed in its attempts to bring the Kaiser to his right senses. For any protest that is raised against the German brutality, their only answer is, "the Germans are the most civilised in the world; and it is impossible that they can be guilty of such brutality,"—an answer self-sufficient in itself and sufficient to put a stop to every mouth at one stroke. The false consciousness of their racial superiority makes them look down upon every other nation and prefer complaints against England for having invited the warlike races of India to share in the toilsome honours of the European battle-field. The Germans call us "Asiatic savages." Of course the War Lord has got the pliant professors and the fallacious theologians at his command to justify his acts of brutality.

The poisoning of wells in South-West Africa completes the list of Kaiser's inhuman actions. Yet more we expect. It is extremely unfortunate that his inventive faculties, more worthy of a noble cause, should have found ample scope in this nefarious direction. The report of Viscount Bryce's Committee on the German outrages, consisting of killing of non-combatants, murder, rape, pillage, and organised wholesale massacres, shows the utter disregard of the Kaiser to the dictates of conscience, to the vital principles of humanity and to the supervening power of the Neutral States. That the other States should have remained so long without rushing into any definite action, is extremely surprising and

unjustifiable. The course of events at present ought to have convinced President Wilson of the impropriety of his persistence in neutrality.

Mr. Roosevelt has said, "President Wilson's absurd explanations of peace is over-righteousness and has brought the United States into contempt before the whole civilised world. The Germans are worse than Barbary pirates..... Their hideous wrong-doing in Belgium without American protest has exposed the United States to the deepest scorn and triumph."

When protests are of no avail, retaliation is the best course. Shall we only retaliate? Is it not our duty to see the German Empire baffled in its attempts at world's conquest and keep a watch over her lest she should take into her head to repeat the old vagaries. Is this war by poison, a new invention of the Kaiser's ingenious brains? Professor Vivian said to the representative of the *Daily Chronicle*, "As long ago as the early part of the last century, the secret plans of the Earl of Dundonald, who developed the idea of a combined attack by smoke screens and asphyxiating gases, were considered and rejected as being an utter infringement of all the tenets of civilised warfare. To his credit, be it said, Lord Dundonald never contemplated the use of gases which would have the terrible effect of those now employed by the Germans. But the attitude of the British Government has been throughout that clean hands are worth more than any temporary advantage that the use of asphyxiants in warfare could give." Though there is every justification of the adoption of this method, and though it will be extremely pleasant to see "the Engineer hoisted on his own petard," the question of retaliation still remains under deep consideration. But the advantage of such a sorry expedient is only temporary and with the changing south-west

winds in the north of France, it is said that the Germans, except on rare occasions, will be unable to make use of this latest horrible weapon.

Of course we should admit there is a good deal of fighting materials in Germany even after these severe losses. The chimera of a "World Empire" that keeps up the spirit of the war lord even at the teeth of reverses, ought to be dispelled once and for all. We have to put in more men and more ammunition. Shall it mean compulsory service? Opinions are divided and doctors disagree. There is a good deal of hot controversy in the press on this momentous question. But so far as India is concerned, she is totally unfit to this kind of service. She has not seen much of fighting. Her sons have long been kept total strangers to every kind of fire arm; and a good number of decades should elapse before they can come to understand the value of military training. The Indians have been a peaceful nation all along, leaving their wars to be fought by foreigners. Even between the wars among the native chieftains, it was the paid foreign element that decided the day. It will not be less than a century before the value of military training is realised and the aversion to fire arms or weapons of any kind is got rid of both by the prince in the palace and the peasant in the cottage; then it is time to put this conscription into full force; now it is too premature; such a service, if forced upon the people, will be received very coldly and with no better results. Perhaps discontent may arise. Mr. Asquith and Mr. Lloyd George both are anti-conscriptionists. Their belief is that the loyalty of the Empire is so keen and assured that, without any compulsory service, ample fighting materials may be drawn on the Empire as a whole when occasion demands it. Sacrifice in men and money, it is

their firm belief, will not be wanting if any real crisis should threaten the Empire. Whatever arguments may be adduced in favour of conscription, still it is too early to think of it. As Lord Haldane has said, the Empire is fighting for its life. The voluntary system has given an army efficient in all respects. At present, there is no lack in recruits. The Empire knows what a defeat at the German hands means. They have or ought to have realised at least by this time what treatment will be accorded to them in case of German success; to what a scorn, contempt and tyranny they will be subjected to. Out of sheer necessity, if not of free will, they will have to fight tooth and nail for their very life against this German peril. Even without a conscription, the available Indians are ready to offer their very lives at the altar for the sake of their anointed Sovereign. The Indian race have been bred and brought up in loyalty; and disloyalty has been classified as one of the five cardinal sins. The Scriptures have mentioned it and the sages have ordained it. Prick an Indian to the quick, and there will be loyalty at the root. This is a virtue inherent and ingrained in him. If "the tremendous necessity" of Lord Haldane should arise, the people as a whole will spare neither limb, nor life, nor men, nor money in the preservation of the dignity of the Empire and its safety.

INDIAN MUSIC AND SCHOOLS.

By MR. B. S. RAMASWAMI AIYAR.

A few words seem necessary on this subject. Indian music has before it vast potentialities and possibilities and still much remains unexplored. So it may not be amiss if mention is made of its revival and

organisation, and the institution of a scientific course in our schools.

The greatest of English dramatists has said,
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus,
Let no such man be trusted.

Again in 'The Mourning Bride' by Congreve we have,

Music hath charms to soothe the savage breast,
To soften rocks or bend a knotted oak.

Such is the power and influence of music therefore that none can fail to realise its importance so long as one's breath lasts. There is none who is not drawn within its confines, none who does not feel its loving and majestic hand, none who has not a word of praise to offer on its behalf, none who will fail to appreciate its charm, and lastly none who does not wish for its further development. "Boys and girls are taught to sing. If rightly used this is useful in several respects. Truth, honesty, purity, family affection and love to God may be taught by songs and hymns to favourite tunes which will have a most beneficial effect upon the children. Valuable lessons are thus impressed upon their minds in the most pleasing manner." How often have we felt the charming and divine influence of music, and how often have we been spell-bound in a musical entertainment by expert musicians! How easy it is to forget our griefs and sorrows and transport ourselves in heavenly paradise! It can be said, in short, that music is a great soother and softener of sorrows, elevator of souls, purifier of emotions, humaniser of passions, regulator of conduct, instructor of loyalty, educator of patriotism and inspirer of virtues.

When we realise the melody and harmony of its notes we are in a region of eternal bliss

and happiness. When we keep time to the most intricate production and composition, we develop a sense of mathematical accuracy. When we examine its sublimity and grandeur "it is," as Mr. Gangadhar says, "the noblest of sciences and the finest of arts." When we analyse the different tunes, we find that each has a different purpose to serve. When we note its history, it has one long illustrious tale to tell from times past. When we reckon its utility, singing gives a good and healthy exercise to the lungs and vocal organs, stimulates our brain to activity, refreshes our memory, affords pleasure after our hard labour, and imparts religious fervour to the soul.

In the light of the above remarks it follows that Indian music should be included in the school curriculum. An oral and written examination may be held in the Theory and Practice of Music and certificates of merit given. In European and Eurasian Schools for Boys and Girls music is regularly taught and it seems they are also examined. That course is highly commendable. In some institutions extra classes of other subjects are held besides those forming part of a school curriculum. So classes may be held in music outside school hours and it may be taught systematically to all students or at least to those that wish to join. There should be a well-trained man who should be entrusted with the charge and a scientific course of music may be insisted upon in schools. Perhaps Indian music has been given an insignificant place in the secondary school curriculum. It is high time therefore that it should form one of the subjects in such schools. It is also equally essential that it should be included in the syllabus of the Government Technical examinations. At present only English music has been given a place. Both boys and girls

should be examined in Hindu music, the case of the latter nevertheless demanding our immediate attention.

Many of us can hear and appreciate music, but we should see that a course of scientific music is organised. Many of our great songsters are fastly disappearing and so Hindu music is likely to lose its individuality and vigour and it is our duty to lift it up by giving it a chance for improvement. When the influence of music has been recognised once for all, it behoves us to move seriously and make an earnest attempt in the cultivation of the art. Great attention should be paid to fine arts such as music, painting and others which should no longer be ignored. We should be up and doing. We should try to institute a musical course on a scientific basis. We have only to set before us the example of the *Academy of Indian Music* in Bombay opened by H. E. Lord Willingdon about the middle of January. The main objects of the institution are, to quote its very words: (1) To revive, preserve, protect and advance the ancient art of Indian music, (2) to reclaim the art from the abyss of vice in which it had unfortunately fallen, (3) to raise the moral tone, and (4) to create a taste for this divine art both among the rich and poor by establishing branches throughout the country as far as it is practicable and making it available at a small expense. The school is teaching music by notation, that is, by written music, which may perhaps prove advantageous. But it is a matter of detail which can be worked out when once the general plan is laid. The Government may appoint a Committee to enquire into the mode of revival of Hindu music consisting of experts who may be asked to report at the end of a fixed period as to the course to be pursued and so on. The helping hand of Government

is felt in many other directions so that we can count upon it also in the present instance. They should be well impressed with the necessity of their interference in such matters and approached with a request of the kind mentioned above. Without their help and sympathy nothing can be accomplished on a grand scale though we should rise only from modest beginnings.

It will be a valuable addition to the teaching if such a course of scientific music is organised in the Madras College for Women recently started. It may be even suggested that a chair for music may be created so that Indian music may develop side by side with English music. It may be also worth while if the University takes up the matter in hand and equip youngsters for higher branches of study in the art. It will no doubt be a dignified and honourable position to assume considering the urgency of the demand for such a course. Such research works as are found in other branches of study may safely be recommended in this art also and the novel step taken is sure to reap its own reward. It may be hoped that the time is not far off when large grants from Government will be available for musical instruments just as for typewriters and other necessities. The educational policy of Government has widened of late and the large educational grants are the result of His Majesty's boon at the time of his Coronation at Delhi. The comfort and happiness which will result for the millions of his subjects will be incalculable, for, they can hope to seek solace and enjoyment in their hour of sorrow and after their period of mental work and labour for the day. That will conduce to the welfare and prosperity of the land and will induce every home to make good use of the opportunity. The wheel of progress must rotate fast. If possible a

faculty for music may be created in the University and one or two musical experts appointed, temporarily at least, and they may tour round on inspection to see the working of the course in schools and colleges. Though it may be premature at present to count upon such an action by the University, the Government may appoint such experts to report upon the working in schools. A new post will have to be created, temporarily if not permanently, just like the Agricultural expert, Dyeing expert and all that. Though it involves some additional expenditure, yet the benefit to be accrued from such a course will make expenditure a matter of less importance.

We may conclude by saying that Indian music will have a bright future before it in accordance with the attention bestowed upon it by the scientific public and the support it consequently receives at the hands of the Government. Lord Willingdon says, that in this country, the temperament of its people, the charms of their surroundings, the traditions of their early past and their wonderful historical records all favour the possibility of the development and prosecution and composition of fine music. It is sincerely hoped, therefore, that all true lovers of music will think of this great problem in its various aspects. If this article has in any way indicated an outline of the work to be done, it may be said to have fulfilled its purpose. It may, therefore, be allowed to stand the test of criticism before any final verdict is pronounced upon it.—*The Educational Review*.

MUSIC AS MEDICINE.

James Meston, in a series of articles on the "Curiosities of Music," dwells at length on the several aspects of Music." Its capacity to serve as a medicine, though at first it may

seem surprising to most of us, has been placed beyond doubt in the light of experiences both in the past and present. The marvellous health-sustaining and health-restoring properties of music have been borne out by the testimony of poets, scientists and doctors as well. It cannot be said that it cures all diseases but only particular kinds of ailments come under its influence and are immediately cured. The old adage, "Music is no cure for toothache" has been falsified by the wonderful achievements of music. In these advanced days of civilisation and culture, where nature is as it were, "probed, dissected, decimated and scientifically decomposed," where science and scientific results are improving by leaps and bounds, where things once thought to be miracles have come to be of every-day occurrences eliciting no sort of wonder even from the ordinary multitude. In these advanced days of mesmerism and hypnotism, it excites little wonder to see that music has got this curing property. The exact reason for this influence we leave to doctors to find out.

The proper tune, when played, catches hold of the individual and he remains enchained as it were, under the divine spell forgets himself and his ailments. There is a sort of calmness prevailing over his mind that sets every other nerve at rest and the patient comes to get mental tranquillity. This mental tranquillity, in its turn, influences the body and brings the system into perfect harmony. Mozart writes, "Patience and tranquillity of mind contribute more to cure our distemper than the whole art of medicine." Commencing from the Divine Sri Krishna, the celestial flutist, and passing to Orpheus with trees, mountains and animals following in the wake of his music, down to the Pied Piper of Hamelin, there is nothing fictitious or

incredible in the powers of their musical art. It is no wonder that the myriad-minded Shakespeare, speaking of music, should have said,

"He who hath no music in himself
Nor is moved by the sweet concords of
harmony

Is fit for murder, treason, etc."

And in the "Taming of the Shrew," the medicinal properties of music has been vouchsafed :—

"Preposterous ass, that never read so far
To know the cause why music was ordained !
Was it not to refresh the mind of man
After his studies or his usual pain."

Sometimes music throws us into a sort of melancholy, but such melancholy produces a sense of pleasure. We do not know why. It brings to our mind long past ideas agreeable of course, and serves to calm our perturbed mind. A sort of ease is felt, and we get refreshed.

There have been instances ever since olden days where music has relieved sick people of their ailments. When Samuel denounced Saul, he took the denunciations so much to heart that he became mad at intervals. On the suggestion of his servants, Saul invited the skilful David to drive away the evil spirit upon him, by his music and Saul was refreshed and was well. Mr. Meston quotes several instances of cases where music served as medicine. Celsus, a Roman patrician, and a famous author of medical classics, recommended the use of cymbals and other instruments as a means of influencing the insane. Similarly Coelius, after him, speaks of the good effects of music in mental ailments.

To come to our own days, Philip V. of Spain got himself cured of his "Melancholy" by the music of the celebrated Farinelli, who was kept at court on a salary of 50,000 francs ; so

also his son Ferdinand VI, who was subject to this paternal infirmity and was under deep debt of obligation to the celebrated musician for his cure ; and old Robert Burton speaks of the effect of music on the Prince of Orange as, "a roaring meg against melancholy to rear and revive the languishing soul."

So far regarding the influence of music on the mind ; on the body it is equally efficacious. The Phrygian Pipe is an antidote to sciatica. Asclepiades is said to have cured deafness by the sound of trumpet. Every malady, be it rheumatism, or be it gout, or pestilence, consumption, hydrophobia, or the bite of venomous creatures, has been cured by the influence of music. Tarantism, the prevailing disease in Italy in the early seventeenth and eighteenth centuries has yielded to this powerful influence.

In cases of deafness, the trumpet has effected a noisy cure, "The memoirs of the academy of sciences at Paris furnish examples of some remarkable cures by means of music. One of these, quoted by Dr. Chowet, in his "Effets et Influence de la Musique sur la Santé et la maladie" is as follows :—A musician who was a great proficient in his art was attacked by "fever, which gradually increased and became at last accompanied by alarming paroxysms. On the seventh day he fell into a very violent and almost uninterrupted delirium accompanied by shrieks, tears, terror and sleeplessness. On the third day of the delirium he insisted on hearing music in his room. It was, suggests one writer, as if he had been prompted by one of those instincts which are said to lead animals in distress to seek those herbs that are suited to their needs," and ten days of music, with the employment of hardly any other remedy, cured him entirely.

The most serious disorders, after having baffled every other medicine, have yielded at

last to the charm of music, and the most acute pain has been mitigated by listening to pathetic melodies! In cases of hæmorrhage, it has been asserted in Germany, that music has the most extraordinary results.

Mr. Darwin says, "Music has a wonderful power of recalling in a vague and indefinite manner those strong emotions which were felt during long ages, when, as is probable, our early progenitor courted each other by the aid of vocal tones." What strikingly affects us in health will also affect us in sickness. The real problem is the choice of the tune suitable to the malady and the temperament of the patient. What can throw one patient into ecstasy may have very little effect on another. The real difficulty lies in the proper diagnosis of the disease and the effective tune. The curative powers of music, of course, deserve still further study and research. We draw the attention of doctors to this new kind of employment for performing wonders greater than Orpheus "when he tamed lions and tigers with the sweet sounds of his lyre and the charms of his voice."

THE SOAP INDUSTRY IN CALCUTTA.

BY

MR. C. RANGANATHA RAO SAHEB, B.A., B.L.

Recently I paid an extended visit to Calcutta and its suburbs. During my peregrinations there, I visited several factories engaged in the manufacture of many different articles. Amongst these were some soap factories about which I propose to make a few remarks in this article. There are in Calcutta four soap factories equipped with modern machinery, besides a number of small ones where the manufacture of soap is a domestic or semi-domestic industry. The largest

North-West Soap Factory, the largest oldest soap factory in India, is under European management. It is worked by a Joint Stock Company with a capital of nine lakhs of rupees and is believed to be equipped with the most modern machinery. In addition to the manufacture of soap it also makes candles that have a large sale. The soap-making department of the factory is not believed to be making much profit. I very much regret that I was not able to see the factory, although I had a letter of introduction from Mr. L. S. one of the Directors. The Company is extremely jealous of strangers visiting the factory. The other three factories are worked by Indians and were started about eight years ago at a time when the Swadeshi spirit hailed the advent of new industries in Bengal in the hope of achieving economic independence.

They were all started by enterprising wealthy gentlemen to whom they still belong. They are all more or less of the same type and it is believed that the capital of two of them is about Rs. 25,000 and that of the third, The Oriental Soap Factory, is double the amount. With the courtesy of the managers, I was able to visit two of the factories, The Bengal Soap Factory and the National Soap Factory. The Bengal Soap Factory belongs to the Zamindar of Bari, Assam. The National Soap Factory belongs to Dr. Sircar, who is working it with a Chrome Tannery also belonging to him, situated in the same compound. The processes of manufacture in both factories are very nearly the same. A mixture of oil and tallow is boiled in heated pans, and a quantity of caustic soda solution containing caustic soda of strength, about one-sixth in weight, is added to saponify the

The mixture is then heated by steam for about four or five hours when the fats become sufficiently saponified. Filling material, such as silicate of soda and soda ash are added to the boiling liquid. After it has become sufficiently concentrated, it is poured into wooden frames to cool and solidify. The solid soap is cut into bars and packed in dealwood cases containing 20 bars each. The approximate weight of each case is 45 lbs. This is the procedure that is generally adopted in the case of washing soaps. It will be noticed that the original impurities in the oil and the decomposed free fatty acids, are not removed. It is estimated that from 1,000 lbs. of fat consisting of 500 lbs. of tallow and 500 lbs. of cocoanut oil, one hundred and twenty cases of bar soap, weighing approximately 5,400 lbs. can be made. In this soap the fatty acid, the fat in chemical combination with alkali which is the real soap, is estimated to weigh not more than 40 per cent. of the total weight of the soap. It is sold to wholesale contractors at Rs. 3-1-0 per case, the rate at which it is available to the general public being about Rs. 5 per case. Another kind of washing bar soap is also made by a mixture of equal quantities of tallow and rosin in the same manner. 1,000 lbs. of tallow and rosin saponified with caustic soda solution and mixed with filling material yield about 100 cases of bar soap. The percentage of fatty acid is slightly higher in this soap, which is sold to the trade at Rs. 3-14-0 per case.

These soaps are all manufactured with a view to compete with Gossage's Bar Soap—an English soap—that is very largely sold in the Calcutta market. They are exactly of the same appearance as Gossage's soap and are packed in exactly similar manner. The C. I. F. price of Gos-

sage's soap is seven shillings per case and it is sold at Calcutta to the public at Rs. 6-14-0 per case. I ascertained from an enquiry in the bazaars that about 3,000 to 4,000 cases of this soap are sold in Calcutta every month. The soap is very superior to the cheap imitations made at Calcutta. It is entirely free from decomposed fatty acid and is estimated to contain about 70 per cent. of real soap.

Another variety of washing soap is also made by some of the factories to satisfy the rage for cheap soaps. It is made entirely from cocoanut oil which has the capacity to retain an indefinite quantity of water and useless filling material without the resultant substance losing the external appearance of a soap. From 9 maunds of cocoanut oil, a soap substance of 81 maunds in weight is evolved and sold to the trade at Rs. 3-2-0 per case. The cost of producing this soap is about Rs. 2-8-0 per case. It will be interesting to notice what it contains. To about 740 lbs. (9 maunds) of cocoanut oil saponified with caustic soda solution are added, 336 lbs. of silicate of soda, 366 lbs. of soda ash and 320 lbs. of pure salt. The weight of the caustic soda in the solution is about 120 lbs. The total weight of the oil and other material is about 1,885 lbs. or 23 maunds. The balance of the total weight is all water. Curiously enough even this soap is taken up by the market.

The statistics relating to the annual sea-borne trade in soap of India show that out of a total of 75 lakhs of rupees worth of soap imported, about two-thirds, that is 48 lakhs of rupees, represent the value of household and laundry soap. Not only is the percentage of washing soaps imported as compared with toilet soaps very large, but it appears that even this large quantity does not satisfy the entire demand. The Calcutta soap factories therefore seem to be doing a lucrative

business as far as this variety of soap is concerned. The National Soap Factory has just commenced to make experiments as regards the practicability of making laundry soap from the waste residue left in refining cotton seed oil. The cost of this process is not estimated to amount to much as the soda compound required to saponify the fat is already present in the "foots" and all that is required is a bleaching of the residue after a previous wash and the addition of filling materials. The result of this experiment deserves to be watched with interest in view of our prospect of starting a cotton seed oil factory in Mysore. Apart from the soap made at the factories, a very large quantity of laundry soap is turned out as a domestic industry. This soap which has the appearance of a round ball with a conical crown is seen piled up in baskets in the bazaars. It is sold at the rate of four to six annas per seer. (2 lbs.)

The methods adopted in the factories in the manufacture of toilet soaps are slightly different from those pursued as regards laundry soaps. After the fat, consisting of the mixture of vegetable oil and tallow is saponified, pure soap is removed out of the mixture by the addition of common salt. As soap is insoluble in a saline solution, the addition of salt results in the soap rising up on the surface. The residue consisting of free alkali, glycerine, and water remaining at the bottom is drained away. The soap is dried in large wooden frames or moulds and cut into thin flakes in a machine which practically consists of a revolving wheel having a number of knives set more or less in the manner of spokes against which a bar of soap is gradually drawn. The flakes are powdered by being passed through rollers. Colouring matter and the required scent are subsequently added and the mass formed into long bars from which the required

quantity for a soap is cut down and pressed in a mould yielding the form the cakes are ultimately intended to assume.

It is stated that 100 lbs. of fat yield on an average about 125 lbs. of soap. The yield is far less as compared with laundry soaps, because not only are the free alkali, decomposed fatty acids, and other impurities, left out in the process of salting out the soap but the glycerine that originally formed about 10 per cent. of the oil is lost in the residue during the combination of alkali with fatty acid. The National Soap Factory only makes 5,000 lbs. of toilet soaps a month of which about 4,000 lbs. represent the output of Turkish Bath Soaps. This soap is sold in boxes of dozen cakes weighing two pounds each, at 14 annas per box to the trade. It is sold to the public at Rs. 1-1-0 per box. The cost of production per box is about annas ten. The vegetable oil used for mixing with tallow is refined cotton seed oil. Apart from the manufacture of toilet soaps as stated above some of the factories also make soaps under what is called "the cold process." A number of persons making soaps in their own homes also compete with factories in making this variety of soap. The whole process consists in mixing a quantity of fat with a solution of caustic soda and stirring the contents until the fat is saponified. Some filling material is added and cakes of soap are pressed into moulds after the soap substance has hardened to a sufficient degree. It is doubtful if this manufacture by the "cold process" is satisfactory anywhere except in the hands of an expert, but as made in India, it is a positive danger to health. It is resorted to by people who have no scientific training but are guided in their processes of manufacture by a rule of thumb method. The whole soap is reeking with free alkali

and all sorts of impurities and the free fatty acid in it would soon develop a stench if the soap is preserved for sometime. The Sample Exhibition recently held at Calcutta was not without samples of this kind of soap. Although the method pursued in the factories at Calcutta in the manufacture of "cold process" soaps is different, a slight miscarriage in the making of this soap some years ago in one of them has dealt the reputation of this factory a severe blow from which it has not recovered up-to-date. The fats used consist of tallow, cocoanut oil, and castor-oil mixed in the preparations of 6, 5 and 4. A solution of caustic soda equivalent to about half the weight of the fats and an equal quantity of methylated spirit are added, and the whole mixture well stirred. About two-fifths of the spirit used is subsequently recovered by boiling the mixture in a still. The substance is hardened by filling material and the yield of soap is about 165 lbs. to every 100 lbs. of fats used. A box of three cakes is sold to the trade at annas nine, the market rate being annas thirteen per box. It costs the factory only five annas per box. The factory was well-known for the soap turned out but a particularly bad type of methylated spirit once used wrecked its reputation and reduced its sales.

The capacity of the National Soap Factory is such that it can easily turn out four times the quantity that it does now. It could easily do it, but it would not be able to sell it if it did. I understand from inquiry that this condition of the National Soap Factory is not an isolated circumstance but typical of all the soap factories in Calcutta. Another significant feature of all the Swadesi Factories is that they are unable to place any of their products on the market unless a discount of 30 per cent. on the advertised wholesale price

is allowed to the trade. The factories are so completely under the control of the contractors that they would not be able to effect even the sales that they do now if they did not accede to the terms offered to them.

Having regard to the fact that the demand for soap of all kinds is so enormous, it is interesting to inquire why the Industry is so helpless. The note on soap recently published by the Commercial Intelligence Department ascribes certain reasons for the disappointing condition of the Soap Industry. It is stated that the alkali and the perfumes required have to be imported and it is inferentially assumed that a supply of oil is not generally obtained at reasonable prices. It is further alleged that as the glycerine is not recovered, the manufacture of soap cannot be conducted in an economical manner. An examination of the actual working of the soap factories at Calcutta will make it clear that none of these is a satisfactory reason. The chemicals and perfumes are imported, but their cost does not prevent the factories from producing soap such as they do now at a profit. It is not correct to state that oil could not be obtained at a reasonable rate. India is so rich in vegetable oils and that some sort of oil can always be obtained at a price that a factory can afford to pay, and as regards the superior oils, such as cocoanut oil, they stand such an amount of adulteration that their price forms a very small part of the cost of production of the final soap. It is quite true that none of the soap factories recover glycerine. But the North-West Soap Factory, which recovers glycerine, is in no better condition. The real reason appears to be that soaps can be manufactured so cheaply in India that the factories in Calcutta in an attempt to outbid one another have reduced the cost of production to such an extent as to

make it impossible to produce soaps of reasonable quality. The deterioration in quality has reacted on the sales and enforced economies that can only make matters worse. Advertisement has become a thing of the past, and experts who had received European training that some of the factories had employed, have been removed. Two of the factories are now managed by men who make soaps by rule of thumb. The sales in toilet soaps that naturally first reflect the deterioration in quality have become almost inappreciable considering the magnitude of the market. The laundry soaps are sold because the demand is extremely large and extends to a variety of grades. There is no doubt that an improvement in quality of even laundry soap would lead to much larger sales and make the industry more remunerative.

Although the demand for soaps in Mysore and probably even in Southern India cannot be anything like what it is at Calcutta the market at Calcutta may be accepted as an indication of what it is likely to become. The chief raw materials for soap manufacture, vegetable oils and tallow, are likely to be obtained at a cheap price in Mysore and it is not at all improbable that if soaps of sufficiently good quality can be made, a large market can be obtained for them all over India.—*M. E. Journal.*

ITALY—ITS NAVY AND ARMY.

BY

MR. S. V. NATARAJA AIYAR.

Speaking of Italy's part in the Triplice, Mr. Gladstone is said to have observed, "It is, in my opinion an awful error. Italy, by nature, stands in alliance neither with anarchy nor with Cæsarism, but with the cause and advocates of national liberty and progress

throughout Europe. It is the heart's desire of those who are not indeed her teachers, but her friends that she may rouse herself to dispel once and for ever the evil dream of what is not so much ambition as affectation may acknowledge the true conditions under which she lives; and it perhaps may not yet be too late for her to disappoint the malevolent hopes of the foes of freedom, and to fulfil every bright and glowing prediction which its notaries have ever uttered on her behalf." Now Italy has denounced the Triple Alliance—a feat that was considered till recently almost impossible. The intervention of Italy has a good deal changed the prospects of the war. The tide had already turned against the enemy. The entry of Italy to throw its sword has turned the scale more in the favour of the allies; and the weight newly thrown in is, of course, of the very highest strategic importance; and Hillary Belloc writes in "Land and Water," "the final decision of Italy affecting the southern enemy front, dries up reinforcements elsewhere, and one can lay it down that the entry of Italy will especially relieve the enemy pressure against Russia upon the East." In his opinion, Italy will bring into the field 800,000 men additional, which means twenty new well equipped army corps ready for immediate operation in any chosen area. Italy has now come to take her rightful place in the comity of nations. The demands made on the Italian people by their Government are very heavy and out of all proportions: but occasion exacts such sacrifice, and prudence justifies it. Every Government is now convinced, if not before, that this war is prompted only by a deliberate ambition of "an army that has got a country" to rule over the entire Europe and that the domination of such an army will have far-reaching and baneful consequences over

the entire world; and Italy by her most opportune movement has shown how keenly alive she is to such consequences. The free people of this island have undergone long and heroic struggles and have come off unscathed through the courage, imagination and faith in the forces of democracy of her statesmen. Of course this war is a war of liberation and defence. Public enthusiasm is in its highest pitch; and for the removal of the few international prejudices and jealousies and with it that terrible, fruitless, costly and unchristian Plague of War with all the endless evils, economic and moral, that follow in its train, it is better we have a vision into the life of the Italian and the position of his army and navy.

The Italian Nation is a very old one though recently constituted into a modern State, on a basis and with a constitution accepted from outside. Herein lies the key to all the characteristics of Italy that make her actions seem at times contradictory to the outside observer, and make her difficult to be understood by a foreigner. The want of one uniform national character is due chiefly to the vast and deep-seated ethnical currents. Each province has its own idiosyncrasies peculiar to itself. Yet in spite of these varieties, throughout "this strange family" as it were, there is one bond very powerful that of written language. The inhabitants, though possessing this common national characteristic, are exclusively conservative owing to the marriageable area being confined at the utmost to their own province and their immediate neighbours. Further the topography of the peninsula formed another strong obstacle to the admixture of different races.

The only exceptions for this extremely provincial marriage, are very few and due to change of garrison of the army and of the civil

employees who are also to move from place to place. The Italian proverb, "*Moglie e buoi dai paesi tuoi*" (wives and oxen from your own district) fully expresses the Italian sentiment and prejudice. The new State has created a network of common interests and there is a strong national sentiment; but this sentiment differs from that of the Spaniard of a glorious past, of the patriotic French or of the Englishman with his national pride. The people feel that this common sentiment is totally essential to the economic prosperity of their already poverty stricken land. The population is variously and disproportionally distributed. There are provinces that are peopled to an undesirable extent and there are others as uninhabited as the Siberian frontiers. This renders cultivation a good deal inconvenient. There are other circumstances such as marauders and fever that render habitation entirely difficult and the result is that emigration is a good deal encouraged. With the advance of civilisation and invention, people betake themselves to the towns to pursue new industries there. Italy has improved her industrial position a good deal and yet a good deal has to be done. Except in Tuscany, the migration from the country parts into cities goes on very rapidly to the utter detriment of agricultural interests. Extreme poverty and insufficient supply of food compel the Italian to resort to foreign countries to avoid his misery. The peasant works under a tenant who holds it of the proprietor for an annual rent; the unearned increment, if any, goes neither to the proprietor who is the owner of the soil nor to the labourer who works at it but to the tenant with his least possible expense or labour. Their poverty till a late period was very terrible. The hunger suffering was so great that when once relief was available, many died of overfeed-

ing. There is ample diversity, as in every other case, in the method of migration and return among the various provincials. The land tenure that prevails is varied. In some provinces when the land is held by the feudal nobility and the middle classes, the peasant works on the land for the master. The small proprietors came into existence later on—a fact chiefly due to the money-lending Jews. The heavy burden of imports on land gradually ruined the peasant proprietor. The Jews have now come to hold large estates and with a keen eye to the profit, the cultivation is carried on by these people most scientifically and economically. In other provinces under foreign yoke, the result has been quite different. They were free from the prohibitory taxes of the Italian Government. The metayer system prevailed in Tuscany where the profits are divided equally between the owner and the peasant, who is usually the head of a family. A steward looks after the entire estate.

But there is this compensating feature in the fact that transfers of landed properties has been simple and inexpensive. The greater part of land of an Italian remains subject to a heavy charge. Wealthy landowners become gradually masters of larger estates, and there is a good deal of social disadvantage dependent on such system.

So far as the south of the Peninsula is concerned, there are large proprietors but are chiefly absentee lords. This is a fruitful region rivalling the best soil in the world for its richness of produce, but it is very badly managed. The Apo Romana again has got an extensive area under cultivation. There is the merchant between the labourer and the landowner to buy off at his own risk the whole harvests of a certain term of years to sell them again in retail. So far with respect to the land tenure.

As for the economic prosperity of Italy, the industries are partly indigenous and partly foreign. The former consists of artistic works for which Italy has been noted from a very long time. The political freedom of Italy has advanced and a good deal improved them. Thus now Italy can build her own arms, build her own engines; but the chief drawback is the want of coal, which compels the Italians to turn out inferior things that can in no way compete with foreign ones. Besides, the cost to the consumer is greater. What with want of accumulated capital and the prohibitive taxation within, and with cheap and effective foreign competitors in the market, she is not able to make both ends meet even in matters where Italy is peculiarly favoured. Italy of a few decades ago was in the same condition as our Modern India. There is ample supply of cheap labour. There are iron mines; but there is neither capital nor coal. This want prevents Italy from becoming an industrial country. As for textile industries there is this same disadvantage, though in certain provinces this industry is able to maintain itself in the teeth of foreign competition. But now Italy, industrially speaking, is in a flourishing condition; still Italy is more or less an agricultural country.

In theory every Italian is a free trader. This is their traditional principle; still it pursues a protective policy though reluctantly and out of necessity.

"Maritime Italy offers a great variety of aspects according to locality." In some places there is afforded the spectacle of a lively littoral trade. The Ligurian dock-yards declined owing to the substitution of steel for wood in shipbuilding. But the spirit of nationality has brought forth a change by supplying national capital, national workmen

and national engineers. But in Naples, Palermo and Messina, this maritime activity is not to the desired extent. But the entries in the Italian marine are large. The sailing vessels and smaller ships are disappearing and more importance is paid to increase in tonnage. The old maritime mercantile superiority is gone. Other nations under more favourable circumstances have been given the start. With a strenuous energy and honesty, Italy may be able to achieve more.

This was the state of the maritime activities of Italy till a few years ago. The recent wars have been instrumental in bringing the Italian navy efficiency both in quality and quantity. She has always stood for front of development. The credit of originating the idea of Dreadnoughts goes to Signor Cuniberti and effect was given to his suggestion in Italy's first Dreadnought, the Dante Alighieri, with her guns mounted on the triple turret system. Five more were built later on. There are pre Dreadnought ships and cruisers in a large number. Though in the recent wars against Turkey, Italy gained no brilliant victories with the aid of her navy, yet the navy has done immense work by way of blockading and bombarding. There are at present six Dreadnoughts with heavy gun-power and high speed; and 11 free Dreadnoughts.

She has been assisted a good deal by British advice and assistance; and with the Italian naval architects with the initiative and fearlessness in design, Italy has now come to possess a splendid navy. Of light cruisers she has got 16, and Spezia is famous for its submarine construction all the world over; and at Naples, Genoa, and Leghorn there are well-equipped establishments for the building of destroyers. There are three naval bases on the Adriatic, at Venice, Ancona and Brindisi, which are mostly used exclusively by

torpedo boats. In spite of these, the weight of Italy thrown on the side of the Allies does not seem likely to be very great on the naval situation, as the Austrian fleet is already "completely stultified by the French squadrons under Admiral Bone de Lapeyriere." The other interests of Italy have been sacrificed to the army which was long a sore point with the Italian people on account of the cost it entailed. The military recruiting takes away the wage-earning population for three years—i.e., all men who have entered their twenty-first year. The annual contingent is divided into three categories; the first and the second join the standing army and the third is enrolled in the Territorial Militia. The Army Corps varies in strength. The approximate war strength is, according to the military correspondent in the *Times* something over a million—namely 515,000 for the Standing Army, 245,000 for the Mobile Militia, and 340,000 for the Territorial Militia. The Italian army has been subjected to various vicissitudes, has had to contend against severe odds. There is now perceptible improvement. Italy has had time to improve her war material and benefit herself by her recent experiences. The equipment of the field artillery and ammunition is a recent feature. Yet the existence of conscription has not been without its social disadvantages.

The Bersaglieri, the flower of the Italian army, stands uncomparable with any corps in an European army. The strength of this force is now about one lakh. Their superiority lies in their marching powers better even than the famous Japs. They are chiefly drawn from the hills and valleys of Piedmont and hence they are agile, strong and hardy. It is beyond doubt that these will form an admirable offensive. Past experience has

shown Italy of the value of their force and she strains every bit of her nerve to increase the number and develop the training.

Speaking of this force, H.H. in the *Englishman* writes:—"The Bersaglieri, it may be added, is for the most part composed of men of much better social standing than the rank and file of the Italian army, and they claim with considerable justice descent from the famous army of some 70,000 men that under Charles Albert, confronted the armed might of Austria in 1848 and formed the backbone of the Italian army in Crimea six years later.

Here it attracted general admiration from its excellence of organisation, equipment and discipline. Thus it will be seen that the Bersaglieri is at once unique in its establishment and training and is a foe that might well confront even the Prussian Guard."

THE PHILOSOPHY OF NIETZSCHE.

[Friedrich Wilhelm Nietzsche, born, 15th October 1844, at Rocken in Prussian Saxony of a family of clergymen. Educated for six years from the end of 1858 at Pforta, which he left in Sept. 1864 for the University of Bonn where he studied philology and theology. Between 1865 and 1867, studied at Leipzig. In 1867 entered a regiment of Field Artillery which an accident with a vicious horse compelled him to leave. After a serious illness, in October 1868 he returned to his studies at Leipzig, where the University granted him the doctor's degree when he was called to the Professorship of classical philology at the University of Bale in Switzerland. At the outbreak of the Franco-Prussian war in 1870, he went to the field as a hospital assistant, but contracted dysentery and was relieved of his duties. He returned to Bale with his health undermined for life. In 1879, after writing some of his well known

books, he was compelled to resign his professorship owing to ill-health, and retired with a pension to a life of travelling and writing. Disappointed with the ill-success of his works he retired into loneliness in 1883 and began work on the greatest of his books, *Thus Spake Zarathustra*. Began to take chloral about this time to overcome insomnia. Other important works followed during 1886-1889. His great mind collapsed in January 1889, never again to recover. Died 25th August, 1900].

WITH Germany at war with what seems to be almost the whole of the civilised world, the name of Nietzsche has cropped up in the public view of every country that possesses a periodical literature. And this is not because we find to-day the Germany of Nietzsche fighting a world of enemies, between the German Nietzsche giving battle single-handed to an established system of world-culture and Germany doing the same in a similar fashion to an established system of world politics. The Germany of to-day is not so much the creation of Nietzsche as of men like Henrich Von Trietschke, but literary judgment has somehow confounded a mere analogy with a causal sequence.

That Nietzsche is not a direct source of inspiration is evident from the following he once wrote:

When the Germans began to become interesting to the other nations of Europe—it is not too long ago—it took place owing to a culture which they now no longer possess, which, in fact, they have shaken off with passionate eagerness, as if it had been a disease; and yet they have known of nothing better to exchange for it than political and national insanity.

But perhaps his philosophy, unwittingly to himself, gave to the political outlook in na-

tional life and activity, has opposed to a religious outlook, that sorely needed justification which is to greatly simplify matters in politics. What modern nations stood badly in need of, was a table of political values to replace the one of spiritual values which Christianity has so laboriously set up. The Christian ideals and values acted as a veritable drag on their life of political glorification; and, perhaps, Nietzsche's philosophy has served indirectly to free the German conscience to a considerable extent from this unpleasant drag. In formulating her doctrine of a super-nation, Germany has apparently taken her cue from Nietzsche's doctrine of the super-man.

But for this exaltation of politics into a form of national creed, Nietzsche is not directly responsible. His constant objective was the type man, and not man in this country or that. He did not want to make of his super-man a patentable secret for any country. The real trend of his teachings was towards a new cult of *Shakti* or power which all the world irrespectively is welcome to practise if qualified to. He was a new "Zarathustra" seeking to preach a world-religion, and not a narrow patriot limited in his interests to a nation.

The very quintessence of Nietzscheism is the worship of *Shakti*. Everything else, his science, his art, his philosophy, merely joins its note to that anthem of worship. Nietzsche was not a truth-seeker or a philosopher; he was through and through a worshipper. It mattered not a whit to him as to what truth in itself was. To him truth only bore derived values. Truth and untruth, good and evil, are principles of valuation created out of the supreme necessity of worshipping *Shakti*. So in understanding the doctrine of Nietzsche, its real groundwork, we have to fall back on his fundamental conception of *Shakti* or power.

To Schopenhauer the ultimate principle of creation or evolution was Will to be, to Nietzsche it was Will to Power. Power is the *summum bonum* of all existence. There is none so low or none so weak but seeks and struggles for power. The theory of the struggle for existence makes the world a chance drift from the abyss of non-existence and denudes it of all its glory and richness of self-possession. It is not the mead of mere existence, but what of power which has fired the soul of the universe to run this tremendous, wonderful race. This quest of power is the keynote of all evolution.

Then why and how does man judge good from evil or truth from untruth? Nothing is in *itself* worthy of human approbation or disapprobation. In the light of his inmost impulse for power, man judges, and whatever is conducive to his power he approves as good and true and whatever is not he disapproves. That is exactly how man left to himself would proceed to judge, but, alas, his spontaneous, natural judgment has been tampered with, for society always seeks to impose moral codes on man, and society is naturally a ready instrument in the hands of this class or that for being used in the interest of their own power. The moral values that prevail in modern society require to be analysed by every right-thinking man with a view to find out how they were originally imposed upon society, "Love thine enemies," "Blessed are the poor in spirit: for theirs is the kingdom of heaven," "Blessed are they that mourn: for they shall be comforted," "Blessed are the meek; for they shall inherit the earth," "Blessed are the peace-makers: for they shall be called the children of God,"—what do all such moral maxims that have captured the mind and imagination of human society to-day really imply? They imply that there

must have been a class of originators of such moral values, who increased their own power by making society accept the same; and what sort of men were they in the interest of whose power such moral maxims must have been palmed upon human society? Well, the reply is easy to make. "The workshop of virtue" which turned out such precepts must have been run in the interest of such a class of men as were poor in spirit and meek, men whose lot it was to mourn, men who loved peace as the refuge of their weakness and had an interest to call cringing the love for enemies. Such moral precepts would bring superiority, and therefore power, to the powerless in society by putting a premium on their powerlessness. It is a morality that sends to favour and perpetuate the undesirable type of men who are branded by nature as powerless but nevertheless seek to win the struggle for power by moralising.

This condemnation of Christian morality is the *coup de grace* of Nietzscheism, and what remains for it to do now is to build up its theory of the super-man. "The elevation of the type man" was the leading motive of Nietzsche's philosophy. This motive led him through the destruction of the Christian table of moral values to the constructive ideal of the super-man. Christianity, we have seen, tends to multiply and perpetuate an undesirable type of men who dictate to humanity such morals as glorify their own weakness and retard the proper evolution of its life and power by living upon it as parasites. The remedy lies, therefore, in creating such moral values as would contract and destroy this parasitical overgrowth and set humanity free to evolve in its natural course that desirable type of men who would adorn its life as its glorious summit and crown. In his *Thus Spake Zarathustra*, referring to the modern biologists

and their theory of self-preservation, Nietzsche declares, "The most careful ask to-day: 'How is man preserved?' But Zarathustra asketh as the only and first one: 'How is man surpassed?'" "All beings (in your genealogical ladder) have created something beyond themselves, and are yet going to be the ebb of this great tide?" "Behold I teach you Super-man?" The first step in surpassing man as we find him to-day is to transvalue his moral values. And in *Antichrist*, Aph. 2, we have the groundwork of this transvaluation:

'What is good?—All that increases the feeling of power, will to power, power itself in man.

'What is bad?—All that proceeds from weakness.

What is happiness?—The feeling that power increases, that resistance is overcome.

'Not contentedness, but more power; not peace at any price, but warfare; not virtue, but capacity (virtue in the Renaissance style, virtue, free from any moral acid.)

The super-man, therefore, is one who has no weakness in him to cast a shadow on the perpetual consciousness of power; who does not even sympathise with weakness in any form (*i.e.*, has no mistaken pity); who does not also deny himself power or its exercise in order to equalise with the powerless (*i.e.*, has no mistaken altruism); who is without the mischievous condescension of looking small (*i.e.*, in pity or self denial) that others, powerless and undeserving, may look a little greater or more equal; who is above all things true to the supreme instinct of feeling and acquiring power in himself; in whom no other impulse can overcome or falsify this instinct; to whom the world of men and things naturally proves but the footstool to rise to power, and who when giving to others, gives not in

self-sacrifice but out of the super-abundance that he possesses, so that in giving also, the feeling of power predominates. This is the super-man who has all the receptacles of his being overflowing with power and its consciousness, before whose light and leading, genius and creativeness, the whole world spontaneously bends its knees.

The super-man is the apex of Nietzsche's philosophy. The great purpose of creation is to produce this super-man, no matter what millions of weaklings perish under its wheel. The intense enthusiasm of Nietzsche for his super-man makes him deaf to the protest of those who count the cost. But let us share with him great enthusiasm and shout with him hurrahs for his "super-man at any cost." For we fully admit that no greater motive can be ascribed to the evolution of the world than the elevation of manhood, and man defeats this motive and counts ruination if he does not truly and constantly strive to surpass himself. But all aglow with zeal for the super-man as he was, did Nietzsche gain a correct vision of the product and the process?

To give a proper verdict on this, we have to examine closely the real starting-point of Nietzsche's speculations, his idea of power. We have seen that he defines everything in the terms of this power. In his *Beyond Good and Evil* (p. 226), he defines life as "appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of its own forms, incorporation, and, at least, putting it mildest exploitation." It is from his study of biology that Nietzsche deduces this view of life, the most fundamental manifestation of the will to power. But is the method of deduction accurate or perfect? Can the study of sub-human evolution give us a perfect science of life? Beasts do not possess the world as its successful inheritors. They have

been supplanted by human beings, because they failed to get at that secret of life and of power which men won for themselves. So it is a mistake to work out a theory of life from its deficiencies as demonstrated in the animal world. Even let us accept Nietzsche's watchwords, the terms that he employs to define life,— "appropriation" or "exploitation" for example. 'Injury' or 'suppression' is something accidental to their essential form of activity implied in appropriation or exploitation. Now this form of activity must have developed a higher and stronger phase in man than in animals, and if we study most carefully this higher phase of appropriation or exploitation as evolved in human life we come across a new factor in operation, when power asserts or manifests itself to bring about appropriation or exploitation. It is in fact a new form of power, a kind of manifestation other than mere brute force. Power in this higher form need not at all make use of physical coercion in any shape with a view to exploit or appropriate. It employs quite a new set of means, and while employing them it becomes itself more refined and therefore more effective.

He is a poor worshipper at the altar of Power indeed, who is denied the vision of her multiform manifestations. In this respect Nietzsche is almost an object of pity for those in India who practise the cult of *Shakti* and become great *Shaktis*, for though the framework of his philosophy of power is grand and full of promise,—though he starts with the noble resolve of defining every onward movement of life in the universe in the terms of power,—his execution is deplorably defective on account of his limited vision of the goddess he worships. "What is good? All that increases the feeling of power, will to power, power itself in man."—Well, a *Shakta*

would accept this definition if only the term 'power' were used here in its fullest sense. He would accept likewise Nietzsche's definition of evil, if the word 'weakness' connoted there all kinds of defection from power. Similarly the definition of happiness would be acceptable, if in the word 'resistance' all sorts of resistance to be met in human life be implied. A *Shakta* again is ready to give up "contentedness" for the sake of "more power," till he reaches the end of his pursuit by realising in himself the *Mahashakti* of the universe. In a word, Nietzsche would have been accepted by *Shaktas* in India as having propounded in a new style their own creed, if his system had not been vitiated by his restricted view of power, for the essence of the cult of *Shakti* in India is self-realisation through power.

Nietzsche made his mistake therefore in accepting biology instead of psychology as the foundation of his system. What distinguishes a man from a beast is his conscious effort for self-realisation, and the more he succeeds in this effort the more he finds that his self is not an isolated, individual unity set completely apart from other selves to be coerced into submission for the sake of its realisation through increasing power. On the contrary, he discovers in the course of his self-realisation that the power to *coerce* submission has to be transfigured into the power to *inspire* willing submission and that there is a gradual coalescence of his own pursuit of self-realisation with that of others, suggesting more and more clearly the ultimate truth that the self is in reality one, though appearing refracted as many with the evolution of organisms and that the totality of power to be acquired through self-realisation belongs to this highest phase of unity. Therefore appropriation and exploitation of others in

their highest sense does not involve the power of successful self-opposition but rather the power of successful self-identification, or in one word, Love.

As a philosophy of self-realisation through power, Nietzsche's system is therefore a failure. But as a protest and schooling against liability to all sorts of weakness in the name of piety or saintliness, it has undoubtedly a relative of its own. Victims of a morbid sentimentalism in religion may be counted all over the world by hundreds and thousands. They make themselves a prey to all sorts of oddity and mystification and cover much of their worthlessness with pretensions of meanness and humility. They forget that every step in the progress of self-realisation is necessarily attended with an increased feeling of strength, of self-possession, of mastery over nature, internal and external. The Vedantic cult of *Shakti* is a great corrective for them no doubt, and the philosophy of Nietzsche is calculated to remind such people that there is a standpoint from which the process of self-realisation and of the attainment of a higher type of manhood may be viewed and described in the terms of power and of its greater and greater accession.

—P. B.

SHAKESPEARE'S WISE WORDS.

By

Mr. JOHN DENNIS.

For creative imagination, for fertility of resources, for tragic strength, for humorous fancy, and for command of language, Shakespeare, by general consent, is the supreme poet of the world. This expressive dramatist has scarcely left a word or circumstance connected with the ordinary affairs of life unfitted with a phrase, and these phrases are "familiar in our mouths as household words." Men pass them to and fro in common talk, unmindful

perhaps of the sources whence they come, but what a loss there would be to the art of conversation if we were suddenly deprived of them! Shakespeare's prodigality of language is almost as wonderful as his flights of imagination; and homely people who are undazzled by the splendour of his poetry can appreciate his rare sagacity and his proverbial sayings. "That is just what I have thought a hundred times," a reader may exclaim, but until Shakespeare gave the thought utterance, he could not have expressed it. The poet's immense wealth, indeed, is also the source of his weakness. The dramatic form allows him, of course, to make his fools talk folly; and there are times, as he well knew, when the overwrought mind finds relief in a wild extravagance of language. In a state of passionate emotion a man cries out without weighing his expressions, but the play upon words that Shakespeare carries to excess seems often to be due more to his abundant vitality than to the exigencies of the drama. Moreover Shakespeare lived in a coarse age, and sometimes, like Queen Elizabeth herself, used coarse language. There are scenes in his dramas, which every faithful lover of the poet must regret; but compared with the dramatists of the period, his elevation of the tone is as remarkable as the superiority of his genius. He kept, as Coleridge said, the high road of life, and "never rendered that amiable which religion and reason taught us to detest; he never clothed vice in the garb of virtue; never used what was faulty for a faulty purpose." It has been said that we do not know whether he was a Protestant or Roman Catholic—and that is true; but this at least we do know, that the things which are lovely and good port were always treated by Shakespeare with reverence. He shows no liking for the falsehood of extremes," and no incli-

nation, mighty though he was in intellect, to forsake the old paths for new ones. No poet has ever portrayed women of a more radiant and fearless purity; and is looking at the sweet pictures of Perdite and Imogen, of Miranda and Cordelia, of Juliet and Desdemona, of Rosalind and Viola, and of many other fair lady in his wonderful gallery, it is difficult to believe that they are nothing more than the exquisite creations of a consummate artist. We know them well enough to love them and to think of them as charming companions whose presence is always welcome. And then how eminently manly are Shakespeare's men! Not one of them, whether good or bad, but is alive from head to heel; they are never the mere puppets that play their small parts in the plots of many a modern novelist, they are not figures to be distinguished by some amusing characteristic of dress or phrase, but they display the vital marks of persons who have played a real part on the wider stage of the world's annals. Perhaps Shakespeare's Julius Cæsar and Richard III and Henry V are more alive to most readers as they stand before us in the dramas than as they appear in history.

To write of Shakespeare's characters is to pursue a well nigh exhaustless theme, and the object of this paper is much more limited. I propose to dwell, very superficially of course, upon a single phase of Shakespeare's genius, namely, on the weight and wisdom of his sayings. But here it is necessary to point out that the poet's philosophy and his sententious comments cannot be separated from the context without injury. The pertinence of the dramatist's thought depends greatly upon where it is said and who says it. It is not the same thing whether the pithy saying comes from Prospero or Polonius, from Ulysses or from Portia, and this is why it is impossible

with any great success to collect what are called "beauties" from Shakespeare. A lovely landscape is dependent for its charm on light and shade, on water and foliage, on form and colour, and on the harmony between its parts. It impresses us as a whole, and its beauty vanishes when we divide it into sections. So it is with every great work of art, and poetry, which is the highest of all arts, can never be fully understood or enjoyed in fragments.

Having made this admission, it may be hoped that Shakespeare will suffer but little perceptible injustice if, for a special purpose, I venture to take a few grains of gold from his overflowing coffers. And the first use I would make of them is to point out that the practical common sense and shrewd sagacity, which distinguish the sayings of Dr. Johnson, are displayed in yet larger measure by the most imaginative of poets.

His homely wisdom is as conspicuous as his poetical genius and the two blend harmoniously. How true, for instance, is the saying that "every one can master a grief but he that has it," and how true also is the corresponding statement—

"Tis all men's office to speak patience
To those that wring under the load of
sorrow;
But no man's virtue or sufficiency
To be so moral when he shall endure
The like himself—

Which may be capped by the saying,
"There was never yet philosopher that could
endure the toothache patiently."

The distinction between knowing what is right and doing it, is frequently made by Shakespeare and nowhere is it more sharply defined than in the familiar saying, "It is easier to tell twenty what were good to be done, than be one of the twenty to follow your own

teaching." "That the course of true love never did run smooth"—we need not interpret the *never* too precisely—is a happy fact for novelists whose vocation largely depends upon its truth; and what young man has failed to discover that, "if ladies but young and fair, they have the gift to know it?"

POLONIUS'S COUNSEL TO HIS SON.

"Neither a borrower, nor a lender be;
For loan oft loses both itself and friend
And borrowing dulls the edge of husbandry,

Could not be expressed more pithily. Indeed, Ophelia's father, despite the garrulity of senile decay, had a head full of wise saws.

"The friends, thou hast, and their adoption
tried
Grapple them to thy soul with hooks of steel".

Might have come from the lips of Lord Bacon, and amidst much tedious nonsense he left fall the sage maxim that "Brevity is the soul of wit."

It is not always necessary to go to the wisest men for the most admirable sayings; and Shakespeare's fools and clowns are often like the immortal Touchstone, "deep contemplative." No one knows better than this great poet how to make mirth the vehicle of wisdom so that many a time, to listening ears, a song turns out a sermon. Apostrophising wit, the clown in the "Twelfth Night" says "wit and 't be thy will, put me into good fooling! Those wits that think they have thee, do very oft prove fools; and I, that am sure I lack thee, may pass for a wise man." It is not out of place here to quote the profound saying of Shakespeare's Ulysses. "The amity that wisdom knits not, folly may easily unite."

It has been said of the poet Shelley that he seemed to be destitute of common sense and there

are living writers who assert that conscience and the sense of moral responsibility are the dreams of superstition. Shakespeare writes in another strain, and no poet has depicted more forcibly the burden and the terrors of guilt. "The web of our life is of a mingled yarn, good and ill together," but the worst ills that befall a man are those caused by his own follies or sins.

"The Gods are just, and of our pleasant
vices

Make instruments to scourge us,"
is the reflection of Edgar in "King Lear." "O coward conscience, how dost thou afflict me," cries Richard III; and then he adds:

"My conscience hath a thousand several
tongues

And every tongue brings in a several tale.
And every tale condemns me for a villain."

Mark too, how Macbeth, the bravest of warriors, grows fearful under the consciousness of guilt; even the suggestions of the deed afterwards accomplished made "his seated heart knock at his ribs against the use of nature." When about to murder Duncan "the very stones" he exclaims, "prate of my whereabouts and take the present horror from the time." And when the deed was done we have the following scene between Macbeth and his wife:

Mac. I have done the deed—didst thou not
hear a noise?

Lady M. I heard the owl scream, and the
crickets cry.

Mac. This is a sorry sight (looking on his
hands).

Lady M. A foolish thought to say a sorry
sight.

Mac. There's one did laugh in his sleep,
And one cried murder! that they
did wake each other.

I stood and heard them; but they
did say their prayers

And addressed them again to sleep.

Lady M. There are two lodged together.

Mac. One cried God bless us! and Amen,
the other;

As they had seen me with these hanging
man's hands.

Listening their fear, I could not say
Amen!

When they did say God bless us!

Lady M. Consider it not so deeply.

Mac. But wherefore could not I pronounce
Amen!

*I had most need of blessing, and
Amen stuck in my throat.

Lady M. These deeds must not be thought
on

After these ways; so, it will make us
mad.

This brief scene will suffice to illustrate the thought that runs through the whole tragedy, and is nowhere more powerfully expressed than in the closing scenes, that the conscience burdened with crime is indeed heavily weighted.

Macbeth, "supped full with horrors" before the end came, and the appalling scene with Lady Macbeth might lead well a gentle woman of her train to exclaim:

"I would not have such a heart in my
bosom for the dignity of the whole body."

Truly may the poet make Wolsey say that "a peace above all earthly dignities" is "a still and quiet conscience."

Take what subject we will, and Shakespeare has something wise and truthful to utter about it. Knowledge, as he knew well, may be acquired at too costly a price, and when the Queen in "Cymbeline" asks a physician for some poisons that she may try to effect of

them. "on such creatures as we count not worth the hanging (but none human)," he replies in words that have not lost their significance,

"Your Highness shall from this practice but make hard your heart."

"Virtue is bold and goodness never fearful," is a saying of the poet that has many illustrations in his dramas. The good man has music in himself and his old age is "as a lusty winter, frosty but kindly." He "hath a tear for pity and a hand open as day for melting charity," thereby proving that "sweet mercy is nobility's true badge." "Such mercy is twice blessed; it blesses him that gives and him that takes;" and the giver has a daily beauty in his life that makes the bad man feel "ugly." "Let me be ignorant and in nothing good, but graciously to know I am no better," says one of the sweetest of Shakespeare's women. And passing from private to public life, no poet has expressed so pointedly the necessity of tempering mercy with justice:

"Not the king's crown, nor the deputed sword,
The marshal's truncheon, nor the judge's robe,
Becomes them with one half so good a pace
As mercy does."

These are the words of Isabella for "Measure for Measure" pleading for her brother's life, and then as her thoughts pass from the earthly tribunal to the heavenly she adds,

"Alas! alas!

Why, all the souls that were, were forfeit once;

And He that might the vantage best have took

Found out the remedy. How would you be,
If He, which is the top of judgment,

should

But judge you as you are? O think on that:

And mercy then will breathe within
your lips like man new made."

Some of the noblest thoughts in Shakespeare's come from women's lips—the noblest and the sweetest. Returning for an instant to the topic of mercy, the reader may be reminded that it is Portia, in the "Merchant of Venice," who delivers the famous speech, too familiar to be quoted, beginning "The quality of mercy is not strained;" but Portia is full of pithily uttered sayings, which encourage quotation.

I never did repent for doing good,

Nor shall not now,"

is one of them; and here is another:

"How far that little candle throws his beams!

So shines a good deed in a naughty world."

Very prettily does the wealthy Portia give herself and all that she possesses to her lover. Indeed, the "advanced female" of our time, will, it may be feared, disapprove of such humility and self-renunciation. After wishing for Bassanio's sake, she were a thousand times more fair, ten thousand times more rich, she adds:

"But the full sum of me
Is sum of nothing; which, to term in gross,

Is an unlessoned girl, unschooled, unpractised;

Happy in this, she is not yet so old
But she may learn; happier than this,
She is not bred so dull but she can learn;
Happiest of all is, that her gentle spirit
Commits itself to yours to be directed,
As from her lord, her governor, her king."

But Shakespeare's woman is an ex-

theme, and, moreover, too discursive for this paper, so to quote an expressive phrase of Oliver Wendell Holmes it will be best, "to switch off the talk on to another rail."

When a man tells us that he has no special love of country, implying that his love embraces the universe, we are apt to suspect that what is so extensive is also superficial in quality. It is through the love of home, of one's birth-place, of one's native land, and not by despising "localised affections," that the heart widens its sympathy and learns to recognise the "one touch of nature that makes the whole world kin." The note of patriotism rings clearly in Shakespeare, more clearly, I think, than in any English poet, with the exceptions of Wordsworth and of Scott.

"This England never did, not never shall

Lie at the proud foot of a conqueror;" and

"Nought shall make us rue
If England to itself do rest but true,"

expresses a spirit which, in spite of political divisions and many social evils, has knit the country into one body whenever the fear of a foreign invasion has called forth its strength. In the very drama that contains the noble couplet—

"All places that the eyes of heaven visit,
Are to a wise man ports and happy havens!"

We find also the immortal lines which, like Scott's

"Breathes there the man with soul so dead,"

cannot be read without the glow of patriotism:

"This royal throne of kings, this sceptred isle,

This earth of Majesty, this seat of Mars,

This other Eden, demi-paradise;

This fortress built by Nature, for herself

Against infection and the hand of war;

This happy breed of men, this little world,

This precious stone set in the silver sea,

Which serves it in the office of a wall,

Or as a moat defensive to a house,

Against the enemy of less happier lands;

This blessed spot, this earth, this realm,

this England,

This land of such dear souls, this dear

land,

Dear for her reputation through the world."

Among the poet's extraordinary gifts, there is none perhaps more remarkable than the union of a boundless affluence of language with the faculty of compression. It will be seen that every line of this beautiful eulogy has a weight of meaning of its own.

The value of money is greatly altered since the day when Shakespeare could write,

"Oh! what a world of the vile ill-favoured fault

Looks handsome in three hundred pounds a year"

but it may be feared that the saying is as true now as in the poet's time. "If money

go before, all ways lie open," he says in another place; and on the other hand it is true

that poverty, which is too often another word for misery, "acquaints a man with strange bed-

fellows," yet there are limits, as he well knew, to the value of money, and

"'Tis better to be lowly born,

And range with humble livers in content,

Than to be perked up in a glistening grief,

And wear a golden sorrow."

Iago, the subtlest villain that figures in Shakespeare's pages, utters words of soundest sense while plotting mischief, when he exclaims:

"Who steals my purse, steals trash; 'tis something, nothing;

"Twas mine, 'tis his, and has been slave to thousands

But he that filches from me my good name

Robbs me of that which not enriches him,
And makes me poor indeed."

On the trouble to which man is born, Shakespeare has many a happy saying. He observes, what each of us must have often noted in his own life, that—

"When sorrows come they come not single file

But in battalion."

It is so even with the little irritating cares that are too insignificant to be called sorrows. There are days when everything seems to go wrong. The wheels of life are vested and will not work; we say things that would better be left unsaid, do things for which we are afterwards sorry, and a succession of small worries and disappointments tax our good temper severely. Great trials on the contrary, even when one follows another, have generally a bracing quality. "Sweet are the uses of adversity," says the dramatist and in philosophy he discovers "adversity's sweet milk." Grief is not to be cured by stoicism; if you dispute it like a man, you must first of all "feel it as a man, and gives sorrow words." It would seem also as if great joy needed the outward expression of delight; but there are times when the heart is too full of words, and so when Shakespeare makes an accepted lover say, "Silence is the perfectest herald of joy; I were but little happy if I could say how much," some of us who remember our youthful days and the delights they brought will acknowledge the truthfulness of the saying.

Shakespeare was no total abstainer—temperance of that drastic order was not understood

in his day—but no poet has uttered wiser and stronger words against the folly of excess. "Every inordinate cup is unblessed and the ingredient is a devil" is a motto for all time; and temperance orators might seek in vain among the poets for words more pregnant than the exclamation, "O that men should put an enemy in their mouths to steal away their brains!"

Hamlet, when complaining of the drinking habits of the Danes, and of the King's keeping wassails and draining, "his draughts of Rhenish down," says that to his mind, though a native and to the manner born, it is a custom more honoured in the breach than in the observance. How gross the custom was, may be seen in an account written by Sir John Harrington, describing a visit of the King of Denmark to England in 1626. "From the day the Danish King came" he writes, "until this hour I have been well nigh overwhelmed with carousal and sports of all kinds. . . . I think the Dane hath strangely wrought on our good English nobles; for those whom I never could get to taste good liquor, now follow the fashion and wallow in beastly delights. The ladies abandon their sobriety and are seen to roll about in intoxication. I do often say (but never aloud) that the Danes have again conquered the Britons; for I see no man or woman either that can now command himself or herself."

In "As You Like It," a beautiful portrait is drawn in the old servant Adam, of a vigorous age, as the reward of moderation in youth.

"I have five hundred crowns
The thrifty hire I saved under your father,
Take that: and he that doth the ravens feed

Yea, providently caters for the sparrow,
Be comfort to my age! Here is the fold

All this I give you. Let me be your servant;
Though I look old; yet I am strong and lusty;

For in my youth I never did apply
Hot and rebellious liquors in my blood.
Nor did not with unbashful forehead woo
The means of weakness and debility;
There my age is as a lusty winter,
Frosty but kindly!"

"Every subject's duty is the King's; but every subject's soul is his own," is a truth that was not recognised in Shakespeare's day, when the jails were often crowded with men imprisoned for conscience' sake; when a man was burnt at Lichfield for heresy, and another at Smithfield for holding Arian opinions. King James, by the way, was so proud of his wisdom, and was so strange a compound of sense and folly, of liberality and narrowness, of good nature and cruelty, as to weaken the kingly power while striving to exalt it, Shakespeare might have thought of him when he said, in words that may apply to Police Magistrates as well as to Kings, to a village constable as well as to the captains of a ship, that—

"Man, proud man,
Drest in a little brief authority,
Most ignorant of what he is most assured,
Plays such fantastic tricks before high heaven

As make the angels weep."
My subject is not exhausted, for it is well nigh inexhaustible. A large dictionary, says De Quincey, might be made of all the phrases from Shakespeare that have passed into the currency of the language, and so true is this that one is almost tempted to regard these felicities of expression as the most striking feature of his genius. This, however, would be a most unjust and inaccurate estimate of

this "myriad-minded man." Imagination is the highest poetical faculty, and in the exercise of this faculty Shakespeare's supremacy is chiefly seen. The author of "King Lear" and of "The Tempest," of "Hamlet," and of "Macbeth" stands upon the mountain heights of poetry, not for his wise sayings, but for the power that enabled him "to body forth the forms of things unknown and give 'to airy nothings a local habitation and a name.'"

ALIEN ENEMIES IN INDIA.

The problem of the alien enemy in the country has been of very deep concern to every Britisher. There are still Germans of either sex at large in the several provinces of the country who, it is apprehended, are a source of anxiety and danger at all times. In the interests of the public peace and safety, it will not be against any propriety to have these Germans interned and repatriated. The possible potential harm that the existence of so many Germans in entire liberty can bring about, is a matter that cannot be treated very lightly. This course is necessary if the Government is for avoiding a national crisis. Further as Sir John Hewete has observed, "I consider that in view of the outrages, the scandalous outrages that the German Government have been guilty of in the course of the war, we should not consent to lead our lives, with any Germans, whether they are naturalised or whether they are not," and it behoves the Government should take this subject into serious consideration and adopt more severe action. That "there are many decent honest men," is no argument the German is naturally base, bloody and brutal. The present war has given ample proofs of his savagery. Not only there are Germans near us but they are above us in offices. There are German Missionaries, German Professors, and Germans presiding over the affairs of local bodies.

* The Leisure Hour.

Can we expect that these imbued with their false idea of patriotism will let go every available opportunity to influence the credulous and gullible peasants, labourers and workmen and gain their minds. No consideration other than the safety of the Empire at large should weigh with us at present. This is a time demanding immense sacrifices. Why increase the gravity and seriousness of the situation by childish considerations and inopportune and humane sentiments. Again the dissemination and false and disturbing rumours has got its source on these Germans. The opportunities and scope of the Germans to work out effectively mischiefs of every kind are more here than in England. Here we cannot but reproduce Mr. Eardley Norton's tenor to the *Pioneer*, where he condemns in a most lucid manner the present action of the Government in its lenient treatment of these alien enemies.

MR. E. NORTON'S VIEWS.

Mr. Eardley Norton writes as follows to the *Pioneer* from Mussoorie :—

A few days ago a correspondent writing to you on the gravity of leaving Germans in India at large, suggested that they should be interned as a matter of severity. May I commend this suggestion, but base the reason for it not on several but on common prudence?

It is a mistake to suppose that the capacity of a German for mischief is limited to the ages between which he is liable to Military Service. His capacity for evil during the present war, founded upon a misconceived patriotism for his Fatherland is infinite. Many of the Professors in Germany, themselves a sedulously trained organisation for the propagation of German world-power, are unfortunately exempted by age from a period of enlightenment and repentance in the trenches. So are very many of the learned professions. Yet these have long abetted the preparation for the present holocaust and are still applauding every abominable crime which the Kaiser and his gang

(from his Chancellor, through von Tirpitz to the latest naval Commander of a submarine who, under special sanction, has sent women and little children and unarmed men to their graves) are cynically flaunting in the face of an amazed and terrified civilisation. The men who can abet rape, arson, murder and theft; who can find delight in the wanton devastation of ancient cities and in the destruction of the irreplaceable monuments and learning of the centuries; who form cordons of women and children around them as a protection from the bullets of their enemies; who boast the vulgar thefts of furniture by their Crown Prince and exult in the hypocrisy of the crowned traitor who despatches Zeppelins to slaughter babies in Ramsgate but weeps over the iniquities of the airmen who attack his "beloved Karlsruhe," the men who treat their Kaiser's written word as a scrap of paper; who crucify our soldiers, mutilate their enemies, starve and ill-treat their prisoners, extract illegal levies from towns barbarously invaded, spurn every accepted military convention, blaspheme the Deity and flood the globe with wireless and printed lies in aid of their own widespread atrocities, these men in Germany are the same in nature as the Germans in India. *Coelum non animus mutant*. All the inflammable material of distraught and unhinged Young India is at their call. Youth in the schools is taught by scientists, masquerading in the guise of missionaries, to look to William and not to George as King, to search for the virtues of justice and sobriety not in London but in Berlin. In the bazaars German treachery has an illimitable field for disseminating among credulous and superstitious ignorance, falsehoods the most damaging to our moral character and the continuity of our peaceful hold upon our possessions. For the purposes of stirring up discontent and instilling the germs of mutiny the German of over fifty years of age is as useful as the German of twenty-five. Is he not, indeed, more useful? He has a more fluent and

colloquial grasp of the vernacular, he has acquired more intimate reading of his victim's characters, he has graduated longer in that school of political fraud which has enabled his Deutschland to plaster strategical military railways against the frontiers of State whose neutrality it had guaranteed and to distribute cement foundations for big guns under the disguise of tennis courts and swimming baths throughout territories whose only sin was that they believed that their guests were—gentlemen. Let no such man be trusted. I do not deny he may in saner moments be replete with domestic virtues, nor do I suggest he always has been or always will be what he is. But his professors and historians, the war and the luxuriant official falsehoods of his Government have unhinged his mind for the present. He is a common danger to mankind. Of greater moment to us, he is a present danger to India. His freedom is a mistake for which of a sudden, but too late, we may discover there is no remedy.

THE NEED FOR ACTION.

The times are too parlous, the crisis too terrible to parley with German *Kultur* at our doors. Every German, irrespective of age and sex and naturalisation, except for good cause shown which should forthwith be made public, ought to be put under lock and key. By all means let them be treated with kindness—at their own expense—be well housed and decently fed. I would give them more baths than Germany affords our imprisoned Officers. For literature they might be called on to puzzle out and recite Bernhardt's second effort with his first and to translate their Hymn of Hate into English and the vernaculars as testimony to the fate which can overtake a once great and civilised community. If British altruism must always have an outlet then more *Britannico*, while our children and relatives are being asphyxiated and poisoned by Germany elsewhere, let the various Government Houses in India be placed with a

well furnished restaurant at the disposal of the German men and women who, on halfpenny postcards out of sheer confidence in their own ultimate victory, invite the Divine wrath upon ourselves in the accepted formula *Gott strafe England*.

No German has a right to complain to-day that British criticism is too comprehensive, that it includes the saint with the sinner. The Kaiser was presumably once a gentleman. His father certainly was. But he has not disdained willfully to lure Belgium into a false sense of security—never has there been in all his history such an instance of estoppel—and, suborning his country's pledged word to an addled dust of world-power, to tear up a solemn treaty to violate her frontiers, to carry fire and sword through her innocent provinces, to enslave and starve her people and her industries, to capture and destroy anything and everything except her splendid and ennobling adherence to truth, to honour, to chivalry and to self-respect. And while the Kaiser spreads abroad rapine and abominations, from the mention of which Lord Bryce's Commission recoils, his subjects pay him homage and reverence, and unspeakable adoration in India as in Germany. If one gentleman can behave like this, why not another? Why not every other? At any rate this is no time for differentiation. Let saint and sinner be locked up together. It is the privilege of the saint to reclaim the sinner. Let us give him the opportunity of awakening that rejoicing in heaven over one conversion which may help in the years to come to soften among reputable nations the remembrance of his manifold crimes on earth. It may be true that a German whose son is fighting for England to-day is entitled to more lenient treatment than a German whose son is fighting against England. But it is equally true that over a period of nearly forty years Germany has established, certainly in Europe and probably elsewhere, such a system of espionage as the world had never dreamed of. Espionage is best attained by establishing, a

in the three cards trick, confidence. The surest road for a German into the bosom of his English dupe is to sacrifice a boy or two in the Army or better still the Navy. Such instances I have reason to believe have been established during the war. What does a German son weigh in the balance against German patriotism? The Fatherland calls, the son dies, but Germany is in possession of secrets which retard British advance and ensure a hecatomb of British manhood. It is surely a paltry excuse that a generous gift to some war fund connotes loyalty to our country. A heavy subscription unlocks, we know, the gateway to respect and to titles. But it also unbars the barriers of suspicion. Each case must be dealt with on its merits. But the merits must be vigorously scanned. It does not seem at first sight a satisfactory assurance that a German Baron is to retain the freedom of London because of the financial exigencies of the City. Nor is one much impressed with the British trustfulness which permitted one von Bissing to flout daily in the waves at Brighton while just across the sea the other von Bissing, his brother, was as Commandant in felonious possession of Brussels.

THE SPY SYSTEM.

The spy system of Germany permits generous scope for the cultivation of other amiable qualities in the person of our German enemies. It has debauched their whole moral system. *C'en est que le premier pas qui coule.* The logical extension is to be found in the conduct of German Officers who having satisfied their own lusts on Belgian women tossed their victims to their soldiery: in the military energies of others who in the belief they could deaden if not extinguish Belgian patriotism—of a quality which is unintelligible to the Prussian *Funker* or the Kultured criminals of Prince Rupert of Bavaria—by mutilating civilians and their offspring at their wrists. The Germans in India have never raised a whisper of protest against atrocities which would have disgraced the

extermination of the Incas of Peru *prima facie* they belong ethically to the same crime stained group as their European brother malefactors. They should be locked up. There will be plenty of time hereafter when Germany shall have been made harmless for at least a century to apologise, should the occasion arise, for the incarceration of the just with the unjust. Mr. Marshall Hall, K. C. M. R. P. wrote lately to the *Times* to suggest as an alternative to interment a system of sureties. But that again exhibits an appalling indifference to the lessons taught us by the war. Suretyship is founded on the belief that the bond will be kept. After the depravity exhibited by the violation of Belgian neutrality, shepherded by the first and only "All Highest" in all Germany, of what value is a German's word in anything touching our Titanic struggle? The only answer is none. Many of us, more evilly disposed than Mr. Marshall Hall, are prepared to believe that German exultation would be the greater in proportion to the greater number and greater depth of infamies that can be concentrated into one treacherous act. To break his bond would fill the Teuton no doubt with joy modified because the crime was of such common occurrence. Yet has not his own Kaiser the fashion? But to know that in breaking his promise he might also ruin his surety would distend him with a pride matchless, ecstatic, indescribable. Not every man, even a German can scotch two offences with one stone. Let us look our visitors up or repatriate them, man, woman and child in the interests of political peace and our own safety.

VICTOR HUGO.

The beginning of the nineteenth century saw the birth of the soul which impersonated the national life of France. Here was born one who through good report or evil report never withdrew from his battle for the oppressed, and the down-trodden: here was

born one who to the very end of his life and at an amazingly immense sacrifice held fast to the principle that justice was above law and that right was one supreme rule; One who in the midst of the crowd of atheists and unbelievers among whom were his most ardent admirers and political associates did not hesitate to make the lofty declaration, "I believe in God," a judgment the outcome of his high genius; One who believed in a God, not of Voltaire but the God of Love and Benevolence, from whom he received the lessons of consecrated compassion, and divine love, for the poor, the sick and the sorrowing; one who inculcated this noble sentiment so much made of by the Eastern scriptures that "death is nothing but a mere change of existence, and the tomb but a mere portal to a higher world of life."

Victor Hugo was born as the third son at Besancon on the 26th February 1802, of Joseph Hugó, an officer of the First Republic, who rose to the rank of Lieutenant-General under Bonaparte and of Sophia Trebuchet, a royalist who maintained her family opinions to the last. Owing to the official duties of the father, the children were thrown entirely to the care of the mother. At the age of five, Victor was taken to Italy with his family to his father where the line of bandits' bodies hanging loosely from the trees created a very deep impression in the child's mind. When his father was called to Madrid, the family was sent to live in Paris. Here, at the age of seven, he was first impressed by the sight of the great Napoleon, the sovereign man, of the great Napoleon, the sovereign man, mute and grave as a figure in bronze. After a time his father got his family to Madrid under a strong guard of Dutch Grenadiers. The reception of the family on the way was anything but satisfactory. The doors were closed against them and if they gained

admittance after much entreaty, their very touch was abhorred. The people in Spain at this period hated the very dust of the French foot. The wronged and impotent natives kept back their resentment. They dared not make any exposure of the popular feeling lest they should be visited with extreme penalties of law. Here Victor was sent to the College of Nobles: the whole thing looked solitary and dismal.

The early life of Victor has witnessed so many vicissitudes of life that it was impossible for him to remain impervious to outside influences. On their way from Spain at Burgos, the family met a procession of black and grey penitents conducting a man to be garrotted. On another occasion they saw a young man with his limbs nailed to a cross. All the French population was flying and the family itself was exposed to dangers at the hands of some British Hussars.

There were days when Napoleon had perforce to descend in spite of himself from the pinnacle of glory. He could no longer gain victories which he claimed as it were his birthrights. The tide has turned against him and the frown of fortune manifested itself in so many unhappy disasters and defeats to Napoleon. There was demoralisation everywhere, in the camp as well as in the silent but mourning homes. France was invaded and the allies marched on Paris and forty Prussian soldiers under a Prussian Officer were said to have been quartered on Madame Hugo. The victory of the Allies threw the father out of employment but the mother, thanks to her hereditary royalist opinion, was honoured by the Comte d'Artois sending her sons a decoration of the Order of the Lily. The family was reduced to entire poverty. The brothers then were sent to a school in Paris where they soon distinguished themselves. Here it was that Victor Hugo wrote his first tragedy,

"Zobeir, King of Egypt," at the age of fourteen. Then came a melodrama, "Inez de Castro" and the first draft of "Bug-Jargal."

He was the child of the French Revolution and gave full expression throughout his literary career, to his universal sympathy with the oppressed irrespective of status or of number, and to his belief "that a divine goodness was frequently found under forms universally despised and rejected." At sixteen he was a laureate and won the prize at Toulouse. In this connection, a curious incident is related of the poet that goes to show his maternal devotion and his poetic capabilities. His mother falling ill, each brother took it in turn to sit up with her. Victor had to send in his prize poem next day. The mother in her extreme anxiety and solicitude for her son's fame, asked him if he had finished it up. Victor said that he had not. She felt so sorry at this that she soon went to sleep and Victor finished his poem within the morrow.

Thinking that a military life was a most disagreeable vocation, the brothers took literature and started the magazine, "Conservateur Littéraire," where Victor indefatigably worked his utmost. Lamartine, the author of "Premieres Meditation Poétiques" of whom the juvenile essayist in his criticism wrote, "Courage, Young Man! You are one of those whom Plato would have overwhelmed with honour and banished from the Republic"—this same Lamartine was introduced to Victor by Duc de Rohan, who spoke to Lamartine of Victor thus: "Come with me and behold a phenomenon that promises a great man for France. You will some day congratulate yourself having seen the oak with the acorn." The studious youth, with his fine massive head intelligent and thoughtful, did not fail to impress the newly intro-

duced poet Lamartine. In the summer of 1821, Victor lost his much loved mother. Soon after he married Adele Foucher, to whom he had a strong attachment for a very long time. He was extremely poor at this time and had to live on 700 francs a year. But soon he published his "Odes et Ballade," which attracted the attention of Louis XVIII, who was so much delighted with the royalist sentiments therein that he gave Victor a pension of 1,000 francs. In 1822 he had to patiently put up with his misfortune in the insanity of his brother, his bright partner in his early life and first literary efforts. He was able to gain the friendship of Chateaubriand with whom he commenced a second Revolution. Richard Heath writes, "The work of the convention had hardly gone beyond politics; literature and art, religion and social ethics, had not really been altered. The men who broke up the statutes of Louis XIV worshipped to fatuity the Ludovician ideals in literature and art. This was perhaps the very reason why the movement for liberty in art was mostly conducted by persons who uttered sentiments of a reactionary character. But it was not by what these persons said but what they did, that their work must be judged. For poets to treat with contempt the rules of the Academy and the example of Corneille and Racine, for painters to set at defiance all the traditions of the Beaux-Arts—these were acts as revolutionary as the Declaration of the Rights of man, and exactly of the same nature. It was of the very essence of Romanticism to prefer what was just and right to the prescribed and regulated, even though supported by every authority, ancient and modern. Thus, when the history of this century comes to be written, the Romantic movement in France will be regarded as

the second act in the great drama of the Revolution. This understood, Victor Hugo's career is as luminous as daylight; forgotten, it becomes nothing but a blaze of fireworks."

Freedom from conventionalities and set forms was the keystone of this movement. The movement did not fail to arouse the fury of the mob and the major portion of the champions of the political Revolution adhered sacredly to the classics; but it was not without its advocates and adherents. In 1823, Victor Hugo's marvellous story "Hans'd Islande" came out and was received with much enthusiasm but also with much criticism.

The year 1824 saw Victor as the author of a glowing eulogium on the "Essai Sur l'Indifference'en Maitre de Religion" of Lamennais, to whom he confessed and whom he treated with fatherly reverence. To the last this extraordinary Abbe held a strongsway over the religious opinions of this, his son.

Victor wrote a series of plays and romances, "Cromwell," "Marion Delorme," "Hernain," "Le Roi S'amuse," "Lucrece Borgi—" plays considered outrageous and demoralising, but the author had full consciousness of the greatness of his aim and the righteousness of his cause which sustained him against this popular opposition. His two greatest works, "Notre Dame de Paris" and "Les Misérables," one in 1831 and the other in 1862, show his extreme sympathy for the oppressed and his solicitude for their betterment.

"Notre Dame" will be appreciated more by the literary artist or historical student. The leader of the Romantics cannot but deviate from the older traditions of the poets of drawing their materials from the middle ages and treating only of respectable socie-

ties. Victor Hugo delineated the worse side of human life. He took delight "in portraying the ugly, the horrible, the sensual, and this with a realism calculated to do harm to those who do not constantly keep before them the aims of the author."

As a politician, Victor Hugo drifted with the times. He could not but keep on friendly terms with Louis Philippe who made him peer of France. His views on capital punishment has been given out in a striking incident. His son Charles Hugo, in 1849 was prosecuted for his denunciation of an execution. Victor Hugo, who defended his son in the court, said: "The real offender, if there is one, is not my son but myself who for the last twenty-five years have been battling against the forms of irreparable penalty. I have advocated the inviolability of human life," and he is reported to have said, "yes, I assert it, this remains of barbarous penalties—this old and unintelligent law of retaliation—this law of blood for blood—I have battled against it all my life; and so long as there remains one breath in my body, I will continue to battle against it with all my power as an author and with all my acts and notes as a legislator. And I make this declaration" (the pleader here stretched out his arm towards the crucifix at the end of the hall above the tribunal) "before the victim of the penalty of death whose effigy is now before us who is now looking down upon us, and who hears what I utter, —I swear it, I say before this sacred tree, on which nearly two thousand years ago, and for the instruction of men to the latest generation, the laws instituted by men fastened with accursed nails the divine son of God."

The Revolution of 1848, fixed Victor Hugo in his political opinions. After committing some serious blunders, of being particularly

suspicious of General Cavaignac—an honest man, and of supporting Prince Louis Napoleon, the expedition against Rome dispelled his illusions and made him a Republican. As regards the putting of children into the hands of the clergy for the purpose of education, "your law," he said, "is a law with a mask; it says one thing and does another." It may bear the aspect of liberty; it means thralldom."

Dissatisfied with the Republic as then administered, Victor Hugo found his name mentioned along with the names of those to be proscribed. His resistance was vain and he came to Brussels and wrote "Historic d'un Crime" in 1877; and later on "Napoleon le Petit," which necessitated the Belgian government to pass a law for the author's expulsion. So he betook himself to Jersey. "Les Chatiments" appeared in 1853. Hither to the phantom of expulsion followed him. He was asked to quit. After the Crimean War, the return of the Libericide enraged him very much. In 1859 he refused the Amnesty.

At this time the great John Brown, the true Puritan who in season and out of season had stood up for the cause of the negroes and the abolition of slavery, was about to be executed on a charge of attempting to arouse the negroes to conquer liberty for themselves. The humane Victor could not allow the execution without his protest. He published an impassioned appeal to the American Republic. The appeal was unheeded and launched the Republic in great difficulties. After the execution, it is said that Victor painted a likeness of John Brown with the lines underneath, "Pro Christo et Sic ut Christo."

What Dante was to the Middle Ages, what Spenser and Bunyan were to the sixteenth and seventeenth centuries, Victor Hugo was to the nineteenth century. Fraternal recog-

nition is the characteristic of the age and Victor Hugo's "Les Miserables" stands as a living monument of the author's recognition of this sentiment. This book underwent 23 editions and was published in both hemispheres. It delights alike the statesman and the soldier, the clergy and the laity, the high and the low.

At this stage of his life, he became the greatest literary celebrity of the age and a profound politician. "Mercy" was his watch word everywhere. His satisfaction was boundless at his watching the numerous poor children taking their repasts at the weekly dinners given by him for them.

He wrote several pieces one is glad to read. After the proclamation of the Republic, Hugo returned to Paris after an exile of nineteen years. His arrival was hailed by the people in Paris with so much enthusiasm that he had to make speeches at various places all glowing with patriotism. He represented the department of the Seine in the Assembly at Bordeaux. The Communists who were refused a refuge in Belgium found a welcome shelter in Victor Hugo's residence in Brussels and his house was attacked by the mob. The many funeral orations that he had to make beside the graves of his friends breathe out a true religious tone and his belief in God and the immortality of the soul. The editor of one of the Parisian Journals is said to have written, "this declaration, (belief in God), delivered by a man of so lofty intellect, is it not worthy of our serious reflections? Depth, light, goodness, did not these combined characterise his genius? He made large evolutions in his thoughts, on subjects both political and religious, but on these two great points, God and the soul, his belief never varied, as if God and humanity were beyond and outside of what in so mighty a mind,

capable of change. This is an important matter for thought at this time—when Positivism, assuming to be the supreme expression of science and professing to be the light of our age, is becoming extinct from lack of supporters, like a flame wanting air—to see the vast population of Paris along with deputations from France, and the whole civilised world, bearing to the temple of glory the body of him who summed up his teaching and closed his life by this word, I believe in God. Let it be well understood that there is as much imposture in the belief of materialism that the microscope can reveal the brain thinking and remembering, than in the most ridiculous miracles of superstition.' In his Religionset Religions he shows what the religions are and ought to be. Repeatedly have the people of Paris united in affectionate expressions of veneration and gratitude to the illustrious poet and patriot who for twenty years ate the bitter bread of exile and matched his iron pen against the bayonets of Napoleon III. At last came the last stage of the poet's life and silently he closed his eyes in Paris in May 1885. The pauper's car was the solemn expression of the leading thought of his life; and we cannot but close the life with the words of Richard Heath.

"A man, whose father had sowed the First Republic and the First Empire, who had had personal relations with Louis XVIII, Charles X and Louis Philippe, who had struggled with General Cavaignac and Prince Louis Napoleon, who had been the most redoubtable foe of the Third Empire, who suffered the nineteen years' exile, who had shared the siege of Paris, and had worked shoulder to shoulder with Louis Blanc, Gambetta, and Clemenceau, a man who had written a play for Talma and had lived to see his works performed by Sarah Bernhardt; a man who,

as the acknowledged leader of the Romantic Movement, had gone through a long war, in which his victories were marked by a series of great works of art: a man who under the restoration had shared the laurel crown with Chateaubriand, under the Orleans Monarchy with Lamartine, and under the Empire had had no rival, still maintaining his own under the third Republic—in honouring a man with such traditions—a nation simply honours itself. Victor Hugo was the impersonation of the national life of France during the nineteenth century. Was he more? I venture to think he was. I presume to think that the man who, through the greater part of this century, never ceased to do battle for the oppressed, the down trodden, and the disinherited, who declared uniformly that justice was above law, that right was the one supreme rule—I say that the poet who has said this, and has spent all his great talents in enforcing it by artistic efforts that even his detractors must admit will assure him a place among the greatest, has done a work in which all the unhappy throughout the world may rejoice, thank God, and take courage."

GERMANY'S SCIENTIFIC ACTIVITY.

An Engineering correspondent writes in the *A. B. Patrika* from New York:—

"Engineering and Mining Journal," entitled "What Germany is Doing in the Chemical and Metallurgical Industries" says the *Financial Times* of May 26th. He says that this article should be read here "In order to counteract to some extent any overconfidence which may be felt in England as to Germany's lack of material. Facts of this description are evidently from an authoritative source, and they should be fully faced by the Allies in their present contest with Germany."

"The Engineering and Mining Journal," by way of introduction to the article, says: "The notes are taken from a friendly communication by the Director of a great metallurgical company of Germany to a correspondent in New York. We are not permitted to disclose the name of the writer, but we may state that he is one who is in a position to know whereof he talks, and his statements of fact may be accepted with confidence." The statement made by this Director to his correspondent is as follows:—

You will be interested to know that ways and means have been found to manufacture gun cartridges, rifle cartridges and the fuse heads of grenades without copper or brass. Soft iron with a small copper content and zinc treated by a special process can replace, to a large extent, copper and brass. In this way copper consumption for military purposes will, in future, be reduced considerably.

England has also cut off our supply of gasoline and petroleum. As far as concerns the first, it can in most cases be satisfactorily replaced by benzol. For certain special purposes for which we still need gasoline two synthetic processes have been worked out which yield satisfactory gasoline. These will play a large part in the future. By the way, you will remember the process with which we made some experiments for you with the object of producing gasoline from mineral oils. This process has been simplified, and a large factory which will put it to use is to begin operation within the next few days. A second new gasoline manufacturing process has been invented by a professor of the Institute of Technology. It is founded on the theory that ordinary bituminous coal can be regarded as unsaturated hydrocarbons therefore if hydrogen be added to the unsaturated hydrocarbons, gasoline will be formed just as is the case in Nature. The experiments are said to have given favourable results, and a large plant equipped on the basis of this process will begin work in the near future.

SUBSTITUTES IN EXPLOSIVES.

In shutting off saltpetre imports England thought that she was dealing us a particularly severe blow, which would prevent our manufacturing trinitrotoluol for our grenades, but here again the enemies of our commerce and of our industry have been disappointed. Within a short time enormous works will have been erected, which will convert the nitrogen of the air into ammonia, and then by causing the combustion of the latter by the contact process will produce nitric acid. We ourselves have enlarged our plant at—to turn out about 80,000 tons of nitric acid yearly, and we are convinced that we shall be able to manufacture the nitrogen for much less than it cost us in the form of Chile saltpetre even in normal times. After peace is concluded these factories will continue to work, and the imports of saltpetre will be permanently cut down to a small tonnage.

The place of petroleum, which is no longer being delivered by America, has been taken everywhere by acetylene, which can be burned every where by acetylene which can be burned in safety lamps of convenient size more cheaply than petroleum. After the war, gas distributing plants throughout the German Empire will undergo an expansion such as has never been dreamed of, for we must insure ourselves against similar petroleum shortage in the future.

It will also interest you to hear that we have been using common cellulose instead of cotton for the manufacture of gun cotton, and that the firing experiments have given entirely unobjectionable results.

PRODUCTION OF SULPHURIC ACID.

It is noteworthy, furthermore, to observe how sulphuric acid, which has grown so expensive, has been replaced in the manufacture of ammonium sulphate for agricultural purposes. The—Company, by the use of the Haber process, produces ammonia or ammonium carbonate in order to extract

ammonium sulphate it allows the carbonate to come into contact with gypsum, and thus obtain a complete reaction giving ammonium sulphate and calcium carbonate. In like manner the enormous deposits of kieserite (magnesium sulphate) are being converted by ammonium carbonate. The bisulphate of the dynamite factories, by treatment with ammonia from the coke ovens, is converted into neutral sulphate and ammonium sulphate. The manufacture of sulphuric acid from magnesium and barium sulphates seems to be assuming large proportions. The barium sulphate is reduced with coal to barium sulphide. The latter is decomposed by carbonic acid into barium carbonate and hydrogen sulphide, which is then converted by various stages of combustion into either sulphurous acid or elementary sulphur. The resulting sulphuric acid is chemically almost pure, and since we have at our disposal unlimited quantities of barium sulphate, the cutting off of the Spanish Rio Tinto pyrites has failed to create a shortage of the necessary raw material. Entirely aside from this Germany can attain a production of 40,000 tons of sulphuric acid per month from German blends alone.

MANUFACTURE OF ALUMINIUM.

As you know, the chief material necessary for the manufacture of aluminium, bauxite, has been mined in France. There were and still are in Germany tremendous stocks of this material, and considerable additional quantities were requisitioned in Northern France and Belgium. Assuming, however, that the war will last for several years, we must figure on a possible shortage of raw material for the production of aluminium. Meanwhile, the bauxite deposits in Carinthia, Dalmatia and Hungary are being mined, and although they may not be as good a product as the French bauxite, they will nevertheless, afford a well-come substitute. Still more important is the fact that a Heidelberg chemist has succeeded in covering an apparently rational process

for the recovery of aluminium oxide from ordinary clay containing about 80 per cent. Al_2O_3 . This process also provides for the simultaneous extraction of alkalis which may be present, particularly potash. Two aluminium factories here will soon be completed and will make Germany in future independent of foreign countries for this metal.

THE A. B. PATRIKA WRITES ABOUT THE ECONOMIC EFFECT OF THE WAR.

England's daily cost of the war is four millions sterling or *six crores* of Rupees! Can the reader conceive what it means? The British nation rises every morning to find that an amount of money, equal to or more than the entire revenue of the Bengal Presidency, has vanished from them for ever, or as we have it, "burnt into ashes!" And this wastage will continue not for a few weeks, nor for a few months, but at least two years, according to those who are in a position to pass an authoritative opinion on the subject. In other words, England alone will lose in two years 6 into 730 crores, or Rs. 4,380,000,000 rupees! And the closer the struggle, the higher and higher will the expenditure mount up. One's head becomes dizzy to think of it. So much for England.

The situation is even more serious in France and the enemy States. The latter are fighting with all the biggest powers in the world except America, and one can imagine the nature of the drain this is causing on their available resources. The existence of France has been threatened, and the enemy is already in her midst. She has, therefore, to shed not only her best blood but also to spend all her wealth to save herself. Russia and Italy are also spending mints of money to carry on their fight with two powerful and implacable foes, and it goes without saying that this means a terrible exhaustion of their resources. So it is waste in the whole of Europe on a huge scale all along the line.

The present war is thus economically most disastrous in all conscience. It should be interesting to consider what its effect would be upon capital and upon the future values of established investments. The "Investor's Review" has dwelt on this subject. Our contemporary says that, war is essentially waste—waste of capital—and while the huge expenditure which it entails undoubtedly gives a vast amount of employment to home labour, that labour is unproductive, and is used unfortunately not to breed wealth as in time of peace, but to destroy wealth, and so complete the vicious circle. The first result of this waste of capital is that, capital, like anything else, becomes more rare and therefore more valuable, and there is a rapid increase in the value of money, which is immediately shown in the rise in the rate of interest. In a word the man who has capital to lend finds that his money is in immense demand and he is thereby enabled to get better price for it, just as any merchant with a large stock of goods which are suddenly in demand gets a better price for them.

But the fact is the mischief does not end there. The Governments at war are greedily drinking up all available wealth and absorbing huge sums by way of loans without ever thinking of the future. To render this attractive they have to offer enhanced rates of interest. These loans bring with them increased taxation for the payment of interest, thus leaving an ever-lessening amount of money to go to the service of productive trade, reducing individual incomes and paring away the margin of savings, so diminishing the value of and destroying the demand for ordinary investments. From these points of view even the future generation of those countries that are at war will not escape the pinch of its disastrous effects unless recouped by remunerative gains.

And what would the likely effect of the loss of capital be upon India? India is a proverbially poor country and does not boast of much cap-

ital. She has been almost pumped dry by outsiders. Poor people have no fear of thieves and robbers, so India is not likely to suffer in the way the European countries are bound to do. But she cannot go completely unscathed owing to the further rise in the value of money. And if her administration cost is not largely reduced, it is doubtful if she will be able to bear it without a crash. It should also be remembered that while other nations will in due course retrieve their former position by means of industrial pursuits and commercial enterprise India is likely to remain where she is or go still lower down.

The Indians, if not yet completely dead should, however, take advantage of the present situation to start at least some industries which they have lost. We are glad that the matter has attracted the attention of some of our men who have money, energy and public spirit but, so long as the bulk of the nation is not interested in the question, so long it will not mean much. Why should not our people be satisfied with our "goor" and produce it in a large quantity, and use as little of foreign sugar as possible? Why should not they rather keep their bodies bare as they did only thirty years ago, than use cheap and, therefore, nasty Japanese banians? Why should not they make their own bangles, their own combs, their own utensils and many other things which need very little capital and skilled labour? Why should they not start some glass factories? And why should they not revive those natural dyes which their forefathers were proficient at which have been killed by artificial manufacture of German dyes? In this way, they may profit a good deal by the war and neutralise, to some extent at least, its disastrous effects on them.

The Indians should also profit by Mr. McKenna's warning just given to the British people. He urges them to practise economy in food stuffs and thereby prevent foreign countries from enriching themselves at their expense by selling food grains to them in higher prices. Sa-

he:—"National restraint would mean cheaper food stuffs." We are not yet quite resourceless and are, therefore, not able to realise the dreary and are, therefore, not able to realise the dreary future before us. If the war continues and all trade and commerce remain in a stagnant condition, we shall have no option but to starve. We must, therefore, begin to economise at once in every branch of our domestic concerns, otherwise starvation will be our lot when the real pinch comes. Fancy that an important member of the Ministry like Mr. McKenna urges economy in the richest country in the world, and India is the poorest!

NOTES.

Both Greece and Italy, it is reported, have offered to purchase the Argentine Super-Dreadnought "Moreno," which has been built in the United States. She has a tonnage of 30,200 tons and a speed of 225 knots. Her armament consists of twelve 12-inch guns. The "Moreno" cost £12,000,000 and the Greek Government offered 50 per cent. more for her. The Italian offer was also considerably in advance of the cost, but Argentina refuses to sell. She will be an asset to either Italy or Greece. The latter wants a big ship badly, especially as she will not now get the "Salamis," which was building for her in Germany.—M. T.

According to a note in the "Geographical Journal" the name "Southern Ocean" has been recommended by the British Admiralty and formally adopted by the Commonwealth of Australia and the Union of South Africa to designate the whole oceanic zone encircling the globe south of Australia, Africa, and South America. This name is, of course, not new, but it is not to be found in Lippincott's Gazetteer, and has been used in a merely tentative way by many geographers. As the Admiralty mentions the Antarctic continent as the southern boundary of this body of water, no room is left on the map for an "Antarctic Ocean."—M. T.

PLANS for an "infants' welfare" station in one of the poorest quarters of London are being prepared by the National Clean Milk Society. From the centre clean milk will be sold to the poor, and mothers educated in the care of their young children, on similar lines to the work done in New York. The Council say:—"Much illness and many deaths amongst young children caused by the consumption of insanitary milk, are frequently attributed to other causes. In New York, the work done by the Milk Committee to organise a supply of clean milk, and to educate mothers, has been the chief means of reducing the rate of mortality among children under one year of age from 139 out of each thousand born in 1909 to 101 out of the same number born in 1913, or an actual saving of approximately 4,500 lives per annum in that one city." The Society will strive to improve conditions at dairy farms, in railway transportation, and at milk shops, as well as in distribution, and the care of milk as in the home. The "garding" of milk, as in America, will be a new and important development.

As a gratifying instance of the cordial relations subsisting between His Majesty the Amir of Afghanistan and his Hindu subjects, it may be noted that His Majesty participated in the Kumbh fair celebrated by the Hindus of that country at a sacred spring. His Majesty's camp was pitched at the place and a squadron of troops and His Majesty's band were in attendance. Addressing the assembled Hindus, in the course of a sympathetic speech, His Majesty said religious beliefs were a different thing, but in secular and temporal matters, as the Creator of the world had made him the ruler of Afghanistan and the Muhammadan and the Hindu alike his subjects, he considered them all as his children. For which reason he had attended to take part in the fair and their festivities. After this kind expression, the Hindus led by Diwan Niranjan Das, a Colonel in His Majesty's forces, presented an address of thanksgiving to His

Majesty saying how fortunate they considered themselves that on the occasion of their sacred festival they were enabled to see their ruler also, and assuring him of their abiding devotion to him.—S. R. A.

THE cry in the belligerent countries is rigid economy. It is in this way alone that they can meet the fabulous war costs. The annual income of Great Britain has been estimated at £2,300,000,000, of which £400,000,000 is devoted either to the improvement of industrial equipment or to investment abroad, while £1,900,000,000 may be regarded as living expenses. One can thus see, as the *Statesman* points out, that if the daily expenditure of the war be 4 millions or 1,460 millions in 12 months, the sum assigned to national industrial improvement and to investment abroad will disappear, while there must also be a severe economy in living expenses unless national capital is to be trenched upon. It should also be remembered that the national income has been diminished by a reduction in industrial output, as a large number of factories and workshops have been diverted to the manufacture of munitions. One can thus see the absolute need for national economy in England. The "Round Table" thus exhorts the people of Great Britain to be rigidly thrifty.—

"There is one other way and one only, by which the balance against us can be reduced, and that is by the most rigid economy throughout the whole community—such economy as is now being practised by the German people. Every pound's worth of food wasted means a pound's more import, a pound more in the bill against this country and probably a pound more of our vital gold reserve exported."

If there be need for rigid economy in England, the richest country in the world, how greater must be the need for the same in India, the land of famines and pestilences. Our people have yet to realise the dismal future before us. We are wholly dependent on

England. If she feels the pinch of distress, it would mean India's starvation. Thrift is thus the only remedy against the future trouble, and we trust every Indian will realise this fact.—

We have said that, in order to put up with the disastrous results of the war, we must at once commence to live economically. In this matter, we are mainly in the hands of our woman, who, in our Shastras, are called "griha luxmies"; for, generally speaking, they are not only the embodiment of self-sacrifice in practically living for others but also of economy in the management of household affairs. They are, however, losing their latter virtue, thanks to the materialistic civilisation of the West. They must, however, be made to realise that the country is just now passing through a financial crisis of an unprecedented character and the future before us is extremely gloomy. They should, therefore, revert to our old simple habits and practise economy in the way our predecessors did. In this respect they may take a lesson from the conduct of the German women. A Swiss lady who left Berlin lately published her experiences of the condition of things prevailing there and, referring to the housewives, she observes:—

"German housewives, always the most frugal of women, always loving to make soup out of a little bacon, potato peelings and cabbage, can now indulge in economy to their hearts' content. Formerly they saved as a matter of choice, now they do so with a kind of exuberant patriotism. Even children realise that economy is a joyous sacrifice in the cause of the Fatherland."

Our womenfolk, like the males, have created many artificial wants and necessities. If they take a vow to give them up and also compel the males to follow their laudable example, they can effectively reduce the cost of living. "Economy" should be just now our guiding principle, if we are to pass through the present crisis safely.

A distinguished Scientist Professor J. W. Gregory, has been lecturing on the earth's water-supply. He shows that if certain parts of Asia are approaching more and more to desert conditions, other parts of the deserts are passing under cultivation. Admitting, however, that some parts of the world are suffering from decreasing rainfall, the general supply is balanced by an increase elsewhere. Only a certain amount of rain can fall upon the earth, and if one part receives more than formerly, other parts must receive less. But the total supply is not decreased.

It is well known that London is plagued with fogs. Lyons, the famous city of France, is likewise subject to fogs. Professor Onogrio, Director of the Observatory at Lyons, believes that the fogs of Lyons, which are numerous and bad, arisen not from the smoke constantly ascending from the city, but from the enormous quantity of water vapour drifting upon the town from the junction, which takes place just beyond Lyons, of the two rivers the Saone and the Rhone.

Sir Oliver Lodge has proposed to dispel the fogs of London by bombarding them with electric currents, but the French professor thinks it too late to attack a fog in being. His plan is to prevent it by attacking the rivers from which the vapour rises. If the surface of the rivers is covered with the thinnest film of oil, the vapour cannot rise and no fog will be formed. The Lyons authorities have voted him a sum of money with which to experiment.

The safest place out of doors in a thunder-storm is in the open 'near a tree', but not near enough to be hit by it if tree should fall. Lightning will strike the first suitable thing it finds on its way to the earth and if you stand near a tree, the tree will attract the lightning.

A Zeppelin may be briefly described as a long tabular vessel with sixteen sides and oviform ends (the nose being slightly blunter than the tail end), with a "V" shaped keel running along its underside, and two cars, or gondolas, depending from points more or less equidistant from the middle and ends of the ship. The cars contain engines which drive propellers attached to the side of the main hull or gas container, and accommodate the crew. Vertical and horizontal rudders placed at the stern of the vessel control vertical, horizontal, and lateral direction of the airship. In the earlier models a sliding weight was employed to trim the ship longitudinally.

The frame of the hull is composed of sixteen longitudinal girders of trellised metal work held parallel with one another by about eighteen equidistant sixteen-sided polygons of the same material—aluminium being chiefly used. These polygonal hoops are braced across and across by diagonal stays, thus forming flat transverse walls which divide the girdework tube into a number of compartments of roughly rounded sections.

Over the whole of this frame and across the lateral partitions is stretched network of fine ramie fabric which holds in position and receives the lift from the cheese-shaped gasproof sac or container which neatly fits each compartment. Outside this network, and separated from it by an air space, is a covering of heavy weather-proof fabric forming the visible walls of the airship.

The air space between the gas sacs or balloons, as they are generally called, is designed to minimise the risk of fire and to act as a blanket to keep the interior of the airship as nearly as possible at a uniform temperature. A sudden change of a few degrees naturally has an enormous effect on so large a volume of gas and the result of a sudden contraction or expansion of the hydrogen would endanger the

effectiveness and even the safety of the airship.

The idea of the vessel into compartments has a threefold object—namely, to secure rigidity in construction, to localise gas leakage, and to relieve the end of the ship from excess lift and upward pressure, should it chance to rear up or dive obliquely.

Four propellers are mounted on brackets on the sides of the gas-vessel, one on either side of each ear, from which they are driven through shafts and bevel reducing gear.

The vertical and horizontal control planes are worked from the leading gondola, which incidentally is actually a boat that will, with its fellow, support the airship on the surface of the water. In the modern ships the middle section of the central keel is enlarged into a cabin to accommodate passengers and stores—and sometimes bombs. There is an elaborate arrangement to make it possible to transfer gas from one compartment to another to "trim ship."—

The natives of Rarotonga, one of the islands in the south Pacific Ocean, have a singular method of catching fish in which the whole community takes part.

Fishing with Poison. On the shore of the Island there are many long, narrow lagoons, each lying between a beach and an outer reef of coral, that usually swarm with fish. The natives choose one of these stretches of shallow water for the fish drive, and close all breaks in the reef by laying nets across them or building up rough barriers with pieces of coral.

When they have done that six or seven hundred men, women and children wade into one end of the lagoon carrying little pleated fibre bags filled with utu nut. In most places the water is about three feet deep, and nowhere more than four feet; so the natives march slowly up the lagoon trelling behind them the bags of utu nut. As this substance is wet, it

forms a peculiar narcotic, which it diffuses through the water. The process is called "poisoning the lagoon."

Half an hour is allowed for the "poison" to spread, and at the end of that time all the fish are under the influence of the drug, and are swimming about in a confused and aimless manner. The natives armed with long, pronged spears, form a line that reaches from side to side of the lagoon and march along shouting splashing, and driving the intoxicated fish before them. When the fish are all collected at the farther end of the lagoon, the natives begin to cry. "Eh-hu-u-u?" and the barbed spears fly in all directions. The natives are very dexterous with the spears, and the fish are so sluggish, owing to the effects of the utu nut that very few of them escape.

The following passage is extracted from the General Report of the Geological Survey of India for the year 1914.—In July Dr. W. A. K. Christie

Potash Deposits in the Punjab.

in the company of the Chief Inspector of Mines in India and the Assistant Commissioner, Northern India, Salt Revenue Department, Khewra, visited the Prussian potash mines at Stassfurt to study the mineralogy of the deposits and the methods of mining employed, with a view to utilising the knowledge gained in connection with the possible development of the Potash deposits at Khewra and Nurpur in the Punjab Salt Range. The Prussian deposits differ markedly from those found in India. They are, of course, incomparably greater in extent, but mineralogically there is also a wide difference; although both were probably similar at the time of their deposition, the Punjab deposits have been affected to a much greater extent by thermal metamorphism, that corallite, for instance, one of the chief products mined at Stassfurt, is unknown in India. Since the outbreak of war the subject has assumed an added importance, for the main sources of

the world's supply—the deposits in Germany and Austria—have been cut off. Although no real potash famine has supervened chiefly owing to the re-opening of many neglected sources in Europe and America, the possibility of the economical exploitation of the Indian deposits has been enhanced and the subject is now engaging the attention of the Government of India—

In the House of Lords the Government has accepted the motion by Lord Middleton urging war-time economy in civil administration. Lord Middleton said that economies of five to ten millions could be effected before the Christmas. Why should not the same thing be done in India? Fancy the strait to which our local Government has been reduced. It has no money to put down a small famine like the one now prevailing in Eastern Bengal! The cost of administration not only in Bengal but every Indian province has been enormously increased during the last ten years. Unless it is reduced to a large extent, we do not know how the local Governments will manage to make both ends meet. As we have said again and again, ten years ago, one Lieutenant-Governor was able to manage Bengal, Behar and Orissa, but we have now got eight rulers in his place. And are we better off than before? On the other hand, not only is crime on the increase, but the coffer of the Government has become so empty that it cannot pay twenty-five thousand rupees for the relief of the famine-stricken people of Comilla who are threatened with death from starvation. Such a thing was unknown in Bengal when it was under a single Lieutenant-Governor.

It was expected that Sir Ali Imam's service would be extended along with the extension of the Viceroy's term of office, but the announcement of his successor shows that no extension has been allowed in his case. A few weeks ago we said, on high authority, that no Indian lawyer would be appointed as Law Member in

future on the alleged ground that those who have already filled this post have not given satisfaction to the Government. The appointment of an English lawyer shows that we were correctly informed on the point. The Supreme Government would not have certainly collapsed if two members, instead of one, were in its Executive Council. It is said that a substantial measure of self-government is waiting for the Indians in the near future. At least that is the cry raised by the leaders of the Conventionist Congress whose Bombay session, it is said, will be presided over by Sir S. P. Sinha who has rarely taken any part in political movements of the country. The appointment of an Englishman to a post occupied by two Indians successively does not, however, indicate that an Indian millennium is shortly arriving.

GENERAL BOTHA is undoubtedly to be congratulated on his brilliant success in South Africa. The whole of the German troops in S. W. Africa has surrendered and the citizen army are to return to the Union as quickly as their transport will permit. Like everywhere else, here also the Germans had a plan in which German forces of about 10,000 thoroughly trained and well-equipped men were to attack British South Africa, being supplemented by about 15,000 reservists from South America. Much help was also counted upon from the rebellious element in the Free State Province. It is fortunate, however, that both the above designs failed, for while the seemingly rebellious spirit was put down before it could make much headway, the reservists from South America never arrived as the control of the sea was absolutely in the hands of Britain. When, however, General Botha entered Windhoek, the capital of German S. W. Africa, in the early part of May, the war had practically been finished. But the German forces retreated northwards and established a new capital at Grootfontein. Here they kept themselves hidden and sought to put obstacles

in the progress of the Union troops by destroying the railways and poisoning the wells. However, all's well that ends well, and it redounds to the great credit of general Botha that he attained these brilliant results with rather small loss in comparison with what the undertaking entailed. Possible disadvantage due to blockade and the difficulty of securing a water supply in the northern areas of the colony compelled the Germans to adopt the course they have taken.

OUR esteemed contemporary "India" is very much concerned, because Mr. Chamberlain has succeeded Lord Crewe, as Secretary of State for India, and Lord Islington has taken the place of Mr. Roberts as Under-Secretary. To the Indians, however, it is all the same whether the India Office is under Liberal or Tory control. And this is because the Secretary or the Under-Secretary is the slave of a system and has no individuality of his own. Indeed, even if Archangel Gabriel were to come down and accept the Indian Secretaryship, the Indians would not fare better, unless the present system is changed. Was not the Press Act of 1910 passed when the greatest Liberal of the time next to Mr. Gladstone was at the head of the India office? and were not Lord Crewe and Mr. Roberts, the Secretary and the Under-Secretary, respectively, when the Defence of India Act was passed at one sitting? The position of the Indians is like that of the two bullocks, Ram and Shyam. "Why are you weeping brother Ram" asks Shyam. "Why, have you not heard brother Shyam, our master is going to sell us?" "Brother Ram" replies Shyam with a sad smile, "you are a little foolish. What does it matter whether we are under this master or that? Here, our lot is to work from morning to evening and get a bundle of hay; and there also our lot will be the same."—A.B.P.

It is therefore a pity that though we have a very costly Agricultural Department, it is yet in its experimental stage and very little substantial result has so far been achieved in this

country. The people are still carrying on their agriculture in the same old and antiquated way, suffering from the same freaks of monsoon as in olden times though now fully remediable, their crops destroyed by the same insects and blights as before and they are still ignorant of the methods which would increase the outturn of a certain land double or treble its ordinary capacity. No improved way of manuring or rotation of crops has yet been adopted generally speaking. The irrigation department is showing commendable activities but no methods are yet universally introduced by which water can be stored up for use if there be shortage of rain or to drain out water, if there be excessive rain or inundations in the land. We do not know when we shall have opportunities of availing ourselves of these fresh stocks of knowledge, by which people in other countries are benefiting themselves in the face of altered circumstances. We hope to show in a future issue how the Mysore State is showing commendable activity in improving its agriculture in a practical way.

At the annual conference of the British Constitution Association held three weeks ago at the Royal Society of Arts, Professor Flienders Petre thus spoke on the cost of the war in men and money:—"The manhood of Europe," he said, "would probably behaved before the war was over, and we could consider ourselves fortunate if we ended with 13,000 millions of state debt and 1,000 millions of other losses." If this be a correct calculation, the male population of England and Wales would be reduced to nine million from eighteen! What a dismal prospect! What malaria is doing in India, the war threatens to do in England. As for the huge pecuniary loss, England will no doubt be able to recover its lost position in a few years, for no nation knows the secret of accumulating wealth better than the English, but the task of making up the loss in men would be a tremendously difficult one. For, as we pointed out the other day, not only the number of widows but also of maids would be enormously increased, and the birth of children would necessarily go down to a considerably lower level. Everybody is under the impression that a brighter day will dawn at the end of the war; but that is only a hope, and hope is a meaningless word.

MADRAS FORTNIGHTLY.

A high-class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

Published about the 1st and 15th of every Month.

[No. 18.]

AUGUST 1915.

Vol. I.]

KABIR AND TAGORE.

BY

MR. K. S. RAMASWAMI SASTRIAR, P.A., B.L.

I propose, in this article, to draw attention to certain noteworthy resemblances of thought and expression—due to a similar outlook on life and passion for the Divine—between these two great poets. I have dealt elsewhere with the significance of the doctrine of love in general and the unique place of Kabir as a mystic, poet, and musician of genius. He felt and proclaimed the universal elements common to Hinduism and Islam; he realised and taught the spiritual significance and value of seemingly ordinary things; lying about our feet; he denounced formalism, bigotry, pride of birth and caste, and worldliness, which are the worst foes of light; and, above all, he passionately sensed the Divine, and feeling as he did the ecstasies of spiritual rapture, sought by every means in his power to lead his brethren into the paradise of God's love. He was the fulfilment of the gracious religion of love that had come down the ages in this holy land. He did not seek to overthrow anything but wanted to bring the light of love

into each heart. He says: "Kabir seeks neither to establish nor to destroy." (Page 85 of Tagore's Translation of One Hundred Poems of Kabir.)

Kabir and Tagore resemble each other in many respects. Both are great mystics and musicians; both are poets of the people; both draw the stuff of their song from the ordinary lives and hopes and joys of the humble folk and throw over the same the magical light of their genius; both take away the cloak of commonplaceness thrown over the scheme of things by our want of vision and by familiarity and reveal to us the beauty and spiritual significance of things; both make us realise in a thousand ways the need for the love of God and the ineffable raptures of such love; both make us realise the dangers of vainglorious formalism and asceticism; and both revel in the gladness and radiance of life when set in the right relation to God and reveal to us the secret of the golden touch by which the lead of our hearts can be made true spiritual gold.

I shall point out here a few of the wonderful and beautiful resemblances of thought and emotion and expression between these two great souls. The 42nd poem of Kabir's in

the book above referred to, says that mere formalism is worthless.

"There is nothing but water at the holy bathing places; and I know that they are useless, for I have bathed in them.

The images are all lifeless, they cannot speak; I know, for I have cried aloud to them." (Page 49).

Tagore says in the *Gitanjali* :

"Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!" (Pages 8-9).

Many of Kabir's poems say that 'God' is not attained by asceticism, but by loving Him and His children. He says :

"Because he lives in solitude, therefore the Yogi says that his home is far away. Your Lord is near; yet you are climbing the palm-tree to seek Him." (Page 28.)

"Why put on the robe of the monk, and live aloof from the world in lonely pride? Behold! my heart dances in the delight of a hundred arts; and the Creator is well pleased." (Page 39.)

"The Yogi dyes his garments, instead of dyeing his mind in the colours of love :

He sits within the temple of the Lord, leaving Brahma to worship a stone.

He pierces holes in his ears, he has a great beard and matted locks, he looks like a goat. He goes forth into the wilderness, killing all his

desires, and turns himself into an eunuch :

He shaves his head and dyes his garment; he reads the *Gita* and becomes a mighty talker.

Kabir says : 'You are going to the doors of death, bound hand and foot!' " (Pages 69-70.)

The same ideas are brought out in Tagore's poems in many places. The 75th poem in *The Gardener* concludes :

"God commanded, 'stop fool, leave not thy home,' but still he heard not. God sighed and complained, "why does my servant wander to seek me, forsaking me?" (Pages 130-131.)

The seventy-third poem in the *Gitanjali* says :

"Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight.

Thou ever pourest for me the fresh draught of thy wine of various colours and fragrance, filling this earthen vessel to the brim.

My world will light its hundred different lamps with thy flame and place them before the altar of thy temple.

No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

Yes, all my illusions will burn into illumination of joy, and all my desires ripen into fruits of love." (Page 69.)

At the same time both recognise that love is the crown of life and of work. Kabir says :

"For work has no other aim than the getting of knowledge :

When that comes, then work is put away.

The flower blooms for the fruit; when the fruit comes the flower withers.

The musk is in the deer, but it seeks it not within itself; it wanders in quest of grass." (Pages 5 and 6).

Tagore says :

"Away from sight of thy face, my heart knows no rest nor respite, and my work becomes an endless toil in a shoreless sea of toil . . . now it is time to sit quiet, face to face with thee, and to sing dedication of life in this silent and overflowing leisure." (Pages 4 and 5 of the *Gitanjali*).

The same idea is brought out at pages 22-25 of the *Gardener* in the poems beginning with : "Let your work be, bride. Listen, the guest has come," and "Come as you are; do not loiter over your toilet."

Both these great saints and poets show as how God's eternal manifestation is in the universe. Kabir says :

"His form is infinite and fathomless, He dances in rapture, and waves of form arise from His dance." (Page 33).

Tagore's *Gitanjali* says :—

"The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow." (Pages 64 and 65).

Both poets seek to convey to us their sense of the universal rhythm and harmony by describing to us God's melody. Kabir says :

"There the whole sky is filled with sound, and there that music is made without fingers and without strings." (Page 221). "I hear the melody of His flute, and I cannot contain myself. Where the rhythm of the world rises and falls, thither my heart has reached."—(Page 71).

Tagore cries out in the *Gitanjali* :

"The light of thy music illumines the world. The life breath of thy music runs from sky to sky. The holy stream of thy music breaks through all stony obstacles and rushes on . . . Oh, thou hast made my heart captive in the endless meshes of thy music, my master." (Page 31).

Both poets realise, and rejoice in, the Lord's *Lila* or sport that vivifies and sustains the universe. Kabir says :

"His play the earth and sky! In play is the Creation spread out, in play it is established. The whole world, says Kabir, rests in His play, yet still the player remains unknown." (Page 891).

In Tagore's *The King of the Dark Chamber*, Surangama cries out :

"O my King, what is this game that thou art playing throughout thy kingdom?"

Both teach how from the lofty heights of

true vision, there is no difference between life and death. Kabir sings :

"Look upon life and death ; there is no separation between them. The right hand and the left hand are one and the same." (Page 201).

Tagore says in the *Gitanjali* :

"The child cries out when from the right breast the mother takes it away, in the very next moment to find in the left one its consolation." (Page 87).

Both poets have felt in their hearts and tell us, that the true joy of life is divine union, and that we can attain it only by love and renunciation. Kabir says :

"So high is my Lord's palace, my heart trembles to mount its stairs, yet I must not be shy, if I would enjoy His love.

My heart must cleave to my Lover ; I must withdraw my veil, and meet Him with all my body.

Mine eyes must perform the ceremony of the lamps of love." (Page 12).

Tagore's *Gitanjali* says :

"My song has put off her adornments. She has no pride of dress and decoration. Ornaments would mar our union ; they would come between thee and me, their jingling would drown the whispers.

My poet's vanity dies in shame before thy sight. O master poet, I have sat down at thy feet. Only let me make my life simple and straight, like a flute of reed for thee to fill with music." (Page 6).

Last but not least what is the advice of each of them to the world ? Kabir says :

"Bring the vision of the beloved in your heart." (Page 105).

Tagore prays :—(It is the proper prayer for each human soul) :

"Let only that little be left of my will whereby I may feel thee on every side, and come to thee in everything, and offer to thee my love every moment." (*Gitanjali*, page 27).

EDUCATION IN THE PHILIPPINE ISLANDS.

BY MR. LALA LAJPAT RAI.

Systematic education in the Philippine Islands practically dates from the time the United States Government took possession of them. The progress shown in the exhibits places in the Palace of Education in the Panama Pacific Exposition is wonderful. In the diagrams showing the comparative progress of the different countries in education it is pathetic to see that India occupies the lowest position. The following facts and figures, taken from these exhibits, afford interesting reading. One of the placards printed in big capital letters lays down the following as the aims of the Department of Public Instruction in the Philippine Islands :—

- (1) To develop linguistic unity for the furthering of national unity.
- (2) To eliminate illiteracy and develop an educated electorate.
- (3) To instil courtesy and lay the foundations of character by moral education.
- (4) To increase physical vigour and mental alertness through plays and games.
- (5) To establish individual economic independence by industrial training.
- (6) To develop agricultural resources by instruction in farming.
- (7) To improve the home by training the children for betterment.

The school education is divided into three grades, Primary, vocational or Intermediate and Secondary. The Primary course is finished in 4 years, the Intermediate in another 3 and the Secondary in another 4. On the top comes the University course, which may occupy from 2 to 7 years as the student chooses.

Each grade unit is said to have a definite purpose. The Intermediate course aims at training a local leader and the University course a national leader.

The outlying feature of school education in the Philippines is that, every boy and girl is taught a handicraft such as hatmaking, basket-making, or lace or embroidery, etc., as part of regular school education regardless of the fact that he or she may eventually go to the University. The manual training sticks to the student all his life and adds to his value as a national unit and a citizen. The Philippines have an area of 127,853 square miles and according to the census of 1910 the population figure stood at 9 millions or less than half of the population of the Punjab. The school attendance in 1914 reached the total of 490,000 boys and girls (the exact figure is 491,961) in 4,112 schools staffed by 9,069 teachers. The average number of pupils per teacher is 54. Besides these there are 19 Trade Schools with 2,304 pupils, maintained at a cost of over 2 lakhs of rupees to the State. In 1914 there were 1,415 pupils following a University course and 5,801 receiving secondary education. The total revenues of the Islands amount to 6 crores of rupees out of which about a crore is spent on education, i.e., about 17 per cent. of the total revenues. In the Philippines the cost of education per pupil is very near 18 rupees. The pupils of the Intermediate department in the schools are those distributed over the different industries

Home Industries	282,244
House-keeping and household arts.	103,468
Trade school work	6,364
School shop work	1,11,788
Farming	3,368
Gardening	166,482
Miscellaneous	28,923

80 per cent. of all Filipino teachers receive really 5 weeks of industrial and normal training in 34 vocation normal Institutes. The school attendance in the Philippines is voluntary. No comments are needed.—A. B. P.

THIRST-PROOF ANIMALS.

Water is supposed to be one of the absolute necessities of existence. Yet there are various species of animals which appear to get along very well without it. Sheep in the wastes of Central Asia, when browsing on the green sappy grasses and other vegetation during the late spring, summer, and early autumn months, frequently do not taste water for fifty or more days. When in great straits the camel is generally taken to hold the record for going without water, or vegetation that partly supplies the place of it. But, again, the camel's record is surpassed by certain strains of sheep raised in the United States of North America. Reports state that these sheep which range the immense stretches of the Nebo National Forest, Utah the greater part of which is desert, go from four to four and a half months without water. The only moisture they obtain during all the time is from dew and certain succulent plants.

Again, the little wild pigs of New Mexico live on the arid foothills bordering the American Sahara, where there is no rainfall for long periods of years. The waterholes and natural springs are exceedingly few and far between, so the only moisture they can get is

in the roots and other edibles that they grew up, including the fleshy leaves of cacti. Yet they thrive, and increase plentifully.

Investigations recently carried out on the little-known "Atoll", Henderson Island, which lies uninhabited 120 miles or so north-east of Pitcairn Island in the Pacific, conclusively prove certain species of animals adapt themselves to an existence without water. This island, which is more than six miles in extent, has no water whatever—no springs, swampy grounds, no rainholes—fresh water is not to be found. Yet on it are found a kind of rat, a lizard described as being very abundant, and no fewer than four species of birds. These last are a fruit pigeon, a honey-eating parouquet, a little rail or crane, and a reed warbler. It must be noted that the last two are usually associated with fresh water. But they, like the others there, live without any apparent results ensuing from the deprivation of it, unless the dew, which is light, can slake their thirst.

But the most singular instances of a thirst-proof animal is the pocket mouse, one of the common rodents of the desert. This little animal, named from the fur-lined pocket on the outside of its cheek, out of which it takes food on occasion, has no desire, much less instinct, for water. Some of these mice have been kept for three years with no other food than the dry mixed bird-seed given to canaries. During all this period they had not a taste of green food, nor a drop of water. Indeed, other data show that in fact the pocket mice refuse such treats. The bird-seed put before them contained not more than ten per cent. of moisture, which is less than is required for digestion. Food as dry as this cannot be swallowed until it is moistened with saliva. Yet the pocket mice suffered neither in spirits nor in health, making,

indeed, a quarter more weight during the period of the experiment.—A. B. P.

"THE WARFARE OF SCIENCE."

Some forty years ago a book was published with the above title.

It was embellished with a complimentary preface by Tyndall and related to the war which science had been carrying on so long against the entrenchments of ignorance and superstition doggedly defended by the churches. But if the champions of progress in that fight could have foreseen the part which science was ultimately destined to play in warfare on the physical plane, they might have wondered whether it would not have been wiser to defer scientific achievement till the world's morals had been levelled up to prepare for it.

Whether in any case if we had no better ships of war than Nelson's, no bigger batteries ashore than those which startled Brussels with "the cannon's opening roar" in the days of Waterloo, the German people having gone mad would have been able with their hands to slaughter the defenders of civilisation to any great extent, is an interesting question but certainly the intensely horrible character of the war in progress is altogether due to scientific achievement. Chlorine is obviously the poison gas driven against our men with such horrible results during the last few days. It has been available because chlorine has for many years past been found useful in connexion with the extraction of gold, and science has shown gold hunters how it can be liquified at a comparatively low pressure and stored in cylinders lined with lead. These were thus ready for the "Huns" as soon as their diabolical inspiration suggested the use of the gas as a chemical weapon. Some of our papers have been vaguely guessing at the nature of the

"asphyxiating" gas used, talking of bromine and peroxide of "a zote" (an old fashioned name for nitrogen) but neither of these substances would produce the effects described. That is to say they could not be blown into our trenches in the gaseous form. Bromine might be included in shells and the heat of explosion would gasify it, but at normal temperatures it is a liquid. The chlorine, however, though it can be stored as a liquid is gaseous at ordinary temperatures and pressures and being two and a half times heavier than air, can be relied on to float along the ground for a time before diffusing. No chemical defence against it has yet been suggested. Ammonia sprayed into a cloud of chlorine might precipitate it in the form of ammonium chloride, but apparatus designed to carry out the idea would be better suited to a laboratory experiment than to the wild hurry of warfare.

The concentration of thought on the war meanwhile prompts the scientific papers to discuss the chemistry and physics of guns and explosives. What are the pressures inside the great guns that will throw shot or shell twenty miles and more? They vary from 2,000 to 3,000 atmospheres, say from 13 to 20 tons on the square inch. But this energy is not all available for driving the shot. Most of it is absorbed by friction, heat, and recoil. The kinetic energy of the shot is said to represent no more than 10 to 35 per cent. of the total energy evolved by the explosion. The heat of the explosion varies very widely with different explosives. Common black gunpowder gives 750 "calories" in burning. (A calorie is the quantity of heat required to raise the temperature of one kilogram of water, one degree centigrade). Our favourite explosive trinitrotoluene, familiarly referred to as "T. N. T", gives 720 calories, and nitroglycerine

powder 1,330. But these figures are no measure of the practical value of explosives. The high ones increase the gas pressure but they shorten the life of the gun. Another amusing set of calculations shows that an express train weighing 250 tons and travelling at forty miles an hour would give a blow equal to about half the energy of that delivered by the projectile (weighing a little more than half a ton) fired from a 14-inch gun. If the train tried again and ran at its target at 60 miles an hour, it would hit as hard as the shot.—A. B. P.

POISON GAS.

HOW TO COMBAT IT.

Chlorine and its compounds, says the *Lancet*, appear to result in the formation of hydrochloric acid in contact with the moist mucous membranes, and the symptoms are generally a sensation of suffocation, difficulty of breathing and lachrymation. The gas severely attacks the respiratory organs, bronchial catarrh, inflammation of the lungs with frothy blood-stained expectoration supervening. Apart from the method of pouring chlorine gas into the air intended to travel in the direction of the opposing forces, the Germans have apparently contrived to despatch the gas by means of shells, and one officer's experience of the bursting of these outrageous missiles is of interest as confirming the effects recorded in cases of poisoning. On the bursting of these shells, he states, a green gas was delivered, and before he and his comrades had a chance of moving they were inhaling the poisonous gas and a moment later they were struggling terribly for breath. Two of the men died before his eyes, which afforded a horrible sight, "for they had turned quite blue." He escaped with others owing, he thought, to the fact that they had stuffed their

handkerchiefs into their mouth. They felt at the time, however, that suffocation was inevitable and afterwards they experienced the discomforts which follow an attack of bronchitis in its most virulent form. He had no doubt at all, in his own mind, that the gas in the shells and curtain of "creeping gas" were of the same nature. It is generally stated that chlorine gas in the proportion of as little as 0.04 to 0.06 per 1,000 taken into the lungs is dangerous to life and the effects, for all intents and purposes, are much the same as those of hydrochloric acid gas. But, of course, the formation of hydrochloric acid due to chlorine acting upon most membranes means that it is present in the nascent form, in which form it is far more active—that is to say destructive.

CHEMICAL PREVENTIVES.

The question of replying to this new and revolting form of warfare by similar application to the forces and resources of chemistry has been freely discussed. Chlorine is certainly as available for the Allies for Germany, but the method is full of uncertainties, particularly when the letting loose of the gas into air currents calculated to reach the enemy is relied upon. Already it has been reported that the German calculations sometimes failed and that the attacking party received the gas by return currents. The method at any rate can only have relatively local effects, and its success has been much due to the surprise and terror which it momentarily caused. If the Allies decide to retaliate, as they have every right to do, they may be depended to improve on the infamous example set them. The country possesses enormous resources in regard to the manufacture of chlorine and its compounds. This is seen in the fact that while England produces about 200,000 tons

of bleaching powder (the chief reservoir of chlorine output), France produces 60,000 tons, and Germany 100,000 tons. But at the present time ingenuity is being exercised only for defensive purposes. The distribution of chlorine in explosive shells may offer a serious problem unless effective means are found to ward off attacks by means of "anti-chlor" saturated respirators.

"ANTI-CHLORS."

Of the numerous anti-chlors available hyposulphite of soda is the best; the respirators found on captured German soldiers proved to be moistened with hyposulphite, confirming the conclusion that the gas used was chlorine. Next to hyposulphite common carbonate of soda is most efficacious. Failing these, the respirator moistened with water would undoubtedly serve to reduce the severity of the attack. The Germans have probably employed liquid chlorine of which they make large quantities in steel cylinders for industrial purposes. It is used for displacing bromine from the homid liquors of the Stassfurt mines, and for the production of chloracetic acid, which is essential in the synthetic preparations of artificial indigo. The use of chlorine gas as an offensive weapon is new; its employment as a defensive weapon in the sterilisation of water for drinking purposes has for some time been recognised as effective. Civilised nations will agree in the name of humanity, that its powers to destroy should be confined to low organisms. It may be suggested that just as war is war, so chemistry is chemistry, and that the use of one disastrous chemical agent is no more morally wrong than the use of another. Yet we must all feel that there is a vast difference between the skill of arms and the skill of the poisoner.

—*Madras Times.*

WILLIAM BARNES.

By S. V. NATARAJER.

A man of original faculty, of abounding knowledge 'eager thoughted, large hearted yet content to work in his own small sphere without thought of place or gain' is Mr. Barnes—a rare acquisition to England. The poet was born in the Vale of Blackmore whose sequestered beauty gave ample food for his genius. Small and delicate in his childhood, he gave immense anxiety to his mother, "a woman of refined tastes and with an ardent inherent love of art and poetry," who used to grieve over his little tapering fingers, "Poor Child, how will he ever gain his living." Though the mother died very early, the boy drew from her much of inspiration. Nature was his book. He was sent to the village Dame School, then to Sturminster. He was employed under Mr. Dashwood, a local solicitor, with the concurrence of his father; from Mr. Dashwood's office he went to that of Mr. Coombs at Dorchester. Nobody could expect any knowledge from this kind of calling; the work of copying deeds at the solicitor's office cannot bring any kind of instruction to the young man. All that he learnt here was only a few technical phrases and ceremonial language. Ever seated at the desk with the deeds to be copied before him, Barnes had no other instructor to prompt him, in the accumulation of knowledge for which afterwards he became very remarkable. His learning was of spontaneous growth. It was his inherent nature that induced him in the step towards wisdom. By instinct he acquired this habit. There was not even a single thing that did not influence this man's intuitive genius. Added to this he was a strenuous and hard worker. Ever found to be engaged either in

study and in learning music or classics from the clergymen, he gave full employment to his spare hours out of office. He got the Rector at Dorchester to help him in his studies by allowing him the free use of his library and to instruct him in his philological studies. When the fund has become full and the knowledge acquired has been amplified by further studies, naturally an overflow was indispensable and in the case of Barnes this took the shape of poetry. In 1822 he wrote "Orin, a Lapland Tale." His efforts in wood engraving financed him a good deal in this attempt. His skill in this art has been so great that it not only served him for a pastime but enabled him to replenish his exchequer more often empty. Along with these advantages he found agreeable friends, chief among whom were his two solicitors under whom he was employed.

Life at this stage held so many attractions to him, chief among which was his first encounter with his future wife: From the stage coach descended a mother and two daughters, one of whom attracted our poet's vision. The image could not leave his mind. There it was before him giving every sort of pleasing phantasies: The agreeable state of trance, our poet often courted more than anything else. The Eastern psychologist has explained how the intuitive desire for a certain object, pre-supposes the feasibility and propriety of its achievement. So was the case with Mr. Barnes. The family settled in the neighbourhood soon and sooner grew the attachment between Julia Miles and Barnes. But it was pretty long before he was betrothed to her and longer before the marriage took place. In this interval 'Nature spoke to him with sweeter and more penetrating voices.'

On the recommendation of one of his friends, Barnes was given a mastership in the school

at Mere in Wiltshire. It was very easy for him to kick off his post under the solicitor and take himself to this agreeable task. There was ample scope for the splendid display of his literary genius than in the "parchment office." Given ample leisure he began his wider range of study. "I took up in turn," says he, "Latin, Greek, French, Italian and German. I began Persian, with Lee's Grammar, and for a little time Russian, which as being wanting in old lore, I soon cast off." These he pursued till the end of his life.

In 1827 Julia Miles was brought home and set up house at Chantry House. It was a spacious and roomy building and was so called as it had been used as a Chantry or a priest's residence. His daughter, Lucy Buxter in her biography, says: "Chantry House was a roomy old Tudor building, with large oak wainscoted rooms, whose wide stone-mullioned windows were entwined with greenery. It had a large garden and lawn, at the bottom of which ran a flowing stream, here widening into a pool overshadowed with trees. Here were trout and dace and sometimes a flight of wild ducks and other birds would swim by. Near this pond was a favourite nook where William Barnes often came with his Petrarch in his pocket to pass a few happy leisure moments. The lawn was mowed by his busy scythe, and he rose early in the spring and summer mornings to cultivate his garden. A frequent entry in the Italian diary is the word "Zappando" (Digging) or "Gathered my apricots and took some to our friends"..... In these days the young couple were poor but very happy."

The reputation of the school under Barnes was so great and unsullied that it soon rose in popularity and numbers. He spent most of his time for the school. He made garden arbours and curved chairs for his wife.

Of Invention and taste for fine arts he had too much; a favourite amusement of his was his lathe. He painted the doors of his house and he played the flute, violin and piano and was sometimes agains at the village church, as an indispensable member of the choir. As a dramatist he composed two comedies. With the increase in years came a greater depth of knowledge and stronger purpose in his work.

The first appearance of our poet, as a literary man, was as a contributor to the "Dorset County Chronicle." Later on he became a writer to "The Gentleman's Magazine" for a very long time; subsequently his contributions to the "Retrospective Review" tended to elevate its tone a good deal. His articles ranging over wide fields and into untrodden recesses of knowledge did not fail to evoke appreciation. As an author his first work was his *Philological Grammar* in 1854 which was "grounded upon English and formed from a comparison of more than sixty languages." His fast reading so enabled him to have a complete grasp of the general principles of speech that without any difficulty he was able to learn a foreign language very easily: There was ample area for comparison and conclusion: He says of the definition of grammar, "Inasmuch as the beings, actions and relations of things and the mind and the organs of speech are the same in kind to all men upon earth, and a need of conformity to them is itself a law, so far it is clear that some common laws must hold in the formation of languages; and the science of these laws, when they are unfolded is grammar."—words so true even in these days of new philological researches: though the great Arnauld of Port Royal had laboured in this direction, Barnes is superior to him as being master of a wider field of study.

Another work of his on the same subject

bears the quaint title of "Tiw" the God who gave the name to the Teutons. His theory is that the roots of all the languages are identical; and if properly investigated, these would show the process of mutation, transformation in the various languages. In his "Britain and the Ancient Britons" he gives out his opinion that these originally could not have been the wild tribes as they are depicted, in the light of the legends of Arthur which amply testifies to the fact that the owners of these legends could not but have been the most civilised of nations; "The Government of the Britons" says he, "was a limited Monarchy of a form affording the people the greatest freedom." Another work of a similar character was, "Early England and the Saxon English" based on his original research. Then came his "English speech craft" and "Red craft."

"The Poems of Rural life in the Dorset Dialect" are noted much for their simplicity. Amidst the abstruse and matter of fact theories couched in the most terse form of language, it is something to come upon lines of sparkling purity, "laving the boulders with their music and rippling onward to their appointed brook." The first appeared in 1833. "The first attracted notice from the public in Dorset County Chronicle." Hon. Mrs. Norton strove her best to advocate this enthusiastically and this tended to bring the poem into wider and more elevated circles. A second collection was brought out in 1856. The peculiar feature was the dialect "Cockney English" at the request of Mrs. Norton.

A strong advocate for the Dorset dialect, he described it as "a broad and bold shape of the English language, as the Doric was of the Greek." It is "rich in humour, strong in raillery and hyperbole, and altogether as fit a vehicle of rustic feelings and thought as the Doric is found in the Idyllia in Theocritus."

His opinion is that the dialect is purer and more regular than the chosen one.

The lines were the outcome of inspiration issuing out spontaneously: The writing of them "says he: "was not work, but like the playing of music—the refreshment of mind from care or irksomeness." Frequent use of the dialect made him clothe his verses with it with more ease and readiness.

Petrarch was Barnes's poetical companion and his style was formed in that model. Francis Palgrave says that "Horace himself does not round off his little odes with more finished and lively art." This aged poet seems to me to stand second only to Tennyson in the last half century. He has a wit united always to beauty in his drawing of character and of country ways—a pure love of nature, such as one sees in the best Greek or Roman writers, exalted and rendered more tender by his devout Christian spirit. I know not, also, if any of our poets have surpassed him in the number of original motives or pictures which his volumes display; his perfect sincerity of thought and style gives life and individuality to a hundred scenes of quiet life, laying all within the same little sphere, yet each shown with a grace of its own."

There is a good deal of marvellous power of painting both of outward circumstance and of inward life as well. Ever he lives in the range of rustic thought. "He is a poet of the realities, thoroughly pre-Raphaelite in his descriptions of natural scenery, and completely sympathetic in his portraiture of men. In freshness and purity of spirit he is like the May, but all the year finds voice in him."

In addition to the literary value of these poems, there is a vivid picture of rural life and scenery. The equality of man, is shown them all. Station or status, wealth or

poverty, intellect or ignorance, does not form any barrier to show this original equality. The darker side of crime and passion does not overcloud the path of the Dorsetshire poet; not so Crabbe. Yet his peasantry is not one of his imagination. He did not depict rural life in an ideal manner; there was no description of what it ought to be but his delineation was of the actual peasant, of the village and of the rural scenery. He held up the mirror to nature in her more rustic aspects. His sympathy to the poor class is genuine and not a matter of sentiment or imagination. He held out his plea for reforms and a good deal influenced the future improvements that were made to ameliorate the condition of the poor people. There appeared his "views on Labour and Gold" an attempt to base social science on Christian principles containing a plea for shorter hours of work, and expressing his ideal of patriotism; says he: "daily labour leaves a man no evenings wherein his mind may wander free, while his body may rest on the bench by the cottage door, or by the hearth amid the gambols of his smiling children;... no time to strengthen the hallowed bonds of kindred; no time to solace himself with the gifts of his God—the *domus et placens uxor*; no time to enlighten and purify his soul by a peaceful reading of the "Word of Life." Further on he adds, "it is not healthy to work for ever at a business in which, for example, the thumb and fingers shall gain skill, while all the rest of the body shall wither from inaction, so neither is it good for the man of soul and body to be holden too long in work in which the body only is in action, while the soul and mind are left in a dulness almost below rationality." In this advocacy in this cause none could equal him. In season and out of season he was ever harping on the same strain. He continues, "it is to the house

that we must look for the growth of the most lovely Christian graces; the affection of kindred, a reverence for the kindly feelings; and a love of home, which in its full outgrowth becomes the bulwark of the safety of a community and constitutions, *amor patriæ*, the love of one's fatherland. For what is England that should be dear to me, but that she is the land that owns my country? Why should I love my country, but that it contains the village of my birth? Why should that village be hallowed in my mind but that it holds the home of my childhood?

"The holy affection of kindred for kindred grows out of the happier hours of freedom and rest in house-life; it rises out of the harmless play of the summer evening; the cheerful talk that beguiles the stormy winter's night, the daily teaching of a father's and mother's care, the Godly exercises and talk of the Sabbath; the love that so carefully folds up the little play-tired children and their evening beds, and gathers them with a smile to their morning meal

"Let the poor therefore have some time, if it can any how be afforded to them, to seek light for their own minds, and grace for their own hearts, by reading or kindly talk or at least to refresh their bodies and minds by an evening's rest and peace, and to train their children in the wholesome love of English house-life and social virtues." Words of an impassioned and earnest appeal that cannot fail to bring to the human heart the duties incumbent on every one to bring about at least this amount of happiness to one's fellow brethren in more sad plights. There is a quaint and simple touch to the quick here—a silent and imperceptible thrust to the human heart—a most effective and forcible appeal that cannot be put aside. Where is the ingenuity that can put forth arguments against this,

consistent with good conscience, where, the heart that can withstand throbbing at this mention of the necessary requirements of the poor. In 1852 came the sore calamity to the poet. God has withdrawn from him His choicest worldly gift. To be bereft, at this stage of his life, of that one source of happiness, could not have left him without any influence in his further career. There was the scar with its deep marks. There was the name "Julia" at the end of each day's entry. This refrain was kept till the end of his death. He sought relief from these painful memories, in his constant work at school both when in as well as out of it. What poor consolation learning or a close adherence to studies of research affords to the moaning heart ever pregnant with happy reflections of bygone days? A heart sympathetic and sensitive at once cannot maintain its calmness amidst calamitous and sad circumstances. Life took away much of his pleasures. The mind that was ever kept open to outside pleasures and enjoyments, a mind that was ever given to the pleasing task of the bettering of the poor and the oppressed, a mind that had diversions of so various a kind—at least had to succumb to this direful event. There was no mirth either in him or outside. An occasional visit to Cambridge or London relieved sometimes the monotony. The poet was bowed down with sorrow and care. He could not attend to the school work with the strenuous enthusiasm as before and as a result the number in the school diminished. Amidst much poverty and want of income he suffered sometime till in 1861, his name was found in the Civil List Pension for £70 in the days of Lord Palmerston. For a while he was curate in the little village at Dorchester. The rectory of Cawe became vacant and the living was accepted by Barnes in 1862; and one of his

pupils heading the list of the Indian Civil Service Examination, the empty school was again filled up with numerous pupils.

As a school master Barnes's aim was to reach a mere simple and philosophic system. So that his pupils might be made "reasoning and reasonable men"; he hated cramming. Dr. Arnold at Rugby led the reaction against pedantry and mere scholasticism. The sterner discipline of the dogmatic age had to give way to the persuasions of science: Barnes, steeped much in the love of ancient antiquity was immensely influenced by this new movement. "His theory was that minds should be trained but not crammed; that the school curriculum ought to contain the germs of all the knowledge which the man would require in after life." His biographer says, "No obligatory tasks, no caning (except solely and seldom, for lying), no restrictions and restraint except only the natural consequences of wrong-doing. If a boy had done badly it lay entirely with himself to retrieve his position. The only visible register was an invention of the master's own called the "Topograph." It consisted of a large flat box, in which lay a board pierced with holes, and according to his want of diligence the peg was moved down, only to be up again on the completion of a voluntary task. Of course, if the boy were too careless to redeem it he could leave it, but a low standing was a kind of disgrace which they all felt so keenly that generally the boys lost no time in reinstating themselves. To have one's peg in the 'blues' caused the loss of a holiday; that a peg reached the 'blacks' was a thing almost unheard of."

The shaping of the issue is in the hands of the pupils; hence Barnes left the choice of responsibility and action to the pupil himself. He gave effect to most of his principles which

have found strong advocates in our own modern days.

As a curer of souls, there was genuine soul, faith and charity in him. "It was pleasant to see him starting out to visit his district, a leather bag slung round his shoulders over his flowing cassock. . . . sometimes the well-filled pockets of the cassock coat bobbed against the comely, stockinged legs—for they were apt to be full of sweets for the children—or now and then a doll might be seen with its head peering out of the clerical pocket. Thus accoutred, he trod sturdily beneath the hawthorn-trees, and across the shadows of great elms in the park and knocked with his stick at the cottage door, when he reached them. The housewives were always glad to see him, and poured out all their confidences, sure of comfort and sympathy! If he did not come on the usual day they met him with a half reproach next time, 'Ah, sir, we thought you had forgotten us.' The children would creep nearer and nearer, peeping into those big pockets, from which 'goodies' were wont to come. I do not believe a child, however shy, was ever afraid of our parson."

No consideration of a delayed breakfast nor consideration of any inclement weather could detract him from his parochial duties. He was used to say, "Go out and rough it, then come home and enjoy a rest—you will have earned it." There was almost Ruskinian in his dislike of the increase of ready-made articles, and contrivances to save trouble, as destroying invention and self-reliance in childhood and as weakening the sense of responsibility in later life. Cheapness of money, it was his principle, involved cheapness of character. On one Sunday it is said of him that in his eightieth year, he performed two full services, a wedding celebration, and a

funeral service. Still he studied and was unsparring in his work.

He was the unfailing visitor of the sick bed. "Despair and anguish fled the struggling so and comfort came the trembling wretch to raise." His one aim was to do full justice to his work.

But the end came at last as it ought to in all cases; pain and weakness made him prisoner for the rest of his life. Swan-like he sang his own end. He asked his daughter to write down the poem entitled, "the Geate A. Vallen" "My time is short" he himself said. When prayers were said he sighed softly, "lighten our eyes, O Lord, that we sleep not in death;" and the last epigram he spoke was—

"Dry our eyes in weeping, shut our eyes
in sleeping."

He closed his eyes and 'no one knew the moment when he stepped over the boundary into the invisible world and dreamed his way into Paradise.' The rarest specimen of a soul, large hearted, many-sided, yet content to serve in humble places.

A FORGOTTEN GREAT ENGLISHMAN,

Peter Payne.

BY

JAMES BAKER.

Shall we prove the above title to be a misnomer? To be great and yet to be forgotten by one's own countrymen; to have swayed the minds of men at one of the greatest periods in the world's history; to have led the rulers of that period, and made Popes and Emperors await the words that decide a nation's fate; to have been first and foremost in debates that still re-echo through the world, though nearly five hundred years have elapsed since the actors in these scenes have

passed away from earth—and yet to be forgotten!

No English history, no biographical dictionary, no encyclopaedia contains the name of the subject of this article; and yet he is remembered lovingly by the country that adopted him, and whose cause is so boldly fought for in their mighty portentous struggle against Europe. But if in England this great man is forgotten, in Bohemia his name is cherished; and her historians give him ample space, and her people of to-day know his name. If in the fifteenth century the Bohemians ransomed him at a high rate of ransom when taken prisoner, so now in this present century her historians have fully and ably rescued his name from the oblivion to which English historians would have condemned it, if we can say men condemn that which they ignore. The plain name of Peter Payne will ever shine forth as a bright star in Bohemian history; and our aim is to prove that the writers of English history cannot ignore him if they would set before the world the work of the English people, and their onward course, for Peter Payne, desperately, strenuously, and persistently cherished the seed which burst forth into much flower and fruit ere his own century had set.

He is and was one of the greatest of the leaders of the Wickliffites (known to us English as Hussites) of Bohemia through all the fierce years from 1417 until the year 1452. In 1415 he was Vice-Principal of St. Edmund's Hall in Oxford, but he was driven thence against the will of the king, Harry of Monmouth, because of his intense earnestness and persistency in preaching the teaching of his master John Wycliffe; and on the 13th February 1417 he was received amongst the professors of the Prague University. The first important mention we have of his name is where it

occurs in a list of the men who in the year 1420 were held in high esteem in Prague; and hence he is spoken of as the Englishman Peter Payne, "who is generally spoken of as Meister Englisch." Five years had elapsed since Hus had died for his adherence to Wycliffe's teaching, and already his followers were beginning to break up into those sects that so weakened the unity of Bohemia. A year before the strange town of Tabor had been founded by the troops of peoples who streamed out to this tent bedecked watersounded height to worship God in their own fashion under the free heavens, and it was in the controversies between the Praguers and Taborites that Payne's name first came prominently forth as a peace-maker between the controversialists. The Taborites had drawn up certain propositions upon the fourth of the famous Prague Articles, upon the frequenting taverns, extravagance in dress, deceptions in work and trade; and these the new town of Prague had agreed with, but the old town wavered in their decision, not being willing to adopt the reading of the Taborites; but their leaders went to Peter Payne, and after they had been instructed by him they fell in with their fellow townsmen, and with some qualifications, and under certain conditions, were one with the Taborites.

This first action of Payne's gives us the key to his work in Bohemia. It was generally that of a peace-maker and arbitrator, and though we shall find him standing up boldly before council, and Pope and Emperor, holding forth and expounding with fiery words the teaching of his master, Wycliffe, yet generally he is the mediator between the passionate fighting sects of the Bohemians.

The teaching of the Taborites was similar to the dream of honest revolutionists in all ages—those of 1789 and 1848—and of some

few socialists of the present day. There was to be no king or overlord; all were to be brothers and sisters. "In Tabor" ran the first article, "there is no mine and thine, all is in common; and so it ever shall be—all in common, and no personal property. Who ever holds such shall commit a deadly sin." But in Tabor, as in later years, this impossible dream of a universal brotherhood soon vanished, and the laws of mine and thine were re-established.

This first public action of Payne's was in the year 1420, and between this and the next time we hear of him, on the 14th of November 1421, was a time of terror and tumult, and of the fiercest bloodshed in Bohemia; king Sigmund fleeing, and promising all that is demanded of him, earning his title of the "Word breaker" and leaving his land to be torn by furious sects, who committed fearful horrors in religion's name. In Prague the quarrel was developing into a class war of democracy against aristocracy, the former being led by Priester Johann, formerly a monk of Selaw; and it was as a mediator between this Priester Johann, and the magistrates of Prague, upon certain points laid down for the more peaceable ordering of the town, that we find Peter Payne again chosen.

Between this mention of his name and any further record of his life, five fiery bloody years pass over Bohemia. Ziska, with his waggon-forts, marched and counter marched against Sigmund with a rapidity that astonished his contemporaries, but with such attendant horrors that after his victory at Deutch-Bred his remorse for the deeds of cruelty was so great that it clung to him to his death. But Ziska was dead, and the great victory of the Hussites at Hussig over the Germans had been won ere we hear of Payne in the presence of Prince Koryhut upholding

Wycliffes doctrines. A reaction had set in in Prague against the teaching of Wycliffe and his follower Hus, and the priests and doctors of that town now taught that the communion should truly be taken both in bread and wine by the laity, but that many other of the doctrines of Wycliffe were heretical, or at least mischievous and errorful. And M. Pribram, who is described as "the most miserable of sinners, but a warm denouncer of heresy, and especially of Wycliffism and Picardism," commenced in such hot terms to inveigh against these errors that the followers of Wycliffe began to fear that if Wycliffe be declared heretical, Hus, his follower, must also be arraigned under the same category. And to oppose the fiery denunciations of M. Pribram a discussion was arranged in the University, and Peter Payne was chosen to oppose M. Pribram, "for he had ever defended and taught most ardently and thoroughly the views of his famous countrymen." The fiercest struggle was, as usual, upon the point of Transubstantiation; and the importance of the task thus set Payne is made clear by the Bohemian historian's following sentence: "If" he writes, "matters had gone according to M. Pribram, the chalicers, out of pure opposition to Wycliffism and the bolder Hussites, would have been drawn even nearer to Rome and would soon have found themselves again in the bosom of the Catholic church, and all their former sufferings and struggles would have been but strayings from the right way and as but an injurious dream." And so the moment was come when a decision must be made whether Hussitism (ignoring the sects of Taborites and Orphans) should have a self-existence, and become an organic development in the inner life of the future.

As this discussion led up to an important

step in 'Payne's life, we must briefly follow the events of the next year, although his name is not mentioned in them; but the fact of his sustaining the weight of the defence, and his after action, proves that he must have been in the whole heat and turmoil of the events.

Prince Koryhut, thinking that M. Pribram's party out-numbered Payne's, as we may term it, quickened the decision, but not to his own advantage. He sent a private messenger to Pope Martin, writing that Bohemians were ready to fall into the Church's arms if but the Pope would himself hear them. The Pope was only willing to listen to them if they unreservedly bowed to the Church's teachings and did not come to wrangle and argue upon various points; and he appointed king Wladislaw and prince Witold as their intercessors. But the Hussites, as the victors, did not care to become pleaders to the defeated power, and even the moderate chalicers objected to such an action. These now had as their leader M. Johann Rockycana, a man of poor parentage, but of great power, and preacher in the Marien-Tien-Church. Many others amidst the moderate party, with priest, doctors, and burghers, and even close adherents of the prince, objected with Rockycana to this approaching of Rome; and when at length this preacher, on the 17th of April, 1427, made publicly known the truth of the letter of the prince, one of those scenes occurred which Prague in those days was so familiar. The bearers of the prince's letter had been captured during the night. The words of an old song, which may be translated as follows, faintly recite the scene:

"They rode out of Prague as night began,
Well-knowing what Koryhut secretly
span;

But when they rode back from their ride
of night,
They brought all the rogues in the full
day light,
They bid ring the bells from the towers on
high,
And the folk all flocked to the Tein hard
by.
Not long did the priests in the church
there stay,
But streamed to the Ring in the light of
day;
And they cried aloud, with fearful cries,
'Beloved were threatened! To arms, arise,
And the streaming folk then quickly
knew

With treacherous letters they had to do.'

The bells did ring forth, and the people, armed, swarmed in street and square, crying out "Treason". Two men of the court, at the head of an armed troop, possessed themselves of the prince, and at night carried him to the castle. Many of the doctors, Pribram amongst them, were imprisoned in the Rathhouse, and so, without at least bloodshed, Rockycana's party gained the upper hand; and after Easter the prince was taken to one of the wildest castles in all Bohemia, a castle the only entrance to which was, and is, between two narrow walls of rock pierced for shooters, and all this castle, Waldstein, so secretly was he kept, that his faithful followers, amongst whom was the owner of the castle, did not know where he was.*

(To be continued.)

* The dies we hour.

NOTES.

Rabindranath Tagore.

Mr. S. K. Radcliffe writes in the *Daily Chronicle* of Rabindranath Tagore as possessing a creative faculty of wide range and astonishing fecundity. The translation of one or two works, gave to the Western world the curious, perhaps unprecedented phenomenon of a poet and intellectual leader enjoying great celebrity in the East and conquering a new reputation in the West. He has been a force in the literary renaissance of modern India. Mr. Montagu, as Under-Secretary of State for India, is said to have been riding through an Indian forest and sat down near a fire. A boy ill-clad and poor-looking is said to have sung then the most beautiful of songs. When asked for the source of the song, the boy could only say that he got it somewhere. Later on the songs again were heard by Mr. Montagu far away from India—and it was of Rabindranath Tagore who has achieved “the capital triumph of having surprised the Government of India into bestowing an English title upon an Indian of letters and ideas.

Mrs. Sarojini Naidu and the Female Education.

At Guntur an address was presented to Srimati Sarojini Naidu on the 7th of July.

In the course of her reply to the address, she said:—

“Go to Bengal and there you see the women with their great spiritual ideals, are like water lilies in the ponds. Go to Bombay or to any other part of India, do you think there is a single house where it does not survive in the richest vitality, all those ideals that make the names of the women of our country and literature so immortal. There is not a single home in the length and breadth of India, no matter rich or poor, where womanhood is not as great

to-day as in the days of Sita and Savitri, greater perhaps in potential powers, because we have gathered a great deal of world experience, of high civilisation and growing responsibility. The whole world spirit is richer by so many centuries of experience. It is your duty which you have not recognised to fulfil the task of giving the women those very opportunities which you yourselves had, which are necessary for their equipment, to fully realise all those hidden virtues that lie within their souls. The power of Rome has been quenched. That is because the underlying conditions animating their ideals and their civilisation were not of the spirit but of intellect. The glory of the Greeks and the grandeur of Rome could not be revitalised after centuries, because they were not spiritual. All their greatness died and became merely historic memories, things that we try to reconstruct from a broken stove in a foreign museum.

But believe me when I say that those who kept alive that fire are not the men who go to earn money, the men who become a little blurred, as it were, in the clearness of vision for mere existence but rather it is their spiritual entity that they kept at home, that spiritual comradeship that stands at home and tends the family fire. And so it is to them that you must give the opportunity of so equipping themselves and make themselves capable of realising their higher ideas and then it will certainly be never said that our women are backward. They are backward because they have not the lamps to light, not a flame to kindle, because you will not give them what is called the daily oil—the opportunity that brings that flame to the lamp. There are many little books with beautiful titles. But I do not know of any that is more symbolic than in the *Seven Lamps of Architecture* of Ruskin. But we have seven hundred thousands of lamps in the architecture unlighted, because you have refused to give them the things that kindle the flame. If the *Seven Lamps of Architecture* illumines

the whole civilisation of the West friends, think of dazzling illumination that shall light the whole world with a conflagration and radiance that cannot be quenched when the 700 thousand lamps in our national structure are lit for the glory of humanity. I am only a little lamp of clay. But there are thousands of lamps of gold. Let me beseech you not to be content with such small ideals as are represented by any successes that I may have achieved. India will not be great with her ancient greatness. It is only in your hands to give the illumination, and it is only by that illumination that we can wake up our sleeping mother.”

His Excellency Lord Carmichael laid the foundation of the new building of the University Institute. In the course of the address, His Excellency gave expression to his very liberal views. His Excellency's profound sympathy for the Indian aspirations and aims has been beyond doubt or cavil. Talking of India's future “over which some of our Anglo-Indian friends get into hysterics,” His Excellency says:—

“There will be the question then as to the true meaning of *Swaraj*. There will be but one feeling that all must be free and equal citizens of one great empire, whose aim and object is to fit each individual to do his best for the benefit of his fellow citizens. No doubt, we are far from that ideal, but we must always keep it before us, if we are ever to attain to it, and we must prepare ourselves by our education and to “appreciate the goal.” Words so noble and sympathetic are not peculiar to this humane and kind lord whose rule has been characterised by his eternal desire to bring every comfort, social, moral or political.

An entertainment was given to Sir Krishna Gupta, K.C.S.I., in the Hotel Cecil, London, on the 2nd June, on the occasion of his retirement from the Council of India. It was attended by very respectable people under the presidency

of the Right Hon'ble E. S. Montagu, M. P. In the course of his reply to the toast, Sir Krishna Gupta said of the settlement after the war. “The Colonies have already started the idea that when the war is over, and a final settlement takes place, they are to be directly consulted. They are quite right. But India also ought to have direct representation. (*Cheers*). The colonial request have met with a favourable response in the highest quarters. But when the turn of India comes, we are told that we are represented by the Secretary of State for India. If that be the case, are not the Dominions also represented by the Colonial Secretary by their Agents-General, their High Commissioners? If India is to be content with the Secretary of State, why should not the Colonies be equally content with their representation? But India very properly also claims to be directly represented. The Secretary of State is a cabinet minister with the collective responsibilities attaching to that office. He is like a butterfly fluttering from flower to flower; he passes from office to office, and he has no permanent connection with India. Hence if the Colonies were to be directly represented on Imperial questions, India has a right to the same treatment: India wishes for nothing more.”

The British Industries Fair.

It is a matter for extreme congratulation that the Board of Trade organised “the British Industries Fair” for the purpose of encouraging British Industries and British manufactures against the German and Austrian products. The organisation is complete and the fair was very largely attended both by foreigners and our own men. Interpreters and information bureaus were much availed of by the customers. The fair convinced every one that England could produce every article of German import equally efficient and economical. The present conditions of the modern Europe made Mr. Chiozza Mong, a Free Trader, to observe:—“If

Germany were to withhold certain goods, for example dyes, in order to cripple the important British dye users, in certain directions with the deliberate attempt of running British industries, either in the British Imperial market or in foreign markets, then we should be justified in treating such actions as measures of deliberate economic warfare, and of retaliating, not by trumpery import duties, but by actual prohibitions against German entrance to this or British Imperial markets." Is this not a fit opportunity for India to consider her economic materials and resources for the betterment of her industries and thus keep herself up along with the current, to avail herself of every favourable condition to beat out the enemy's products even after the war?

"The Ten Commandments."

Mr. Asquith, in his Guildhall speech, advocates every possible economy and the avoidance of every unnecessary expenditure. He points out the importance of having our imports, whether of luxuries or necessities only from the British Empire. There will be inconvenience and troubles of course, but the Industrial History has no pages where any nation became economically prominent without immense sacrifice, trouble and expense. The Germans have realised this fact very keenly, and consequently they have distributed what they call the "Ten Commandments" broadcast in their country. (1) German things alone can be conducive to health. (2) Coffee from German Colonies is as efficacious as German malt coffee. (3) In your attire use only German clothing. (4) In your expenditure keep in mind your country's interests. (5) Know that in the purchasing of a foreign article, you enrich the foreigner. (6) German money should only profit the Germans. (7) Foreign eatable ought to be eschewed. (8) Use only German paper, German ink and German pens. (9) Never use foreign machinery in German factories. (10) However

much you are flattered, never stir an inch from the above precepts.

Mr. Winston Churchill and His Work.

The first public statement of Mr. Churchill since he left the Admiralty, was in a speech to his constituents at Dundee. He says that for nearly four years he had been responsible to Crown and Parliament for all the business of the Admiralty—a period most important in our naval history, a period of preparation of war, of vigilance, of mobilization and of actual war under extraordinary conditions. Nearly everything had been foreseen, all the supplies, stores, ammunition and appliances of every kind, all were there. Losses of ships are incidental in war, and losses of that kind may easily be exaggerated in minds both of friend and foe. He finds fault with the press for the abuse of their license and says that irresponsible or malicious carping should not be allowed to continue. A free press is a natural and healthy feature in national life, but the present war requires some restraints on it. Many of the subjects could not be freely discussed without giving information to the enemy. He expresses his appreciation of the work of the old Government. "There was a Government which sought peace long and faithfully and to the end; but which, nevertheless, maintained our naval defence so that all the needs and dangers were provided against; there was a Government who placed in the field six times as many divisions of soldiers as had been contemplated by any party in the state at any time in our History; there was a Government which fulfilled in your name, in the name of the nation, every obligation of duty and of honour to France and Belgium; there was a Government which brought us into the war, a united people, and with such a record that in future times, when the wounded world looks back with its searching scrutiny upon all the events which have led up to this

great catastrophe—will leave us such record as will show to all time that Britain was absolutely guiltless of the slightest stain."

Mr. Wilson's Burden

The correspondent of the *Morning Post* describes the method by which Wilson determined the German policy. The news of the sinking of the *Lusitania* was expected to induce the United States to rush into a war with Germany. No less has been the force of the statement of the President formally notifying Germany she would be held to "strict accountability" for the loss of American life. Since then, steamers as well as American citizens were doomed to destruction in large numbers by the Germans. Then came in the *Lusitania* affair. Everyone expected that the President would be true to his word, and call upon Germany to "strict accountability." Had these two pregnant words emanated from the lips of any statesman other than this illustrious President, the hope and expectation of a proper and decisive step would not have been so eager and certain. But to the utter disappointment of his adherents, to the bitter disgust of his stout opponents, and to the disagreeable surprise of the neutral Governments, the President desisted from any active step, and satisfied his inner political conscience by giving a solemn warning to Germany who, as a matter of course, had deemed fit to treat it with utter contempt.

Certainly this is a matter for surprise, that Mr. Wilson kept aloof from the cross-currents of passion or timid counsels of prudence, preserving the same mental attitude at the most critical times with an independence of action peculiar to himself; that this Professor President ruling over a nation emotional, sympathetic, generous and humane, a nation that fights for an ideal and not for gain that cannot but be impressed with loathing in abhorrence for Germany and her infamous and horrible

acts of cowardice; that this President should fail to feel the stress and gravity of the situation to the utmost to be impressed with the popular feeling of the country at large crying for vengeance, is a matter regretted by all condemned by thousands and coolly submitted to by the Cabinet.

Mr. Theodore Roosevelt is said to have castigated severely the neutrals and pacifists in a letter, where he says:—

"The professional pacifists and professional peace at any price men who during the last five years have been so active, who pushed the mischievous arbitration treaties at Washington, who have condoned our criminal inactivity as regards Mexico, and above all, as regards the questions raised by the great world-war now raging, and who have applauded our object failure to live up to the obligations imposed upon the United States as a signatory Power of the Hague Convention, are at best: unlovely body of men, and taken as a whole are probably the most undesirable citizens this country contains." Later on he adds:—

"Righteousness must be put before peace and peace must be recognised as of value only when it is the handmaiden of justice. The doctrine of national or individual neutrality between right and wrong is an ignoble doctrine unworthy of the support of any brave or honourable man. It is wicked to be neutral between right and wrong. An ignoble peace may be the worst crime against humanity, and a righteous war may represent the greatest service a nation can at a given moment render to itself and to mankind."

Roumania.

It is extremely strange that Roumania stands by, without taking part in the war on the side of the Allies. English public opinion expects that she will not stand by and see Italy fighting.

Before entering on the war, it is said by Count Cheddo Miyatovitch in "Land and Water," Roumania has got certain difficulties to overcome. First of all, there is Bulgaria. The Bulgarian promise of neutrality in case Roumania attacks Hungary is most distrustful in the light of the Bulgarian complaint against the injustice done to them by the terms of the treaty of Bucharest. Roumania must secure herself first against the possible attacks of Bulgaria. The humanitarian sentiments of Roumania should naturally prompt her to side with the Allies for whom she has got the full sympathy, and her political and economical interests are pointing to the same direction. She knows that the Allies are fighting for freedom, justice and a permanent peace. There is no doubt that she will soon surmount these difficulties, and the successful conclusion of a full and reliable understanding between Russia, Bulgaria, Serbia and Roumania is not very far.

Italy.

An Italian paper urges the Italians to the belief that the Adriatic coast may be visited by the enemy. The fleet is said to be sufficiently strong to guard the undefended towns against the Teutonic barbarism.

We hear that China has roused itself from its peculiar lethargy and has taken the step towards an active direction. It has proposed to adopt conscription on the example of the West. The Minister of War has submitted a memorandum to the President, containing a plan. The preparation of this system covers three periods, the first consists of two years where the census is taken and the whole country is divided into military districts; the second, of another two years; the amount of funds required should be estimated and raised; and the third, of one year; laws and orders relating to this should be promulgated.

German Finance.

The 'Statist' has received a work on the effect of the War on the economic life of Germany. From that it is learnt that the gold held on the last day of June of last year, amounted to £ 65,810,000; on the last day of December it has risen to £104,640,000; and on January to £108,190,000; and on Saturday last to £118,807,800. As regards the note circulation, on June 30th, it amounted to £120,330,000; on December 31st, it has risen to £252,295,000; on January 30th fallen to £232,930,000; and on last Saturday to 259,949,000. The Prussian Government has carried State Socialism to a very considerable extent. It is the owner of railways, banks, lands, forests, mines and shipping. If Germany is to pay an indemnity it should be at least very heavy for the destruction wrought by it in France and Belgium.

It is said on very good authority by the Messengers that the German and Turkish officers are very busy in Tripoli with the hope of provoking a great insurrection against Italy. The Austrian Navy has long ago arranged to send submarines and torpedo boats to attack the coast defences. A system of caution and resolute defence of the coast district is absolutely necessary and indispensable, considering this impending peril. Money and gifts for the chiefs of the tribes are said to have been taken along with them by these officers.

The Times of India says in connection with the visit of Dr. Von, Bethmann, Hollweg and Herr Jagow to Vienna. If we are correctly advised, the German Government have been a veritable Shylock in demanding payment for the military services rendered to Austria. The imposing figures of the German Gold reserve are, it is understood, obtained by denuding Austria of gold in return for services rendered. Therefore it is quite easy to believe that the financial situation in Austria is far more serious

than it is in Berlin. The German ministers are in Vienna to arrange a common course of action for the summer and autumn—a course which will include finance and perhaps food stuff; any one who can remotely connect it with the alleged peace-talk in Germany must be a more than usually dangerous lunatic."

The speech of the King of Bavaria at the Banquet of the Canal League is said to give out the real intentions of Germany concerning Belgium before the War. The king said that the declaration of War by England gave an opportunity to settle the accounts with the enemies and to get more favourable communications with the sea for Central and South Germany. During the last ten months much blood has been shed, but not in vain. He added that the fruits of the War lay in the strengthening of the German Empire, and its extension beyond its frontiers to be secured against future attacks.

Kaiser and the Jews.

We understand from the telegrams that Kaiser is reported by the Jewish World, during a visit to Lodz, to have entered a Synagogue and raising the Scroll of the Law to have told the congregation that he was the Messiah sent by God to save them. We are not at all surprised at this new role. It will not be strange if tomorrow he declares himself the Ox, the Egypt's God. But the fact still remains that the Kaiser will leave no stone unturned to enlist the sympathies of various races by plausible falsehoods. Still it is to be wondered at that the German Emperor should have taken recourse to this ruse and do so gross an injustice to the undoubted capacity of the Jews to be sure that they would be prepared to take in is pill of Kaiserian manufacture.

The Tageblatt advocates the establishment of a special committee with an advisory board.

It holds out that the German diplomats must strive their best to effect a speedy peace and thus put an effectual stop in increasing the number of Germany's enemies by this or that act.

Krupps'.

Next to Prince Bismark and Von Count Moltke, no name has been more sacredly held than that of Krupp. To Herr Alfred Krupp was due the material force, the mainstay of patriots and politicians. Their plans were fructified on'y through this. The patriotism of the army has no less owed its triumphant success to "the Cannon King" who died in 1887. At first a small foundry, it grew to be the greatest Steel basting Industry in the world. Ploughs, wheels, axles and various sorts of peaceful implements on the one hand, cannon shells and howitzers on the other are produced here. If the French attack in 1870-71 was repulsed by Germany, it was owing to the indefatigable and ready prepared efforts of Herr Krupp. The Russians were indebted in a large measure to forges at Krupps'. The firm has mining and smelting works in all places in Germany. Ever since August, there has been unceasing toil day and night. The texture of the alloy which is to yield steel, faultless, close grained and clean is very carefully tested. The Paris correspondent of the Daily News writes:—"To construct the 16 in. gun a special plant is necessary. The formidable equipment of the works is but a thin shell for the hatching of such monsters. Fifty ton masses of steel are surrounded by a brasier which keeps them simmering. Then elephantine cranes catch up the blocks and roll along with them on rails through the city of fire to the hammers. You can imagine these instruments in operation. The vibrations are such that it seems as if all Essen is being bombarded by howitzers.

Essen has long been accustomed to the noise of munitions in the making. It well remembers

the manufacture of the famous 14.5 guns for Wilhelm thaven and the effect of the periods of trial. But the cannons of this war have been more colossal still, and the wonder is that human nerves even of the giants, who are building them can endure the thunder."

The Strength of the Turkish Army.

The strength is said to be 200,000, 300,000, or 400,000 between the Mediterranean and the Black Seas. At the begining of the War, Enver Pasha was unable to arm more than 600,000 men. The defeat in the Caucasus has cost a good deal to the Turks both in men and rifles. The Times special correspondent writes from Athens a detailed table of the enemy's forces in the western theatre of the war in the Near East:—

"Army Corps with Peace Head quarters.	Division.	Approximate Station.
I. Constantinople.	1,2,3, 'bis'	Bosporous (Europe.)
II. Adrianople.	4,5,6, 'bis'	Southern Florence.
III. Rodostol.	7,8,9, 'bis'	Gathpoli Peninsula,
IV. Smyrna.	10 'bis' 11,12.	Dardanelles. Aivali, etc.
V. Angora.	13,14,15 'bis'	Bosporous (Asia.)
VI. Adana.	16,24,26.	Tchataldya Lines and Galli Poli Peninsula.
Independent Divisions	19 20	... Smyrna.
Newly formed	21	...

For defensive operations this is unquestionably a formidable force. The positions which some of its groups hold are of great natural strength. The Turk, if now a days less efficient in offensive warfare than in Janissary

times, is still a stubborn defender of prepared positions and his useful, if none too popular, German allies have unquestionably improved his transport and Commissariat services."

Law Reports in Rhyme.

Cowper in a funny way advocated the advantages of having our Law Reports in Rhyme, as being capable of easy remembrance and far more intelligible and of allowing musical embellishments. This will relieve immense monotony and will not allow the Judge to sleep. It will disperse the cloud of sadness and gravity. It is said that Lord Mansfield once asked a Barrister of his attempted version of boke on Lyttleton. The Barrister regretted very much of the slow progress of his work as he had then gone only as far as the first section which ran thus in the "Liesure Hour."

Tenant in fee.
Simple is he,
And need neither quake nor quiver,
Who hath his lands
Free from demands
To him and his heirs for ever."
A more recent Poetical Report in another case, is, in the same pages,

"A woman having a settlement
Married a man with none;
The question was, he being dead,
If what she had was gone.

"Quoth Sir John Pratt, "Her settlement
suspended did remain

Living the husband, but him dead,
It did revive again!"

Chorus of Puisne Judges.

"Living the husband, but him dead,
It did revive again."

Ruskin's Peculiar Method of Publishing.

Mr. Allen the chosen publisher of his works says, "Men said it was publishing in the middle of a country field instead of Paternoster Row. Many implied that it could not succeed. Some said I was an expensive luxury to Mr. Ruskin; but I contrive to send him £4,000 a year as his share of the profits in the business. He simply pays me a commission on sales." Ruskin himself gives out his reason for this strange method of publication in his "Fors Clavigera." "It costs me £10 to print 1000 copies and £5 more to give you a picture; and a penny off my 7 to send you the book. A thousand 6 pences are £25. When you have bought a thousand "Fors" of me I shall have therefore £5 for my trouble and my single shopman Mr. Allen £5 for his. We won't work for less either of us, etc." For a time his works dropped out of the course of ordinary trade but the public soon came to understand where they could be obtained. The opposition to this method of publication was so great and a well-known firm at Oxford wrote to Mr. Allen. "We have received the second volume of Mr. Ruskin's works in due course, but must decline any more on the same terms, and we shall not only not have his books on our table, but shall decline to give any information how they are to be obtained. The arrangement is not only very unsatisfactory, but absurd in the highest degree." To which Mr. Ruskin very promptly replied, "The injury done me by the non-exposition of books on your table will of course be grave, but I am already accustomed to a modest way of life, and must contract my expenses accordingly. Of the degree of incivility with which under given circumstances, it is advisable to treat your customers you alone can judge, but respecting the absurdity or rationality of the mode of sale I adopt there must I conceive be two opinions."

Vegetarianism and its advantages.

A London Compositor, speaking of the advantages of vegetarianism says, "I have ate no meat for three months. I become a vegetarian on the advice of the hygienic doctor and can honestly say that I have enjoyed better health ever since. I eat any kind of vegetable I work about sixty hours a week, and am on my legs quite fiftysix out of the sixty, and I walk five to seven miles a day other than what I am compelled to do" and another correspondent to the "Echo" says, "A few weeks, experience will prove that the hardest work, mental or physical, can be done on bread alone, and that wheat, in fact is to man what oats are to horses, an all sufficient food to produce muscle, heat and energy, and better still, that such a plain and natural diet as bread and fresh fruit affords will give the highest possible health that each vitality is capable of."

"Marsellaise" and its origin.

The telegram of the 14th July speaking of the celebration of the French National Fete in London says, that every one wore articolour badge. The "Marsellaise" was sung in the trenches. This word "Marsellaise" evokes the energy that is required to throw every form of tyranny and gain freedom. The history of this song is most interesting and the fact that it has been in existence from long a time speaks volumes about it. It is but meet that the French National Fete should be celebrated by the singing of this song. The first author who sang this was Rouget de l'isle under very trying and peculiar circumstances similar to the ones that cloud over the state. In the year 1792 when the National Assumbly voted for war with Austria—a war, which lasted for thirty years and forced the single handed France to oppose the united armies of the whole civilised Europe, only 600 Volunteers could be seen ready to march to the frontier. With intrigue and conspiracy within, with a formidable sovereign assisted by Europe without, France fought for her liberty from the Austrian iron yoke. Shasburg in 1792 was very busy. The boom of

cannon was within their earshot. The popular feeling rose very high. The Mayor, in a dinner he was giving to some officers, asked Rouget de l'Isle already known as a poet and musician, to express in a national song the intense feeling which at the moment made France a people. From the Bibliotheque, National et Paris, we understand that Rouget returned home after the dinner and with the violin on his bed, he began to play. He thought he found the tune; he composed the words. The next morning he remembered both the tune and the words and immediately informed M. Dietrich of his good luck. The Mayor was not a little astonished at the very prompt inspiration and at the beauty of the song. He called the night's guests in whom it produced immediate admiration and even increasing emotion. It was as a flash of light from heaven; it expressed the true feeling in every heart.

This song passed from mouth to mouth. The poet named it "Hymn of the Army of the Rhine." It was printed on a half-sheet. The orchestras gave it and the National Guard-band played it on the following Sunday. Rouget has sung a National ode with patriotic fervour and superior music and most inspiring. It was this hymn, proud and defiant with an undertone of humanity and of universal brotherhood that made the French defy the threat of the foe to give up Paris and other great Cities to fire and sword in case of disobedience to the behests of the invaders. In June 1792, it was sung to the Volunteers marching from Marseilles and to each soldier was given a copy. The six hundred entered Paris singing this hymn and hence this was called Hymn of Marsellaise or simply "Marsellaise." One of the republican Generals said, later on, "send me a thousand men and a copy of the Marsellaise."

As for the author, he had no inspirations of this kind. He led a chequered life. He was sometimes agent of France to the Batavian Republic still he was very poor and could not make both ends meet. Then he got a pension of 160 for his hymn. Through the good offices of Beranger he got two more pensions of 1,000

Francs each and with this modest fortune he spent his remaining days till 1836 when he passed away. Still Rouget de l'Isle's name will be cherished and remembered till men cease to love liberty.

"INDIA" cites one instance to show that the administration of Lord Crewe was not characterless. It is the revocation of the partition of Bengal. That is no doubt the honest opinion of our contemporary, but is he really no aware that the repartition has done greater mischief to the Bengalees than the original partition did? Ask any educated Bengalee and he will tell you that the present position is worse than the former. The transfer of the capital from Calcutta to Delhi, which was the direct outcome of the repartition, has, again, injured not only Bengal but also the whole of India; for the Government of India is not beyond the centre of public opinion while the enormous cost of building new Delhi will fall heavily on every province. "India" is also strongly for Council Government in the United Provinces. Much capital has been made out of the recent representative meeting at Allahabad in this connection. But would the Hindu and Mussalman leaders of these provinces have held this united demonstration if the Viceroy had not pronounced his views so strongly on the subject? And with the appointment of an Indian member in the Council, selected, not by the Indians but by the officials, remove a single political disability of the people? The three Presidencies have gained nothing by their Council Government. Why then this situation for a thing which is not only useless but costly and mischievous? The scourges of India are chronic famines and pestilences due to poverty, dearth of trade and industries, non-employment of its educated young men, repressive policy, police and C. I. D. rule, drastic penal laws and their harsh administration, etc., etc. "India", to be useful, should devote its attention more to these practical questions which affect the vast mass of the people directly and immediately than to such academic matters as self-government for which our mouths are no doubt watering but, which, according to Lord Morley, would never be conceded on the Indians during the next five hundred years! Fancy that the Government of India in their latest Resolution on local self-government would not allow even a District Board to elect its own Chairman!—A. B. P.

THE MADRAS FORTNIGHTLY.

A high-class journal devoted to all topics of general interest and tending to elevate the country in all its aspects.

Published about the 1st and 15th of every Month.

AUGUST 1915.

[No. 16]

Vol. I.]

A FORGOTTEN GREAT ENGLISHMAN.

Peter Payne.

BY JAMES BAKER.

(Continued from page 314.)

When quiet was restored articles were drawn up to preserve peace and unity, declaring how and what should be believed, and what rules and ordinance in the Christian's observances should be obeyed: and these articles give the difference between the true chalicers and Rome, and also what they differ from the Taborites and Ophans. The articles upon the Transubstantiation upon which Payne felt and spoke so strongly, ran thus: the "visible altar sacrament that Christ himself, his apostle, and other saints in truth call 'bread' is in a miraculous and secret manner before the eyes of our mind and understanding; the true body of our lord Jesus Christ as He received it from the virgin Mary, died upon the Cross, rose again from the dead, and sitteth on the right hand of God." This was to be simply believed; and no new interpretation was to be sought for or accepted. This article was directed not only against the Taborites, but most especially against Peter Payne, so writes the *Bohemian Chronicle*; and thus it happened that this "talented foreigner"

separated from the Praguers, joined himself first of all to the followers of Ziska, called the "Orphans," and afterwards to the Taborites, becoming one of their most noteworthy teachers.

To stay the dreaded power that now seemed to threaten all Europe, Pope Martin V strove to induce a new crusade against the Bohemians, and to aid this appointed Henry of Beaufort, Bishop of Winchester, (whom he had especially raised to the cardinalate as a strength against Hussitism), as legate of the Apostolic Chair for Bohemia, Hungary and Germany. "His name," ran the mandate, "the name of a kingly and victorious race, would so much the more set the enemies of Church in fear, as his game was remarkable for the highest virtues, wisdom, experience and knowledge." Thus we have the strange fact that an Englishman, Cardinal and Bishop, with all Europe and the power of Rome at his back, is appointed by the Pope to arouse a crusade to destroy that which in every critical moment was being vigorously sustained and advanced by that other Englishman, plain Peter Payne, the defender of the teaching of Wycliffe.

Mighty indeed now were the efforts made to crush finally this tiny land, whose sturdy,

vigorous, and heroic enthusiasts defied all Europe. A new order of Knighthood, that of St George, was instituted, members finding themselves especially to combat the Godless heretics in Bohemia. In Germany all feud was to be laid aside, and all countries—Holland and Alsace, Servia and Switzerland, France, Saxony, Roumania, and Austria all joined in raising armies to defeat finally this heretical force.

Cardinal Henry of England came at the head of a thousand Englishmen to aid in that defeat, to crush and slaughter the Wyclifites of Bohemia, as the Lollards had been crushed in England their own weapons were to be used against them, for waggon-forts were to be with each army.

But the supreme danger had united Bohemia as it ever did. Praguers, Taborites, and Orphans combined; but their whole force against this mighty host was not fourteen thousand footmen and fifteen hundred horse, with wagons and guns; but with Priester Prokop at their head, Cardinal Henry joined the crusading host only the first fugitives and his rage at their cowardice was intense. He placed himself, with the Papal Banner unfurled, at the head of the few who heeded him, and, crucifix in hand, stayed the flight, but only for two days. The whole host of crusaders formed once more in battle array at Sachaw, and the princes and leaders swore an oath that they would stand by each other but the approach of the Bohemian army scattered their firm resolves, and even at the commencement of the fight fleeing bodies of men threw the whole army into disorder. All prayers and threats of the Cardinal Bishop of Winchester were useless. Useless his mighty rage, and his seizing the Imperial banner and tearing it, and with fearful curses trampling it beneath his feet. Terror of

the dreaded waggon-forts and the mighty heretics who manned them alone possessed the whole posts; and Henry of Winchester must needs fly himself or fall into their hands.

And thus ended for the time this other great Englishman's attempt to enter Bohemia by force of arms. He wrote of the defeat that it was caused by the absence of good tactics and organisation on the part of the crusaders. It was not the number of troops that were required, but war-hardened and war-practised warriors, as were the Bohemians themselves, and he suggested that levies in future should be directed to the sustaining of armies of such men, to combat this terrible foe. And so an income-tax was imposed upon all over fifteen years of age, and with this a mighty host of trained inured soldiers was to be raised, to be upon the borders of Bohemia on St. John's Day, 1428. The appointed leaders of the yet further crusade were Cardinal Legate Henry of Winchester, and the Margrave Frederic of Brandenburg. Pope Martin wrote to his newly appointed English legate: "Thou art truly the man we took thee for, since thou hast shown so much courage and foresight," a lengthy and flattering letter, and he also issued a bull commanding that the yearly tithes should be devoted to the raising of this army. But in another matter he and his legate went counter to one another; for whilst the Pope in his bull described all Hussites as Adamites (a strange sect whose religion of times developed into orgies of lust, and who took the sacrament naked in the open air; a sect living and hiding themselves in forests and valleys), and commanded that no disputations should be held with them, for the Church required no further testimony of its truth, yet Cardinal Henry had instituted a dispensation to try and convince the Bohemians of their errors.

This discussion took place in the castle of Zbrak; and we find our forgotten Englishman's influence has been ever silently working, for, with master Johann of Rokycana, he is chosen to defend the tenets and faith of the Bohemians.

This conflict of these two Englishmen, the one with the whole power of Europe behind him, with church and sword, the other with but his power of mind and ardent soul, is strangely remarkable. Of Payne's action of body we have but little; it is whenever mind and soulful sustaining is required that the chalicers immediately fly to him. That he was oft-times in extreme danger we can glean, but in fighting he does not seem to have joined, as did so many of the priests and doctors of the time. This disputation led to no convincing of the Bohemians by the Romish delegates of their error, neither does it seem to have welded more closely together Praguers, Taborites and Orphans. M. Pribram, Payne's old opponent, treats of this disputation in a tractate, but only in a passing manner.

Whilst the theologians were discussing, the Bohemian armies of each sect were marching triumphantly; and until the spring of 1429 went on intermittently this work of fighting and bloody retaliation, until Herr Meinhard of Newhans, a leader of the nobles, but the son of an ardent Wyclifite, took the opportunity of king Sigmund being at Presburg to arrange a meeting between king and religious leaders of the Hussites. Priester Prokop, as leader both in religion and war, stands first of those chosen to meet the king, but next comes the name of Peter Payne; and these two, with other delegates and some two hundred horsemen, make their way from Bohemia over the mountains, and down the Danube flood to Royal Presburg; Prokop, knowing well he

had to do with Sigmund, the "Wordbreaker," taking care to have a safe conduct from him made sure by the persons of two princely hostages and other nobles.

The disputation lasted until the 9th of April; and Sigmund, ever bending to the ascendant of the moment, was gracious and friendly to the Hussites. He spoke of his kingly right, and of his inborn love to Bohemia, and begged them to quit their new ideas and tumult, and to return to the faith of their fathers. If, however, they would not do this, then let there be a truce, until two years hence a general council of the whole Christian Church would be assembled at Basle, and before this council they could lay their articles and submit themselves to this supreme Judge in matters of faith; until then let there be a truce between them and all Christian Countries.

The answer to this mild speech of Sigmund was such as Payne ever gave to the soft conciliatory words which would lead the Hussites from the faith of Wycliffe. Palacky does not say the words are Payne's but the thought is certainly his. "It was not they (the Bohemians) who had departed from the old true Christian faith, but their opponents, and there could be no peace until the Church returned from all its false ways again to the teaching of Christ and his Apostles. As to the coming council, if it resembled constance, to that they could not submit themselves, as there their bitterest enemies denounced the law; it would be madness to appear before their enemies, judgment seat. Therefore there must be a higher and non-partisan judge between the council and themselves; that judge should be the Holy Scriptures and the Law of God, and the writing of these learned men who stead fastly had built their work upon that law."

This sharp difference even the flattering words of Sigmund could not smooth away, and at length the Bohemians drove him from his diplomatic gentleness. They had addressed him as King, but not of Bohemia—as King of Hungary and Rome. This he bore silently, but they informed him that if he would change his faith they would receive him more gladly than any other in the world, and aid him against all his enemies. This was too much for even Sigmund's pliability, and he burst forth, and swore by God and all present, he would rather die than change his faith. The Congress ended in the deputies stating they had not the full power to act in the name of the nation, and a landtag being called in Prague for the 23rd of May, at which Sigmund's Ambassadors were to be present.

And thus we can picture Rokycana and Payne and the other deputies again wending their way over the hills and passes of Bohemia, back into plain lands around Prague, and being received with anxious hearts and questionings as they came in sight of the high fortress—walled rock of Wyscherrad, that had witnessed so much bloodshed and such fearful horrors for the rights of free conscience and the tenets of their English leader Wycliffe.

The Landtag was held and certain conditions laid down by the Bohemians for the time, and also for the conduct of the council; amongst others that to be a "General Council" it was necessary that the Greeks and Armenians, and all who received both bread and wine in the sacrament, should be present. The Taborites also laid before the King their own six points for a reconciliation, but without issue.

Sigmund has not waited for these conditions, but had supported the pope in bidding a new crusade against Bohemia to be proceeded with; and again we have that other

Englishman, Henry of Winchester, hastening with energy to suppress once for all Wycliffe's growing power in Europe. Not a thousand, but five thousand, fighting Englishmen he had now with him wherewith to stay the timid Germans from fleeing from the waggon-forts of the chancers, and what effect these five thousand English crusaders might have had upon the history of Europe and the foundations of the reformation cannot be told, for at this moment had uprisen in France a religious enthusiast whose presence had aroused her countrymen to feel that even the English were not indomitable; and Henry of Winchester and his five thousand fighting men were hastily called upon to give up their crusade against Wyclifites and to march to France to aid their countrymen who were fleeing before the Maid of Orleans. Unwillingly by the Cardinal, readily by his men, was this call obeyed and the Germans quickly siezed upon his absence to give up the crusade; and thus was it that the defeat of the English in France by Joan of Arc aided the onward progress of Peter Payne in Bohemia in his fervent, assiduous teaching and upholding of Wycliffe's faith. And thus the "Maid" was aiding that mightier movement that was to sweep away for ever the universal power of that Church of which she was so devoted a follower.

How powerfully her work then tended in favour of the Romish Church may be gathered from the facts that a letter was circulated amongst the Bohemians threatening them with the wrath of God and "the Maid" unless they quickly and fully returned to their obedience to the Church.

Whilst these events were agitating Europe the town of Prague was by no means at peace. As usual, when at truce, with their

foreign foes the Bohemians shone amidst themselves; the old and the new town were ever rivals; and heal their quarrels as they would, there was no real unity so long as the different religious divisions were at variance. Mr. Johann Pribram, the great opponent of Wycliffe, was again at liberty, and was renewing his ardent opposition against his teachings. "And as Mr. Peter Payne, the countryman and chief pupil of Wycliffe, never ceased to defend his master with courage and keenness and penetration," it was determined to hold a disputation between the two, each being supported by four of their important men.

The ordering of this debate is a great proof of the high esteem in which Payne was held (though of that we shall have greater proof) and if further at the moment is wanted, the names of the men who supported him give it. The four were the chief leaders, Mr. Johann of Rokycana; Priest Wenzel, of Drachow; Priest Peter Nemec, of Saaz; and Niklas, of Pilgrim, Bishop of the Taborites, the latter name being a sign that Payne was now in fellowship with the Taborites.

For three weeks the debate lasted. Pribram strove before all to deny any unity between Hus and Wycliffe, and chose two hundred passages from his writings that were heretical, errorful or at least vexatious. Payne won great praise by the acuteness with which he handled these passages, and proved them to be true to his teachings; but when the discussion turned upon the questions of the Transubstantiation two of his followers left him to agree with Pribram, Rokycana, and Dracow; but Payne was successful in proving error in many of Pribram's statements; and the outcome of the debate was rather a truce than a reconciliation. None of those

concerned in the debates were to be denounced as heretics whether the dead or living; Wycliffe or Hus, Jacobethian or Payne, or Pribram and the words of either were not to be made public save in Latin.

But Pribram could not adhere to this, and quickly denounced Wycliffe and Payne, and all the Taborite party as heretics, and this in Bohemian; and the Taborites responded at a conference held in Tabor from the 6th to the 13th of January, 1430, by a strong command to all their followers that no Pribram's party should be suffered amongst them.

From this date until the next mention of Payne's names two years elapse, and the teaching of Wycliffe was, though the adherence of Hus and his followers, and the firm and steadfast upholding of it by his ardent pupil Peter Payne, spreading and taking root in Europe, especially in Germany and France and even in Spain, many began to waver and be unsettled in their faith. The Hussites were most earnest against the misuse of worldly power by the priesthood, and against the heavy rule of the nobles over the common folk, and their ever-continuous and unbroken victories made many ask whether God was not with them, and their course just. Thus silently the way was being prepared for the later reformers, Luther and his followers.

To read of the struggles of class and race in Bohemia of to-day, of old and young chalice Catholics and Neo Hussites is to read but a story of the continuation of the struggles which were so bitterly fought in the fifteenth century. The same families even take sides for and against Catholics and Hussites as in the days of Peter Paynes; and to visit the old castles of the Rosenbergs (now occupied by the Schwarzenbergs), the Woldstein's, or as we term them, Wollenstiens, is to be amidst the struggles of class and race of to-day in the

screens where the same struggles were most fiercely and bloodily enacted just four hundred years ago.

The Emperor of Austria was one whom no one trusted and no one loved, and noble and baron, burgher and peasant looked for no loving help from Sigmund, the "Word breaker."

Knowing that this now triumphant people must be brought into subjection if the power of Rome was to be maintained, and doubting Sigmund's power to crush them, the Pope now turned first to the king of Poland and the princes of Lithnamia, for help. And yet onward went the armies of the Taborites and Orphans ever victorious, and with three slavic princes in their ranks until, again a congress was called at Krakan by Prince Koryhut, to allow the different sects a further opportunity of debating their various points of belief.

Again we have Peter Payne, with Priest Prokop and a numerous following, leaving Bohemia to support their faith at this congress in the presence of King Wladislaw. As at Presburg, this discussion ended in naught, though the old King begged that the Bohemians should take him as an example, for from a heathen he had become a Christian, let them, therefore, return into the true way of salvation. We can imagine Payne's answer as to what was the true path. But the whole assemblage was dismissed without real issue, as the King communicated to the Pope and King Sigmund.

In the following year, the year marked by the assembling of the council of Basle, and the death of Pope Martin V, a yet further crusade against the little mountain-encircled land of Bohemia was to be launched—a mighty host that had the fiery assistance of cardinal Julian, who replaced the passionate energy of

cardinal Beaufort; but with a like result. Ninety thousand footmen and forty thousand horsemen crossed the parties. At Tanz the two armies met, noise of the waggon-forts of the Hussites, with their clanging connecting chains, and the shout of their victorious chant "Ye who are God's warriors" that had so often struck terror with armies of Pope and King, being heard long ere they came in sight. Cardinal Julian mounted a hill to water the defect of the heretics, but like cardinal Beaufort, he had to flee for his life, leading the Papal bull that ordered the crusade, his golden crucifix, his mantle, and coat in the bands of these same heretics. The end of the victory was that ere long all Bohemia and Moravia was free from its enemies; and "the Holy chalice" the victorious sign of the national unity and spirit, ruled without opposition in the Fatherland to the joy of its children and the dread of its enemies. And thus again the warriors of Bohemia secure at the council of Basle a hearing for her doctors and priests, at whose head ever ruled with his influence our own great countryman.

The power of this victory was shown by the great care with which the letter to the Bohemians begging their presence at the Council of Basle was drawn up. The name of cardinal Julian was omitted from it, though his seal was attached to it; and every point which could offend was avoided.

To consider over the important matter of sending delegates to Basle a preparatory meeting was arranged at Eger, and here on the 8th of May 1432 assembled some ninety representatives of the different parties in Bohemia; Peter Payne's name coming just before Priest Prokop the Great. They had already received the terms upon which the Council were ready to give them what was called a free hearing, and they in their turn

drew up eleven articles as the condition upon which they would appear before the council. Many were the difficulties to be overcome, and many the dangers of surprise and treachery to be guarded against; but at length, at Eger, all was arranged, and Priest Prokop the Great wrote to King Sigmund, begging his personal presence at the Council, and his safe conduct, a letter which Sigmund most diplomatically and paciously answered.

A yet further hand bag was held at the rich and important town of Kuttenberg, to again consider who should be the Ambassadors at Basle, and as to their bearing when there. At this Landtag Peter Payne was again present, and two forerunners were appointed, to proceed to Basle to make all arrangements, or to lay certain point before the Council, and also to arrange for the housing and living of the ambassadors themselves.

At length on the 6th of December 1432, the Bohemians set out from Taus on their eventful journey to Basle. In the list of the names "M. Peter Payne from England" occurs after Johann Rokycana, and before that of their mighty fighting priest in Prokop, a position full of significance, which his earnestness and the ability displayed before the council fully justified.

The progress of the Ambassadors through Germany was a veritable triumph march. Nobles and people strove to do these hated heretics honour. Thirty-two nobles came from Germany to accompany them on their way as far as Chan and there awaited them Konrad, Bishop of Regensburg, with other nobles, who led them on their journey as far as Nurnburg. Not with bent heads, and silent steps, as messengers from a despised race, did they proceed through on enemy's county, but with banners flying over their carriages, and the hated sign of their beloved chalice

floating over them, for Mathias Landa had raised a standard above his carriage whereon waved a banner upon which was painted upon one side Christ upon the cross, whilst upon the other was the Chalice and Host with the inscription, "Verita omnia Vincet." And the other Hussite carriages, had similar inscription and painting upon their coverings.*

(To be continued.)

Satyabhama.

CHAPTER IV.

BY

MR. P. K. KALYANARAMA SASTRIAR, B.A.

VASANTA VILASA! What a splendid harmony and arrangement do we find here? By its name, we understand that it is the summer-resort of our Lord Sri Krishna. It is a place suited to enjoy the brightest pleasures of the sunlit summer with all its elegance and in all its deliciousness. And this summer, by the Lord's desire, is pleasantly present at all times and in all seasons in this particular place. In fact, all the seasons are found perpetually and severally localised in carefully selected spots, in our Lord's magic capital. As *Vasanta* is the most beautiful of the seasons, so is *Satyabhama* the most accomplished of the womanhood of that age. And this *Vasanta Vilasa* is by the Lord justly and naturally assigned to her. All cares and anxieties, all sorrows and troubles, and all chaos and confusion will disappear like mists at sunrise as soon as one steps into this earthly paradise, as if touched by the wand of a magician.

Here, you find rows of *Manjula Vanjula* bowers with seats bedecked with gems and beds of the softest down into which the *Malaya* breeze always slowly and gracefully

* The leisure hour.

enters with such refreshing coolness and such heavenly fragrance. Here the *Vakula* puts forth its blossoms, ever surrounded by the sweet-singing bees, the sight of which cannot but convert the most serious of saints into the most ardently doting of lovers. Here are placed in picturesque regularity a goodly number of *Tamala* trees, which, with their sublime darkness, always make our *Bhama* call to mind her sea-coloured Lord, eventually forgetting all his faults and all his provoking attitudes. Here the *Patala* and the *Kimsuka* throw down hundreds of their red flowers which look like so many lights lighted up by a foolish man during the day. And there the *jasmine* and the *jali* spring up in fabulous luxuriance which with their incomparable odour that can only be enjoyed but never rightly described, draw us pleasingly towards them, making us cancel without a thought all our programme of work for the day. Farther up, the splendid feasting of the eyes by the *Kunda* and the *Atimukta* flowers keep us for any length of time in blissful ignorance of business, appointment or duty. And the favoured fountains, that play so well to the music of the warbling birds that flutter around, would present to the eyes of the beholder such an imposing view as could be better left to the imagination.

We are, by some impulse not known to us, led into the centre of this magnificent garden, where we find a four-pillared quadrangle with a swing studded with gems hung in the middle of the most exquisite workmanship. The chains are made of massive gold to which at convenient intervals are attached life-like images of birds and flowers. The swing is set in motion by some unseen mechanism which makes it go rapid or get slow at the sweet will and pleasure of any one occupying it. And we are told that the parrots

that freely fly round and round the swing could sing many a fascinating note full of humour whenever it is occupied by its rightful owner. At the time when we enter into this charming place, we find a Queen of the most ravishing beauty gracefully adorning it coquettishly coaxing a five-coloured parrot perching on her hand.

Can she be *Satyabhama*, the Queen of all charms, whom with due reverence it has pleased us to make the *Nayika* or heroine of this our little novel? We have put the question. The answer should be made and in the affirmative. Our readers will please note that we, writers of fiction, could never brook a negative. We entrust all negatives to the kind custody of photographers who are in dire need of it to make right of left and left of right and who love to have all things taken legs up, heads down. Our art is to show things as they are in all their exactness and in all their usefulness. Lovers of beauty as we are we should like to fill up all gaps and supply all deficiencies making everything perfect and up-to-date. Well! it is settled that we see our heroine here and now. Should we describe her? All writers describe their heroes and heroines and we should follow suit. With human characters as our *dramatis personæ*, this task will have been easy and even commendable. But we are dealing with divine personages and could compare them with nothing earthly or human. That will be blasphemy, pure and simple. We, therefore, gladly set at liberty all objects of comparison, such as the lotus, the *chank*, the pearl and what not. We are no losers thereby. We can say in a single sentence what others try to convey in so many words by ransacking all possible similarities in the world. We do not speak in *hyperbole* when we tell you that all beauty and accomplishment,

all grace and loveliness, all sweetness and tenderness and in fact all such things, which taken for all in all go to make up a model woman, are found present in her in their original purity exactly as *Plato* will have it in his *world of ideas*.

But we should however, like to say something of Her, in a manner pleasurable to us. For this purpose, we take her name *Satyabhama*. It sounds sweet. It has something solemn about it. The accents make us think that there is some power and force in pronouncing it, so much from an examination of the word and the sound going along with it. Now, to the meaning. *Satya*, taken by itself admits of at least three meanings. It means *God*; it means *the world*; and it means *Truth*. She must be all or any of these. Yes. She is *God* indeed as she lords over the *maker* of the universe. Verily, She is His world, for without her, the whole world seen and unseen, becomes non-existent to Him. And *Truth*, She really is. She can never countenance an untruth, a fault, or an error, however harmless. Then, *Bahma*. This means anger or splendour. The latter she has in abundance, and the former; yea; it is the very subject-matter of our narrative. But we do her injustice by giving the meanings thus separating the words which make her name. We should rather read them together and interpret. Very well: Our readers are intelligent and we advisedly leave this pleasant task to be done by them for us.

We imagine that our readers have already begun to blame us for dwelling more on the abstract and in fact, the description of the heroine should not be carried to tedious lengths. We therefore stop here and call your attention to what falls so full of sense and humour from the tongue of *Kamala*, the parrot, which will surely interest you.

"My lady love!" Says *Kamala* "you have gone a little too far in your hatred of rivals. This cold neglect which I am sure you keenly feel, would not have else resulted. All the same, I am glad to see you thus humiliated." "What do you mean?" says *Bhama*, "Do tell me, dear *Kamala*!" Anything rotten in the state of *Dwarak*?

"I should think so. Woman should be all ways obedient and yielding. You are by nature proud and haughty. You should be prepared to suffer anything."

"My dear *Kamala*! You tease me. I feign believe you have something to reveal to me, not very pleasant. Your jests always become true."

"We birds dear lady-love! hardly speak with sense. If we ever do, we will always speak wisdom. We are experts in fortune-telling."

"Well, *Kamala*! This is a new art you seem to have recently learnt. Can you tell my fortunes?"

"I shall try."

"Go on, then."

"Listen to me, Lady *Pride*! I shall sing and prophesy (*sings*).

God and sage and man I see

Going up and down so free

Mischief doing, mischief finding

Anger and regret pretending.

Heavenly fragrance I do smell

A flowery bunch, I know it well.

Some one bringing, some one taking

Some girls you and me o'ertaking.

There is much of jollity

Sure to end in enmity

Man and God so well contending

Aged men the war then ending.

And now I close my rosy lips

Lest I let fall all my slips

Thy rival may thee now eclipse

That in the bud thy power nips.

Satyabhama turns her eyes towards two handsome girls that are approaching her with some emotion just when the parrot is closing its song. We know that these two are the same two mischievous damsels that abruptly brought chapter III to its close. While we were coming along with them, we learnt from their conversation all about the lanes and by-lanes by which we had to come here and this knowledge enabled us to be present at this place long before these girls. For, we came in our aerial car which knows no sloth.

"Well, my dear Lalita!" Says Bhama, addressing one of them, "Why such haste? Don't you know that haste makes waste."

"Not always so. Remember also the saying 'Delay is dangerous'."

"Why Bhama, she is ever hasty" observes the other girl, "womanly modesty is something for which she can pay little or no respect. She will even divulge to those that ought not to know, things which she should rather keep to herself."

"What is all this Prologue for, my dear Syamala!" enquires Bhama, "you were both such good friends all this while. How is it you have turned each the accuser of the other?"

"Her name is Syamala. You know what that means, Bhama! She is Darkness itself. How can you expect her to see things in their true light?"

"Let that go, dear Bhama! I noticed your Lord Sri Krishna coming this way early in the morning. He came to you?"

"No, dear Lalita! It is now three days since I saw him last."

"It may be that he has begun to dislike you. He can afford to ignore you as he is under no scarcity in regard to objects of affections like you."

"You judge my Lord rather wrong, Sya-

mala! He is a *Dakshina Nayaka*, one that looks upon all equally."

"That is the very thing which causes all this mischief. It cannot be that one and all deserve the same kind of treatment. It is an impossible task."

"I agree with you, Syamala! It may be he has begun to see the futility of the system of equal treatment."

"There is no doubt of it, Lalita! He has practically abandoned this hard task, and is putting to the test now the rule of preferment."

"Yes, syamala! It must be so. Else, there is no reason why he should abandon our dear Bhama, so cruelly all these three long days."

Yes, Lalita! No doubt she is *our* dear Bhama hereafter. Her Lord many not think her dear as he is likely to be very dear to her."

"After all, Syamala! Are we not really teasing our Bhama? She is too weak, we know, to endure all this."

"You are right, Lalita! But this abandoning of Bhama by her Lord these three days and add to it, these three tedious nights. I am unable to take this in any good light. There is something behind all this."

"Perhaps you suspect that the star of some rival of Bhama is now in the ascendant?"

"Your hasty conclusions, I am afraid, will not hold water. My Lord has got many an engagement which he has to keep so punctual. He might have come to me this morning in fact and it is very probable that halfway a petitioner with a real grievance requiring ready attention has made him hold his Court at short notice," says Bhama, of course with down cast looks and with a good deal of mis-giving.

"We grant all this as true. Please tell us what became of *your* petition requesting him to treat you with a little more of fairness."

"What is all this nonsense, Syamala! I

never petitioned to him for anything. There is hardly any cause for doing so. So far as I can see, there is only one instance in which I noticed some such unpleasant behaviour on the part of my Lord. Of course, it pained me much and I even thought of having recourse to one of those *sahasas* (mis-directed during self-punishments) which are to come in vogue more among the daughters of the *Kali* age. But happily I soon checked myself having learnt that my lord repented his conduct and even entreated Rukmani in so many words to pacify me."

"An excellent friend of yours, Bhama! that will readily undertake to comfort you, yea, bathed in pity. She is your bosom friend. your lord said so. Did he not?"

"Silence, Syamala! The Lord might have said this in all frankness. Why do you put your own offensive interpretations on these words to the prejudice of our fair Lord of Dwaraka?"

"Sincerely said. The Lord is indeed fair to look at, surpassing fair. What if his treatment of our Bhama is not as fair?"

"Go your ways, minions! It is enough for me if he continues fair always. My very life endures by feeding profusely on his fair form. But this unfairness on which you lay so much stress, will, even if true, soon vanish into nothing," says Bhama biting her lips in anger.

"This is indeed a change for the better devoutly to be wished. But note that your rival will be equally engaged in seeing that she is not easily pulled down from her high pedestal so as to be placed on a level with you, a daughter of this dull insipid earth."

"You speak Syamala! as though this rival of whom you speak has thrown herself down from the heavens."

"I have strong reasons to believe as much. Everyone says that she is far superior to this Bhama of much inferior blood!"

"What do you say! Beware you are enraging a lioness by your insolence" says Bhama much perturbed.

"The sequel will show, my dear Bhama?—and I am very sorry to tell you this—that our Syamala has good grounds to be thus blunt with you. I see Sri Rukmani at her zenith now."

"Now Syamala! hear me you are going too far. We should be all cautious in a matter like this. It may chance that you and I are falsified by the cunning of her skilful Lord who may explain away all facts by inventing strange and unheard-of devices."

"Well! come now, you both have conspired together to torture me. There is something you hide from me. Tell me all at once."

"Narada at least has remained fair throughout. He made us plainly understand that the flower was not intended for Rukmani. Did he not Syamala!"

"Nay more, Lalita! He really brought it for our dear Bhama here. I gleaned thus far."

"Yes, Syamala. I think you guess rightly. Else, why should Narada bring all sorts of objections before giving the flower?"

"He eventually gave it to Sri Krishna."

"And not to Rukmani, though Sri Krishna ordered the sage to give it to her."

"An excellent sage!"

"Very."

"What is all this riddle? What flower? Whence brought? Who sent? Where is Narada? This suspense badly eats me up. Lalita! please be plain and Syamala! stop your mischief," says Bhama apparently in anger but in a submissive tone.

"The fact is" Lalita began to say when she noticed the Lord of Dwaraka coming into the garden. The girls bowed to him and quickly retired. Satyabhama gets down from the swing, and gladly goes to meet her Lord.

It is in another part of the garden and in a blooming bower that the lovers meet. The Sastras say that when two persons are together, no third person should be there. We therefore leave them freely to themselves and close the chapter here. We have business. We should turn over the leaves of antiquity to arrange the *bower scene* so as to fit with the charms of the period.

COUNT LEO TOLSTOI

By

MR. S. V. NATARAJA IYER.

Great authors who have exercised immense influence over their contemporaries cannot but make the characters to speak their own experiences or views. This has been the case ever since literature became a pastime or a vocation. Strangely enough the *dramatis personae* under certain circumstances are the exact prototypes of the author himself. They like what he likes; they hate with him and they share his idiosyncrasies. The difference is only a difference of the name and the place. The unflinching duty of the author as that of the poet is only "to hold the mirror up to nature." There if he succeeds he succeeds for ever; his works are appreciated, and his name is kept on to be handed from generation to generation. Let him but forget this prime duty, then he is gone for ever; his works and his name sink into oblivion never more to be sung. With all his faults and his heresies, the influencing author is the representative man of the times. He is the glass of all the current opinions, prejudices and sentiments—an epitome of the virtues or faults of the entire nation. He reflects the views of the thinking portion as well as the superstition and ignorance of the unbred. In him you can feel the wants and needs of the populace: and a study of an author of this kind is the best and surest, and way to understand the times and the future.

The halo that surrounds the life of Count Tolstoi is something of this kind. His works one after another are the expressions of the interior life of a man who not only influences the world by his genius, but still more by the workings of his own conscience. Amidst his ever changing beliefs passing through so many phases, there is unity not easily misunderstood, and a consistent development of a moral purpose. There will be disagreements of course and they ought to be; but his discordant views often sets us a thinking and gives us good work; but there is wanting neither sincerity nor earnestness in any of his work.

August 28th of 1828 saw the birth of this soul which engaged itself in a struggle more after truth than its complete attainment, in Yasnaya Polyana, in Tula. He had the unique misfortune of losing both his parents even in his childhood to be thrown to the tender mercies of his aunt countess Alexandra Osten-Saken: His father Count Nikoloi Tolstoi was a typical nobleman of the 19th century, pleasing everybody by his fine person and manners, with a refined and superior taste, going himself up to every kind of pleasure irrespective of the morale of it except drunkenness: he found an early grave in 1837 leaving his estate in such an impoverished condition that strict economy had to be observed by the rest of the family: Tolstoi's mother, Princess Maria Nikolavna Volkonskaya died seven years earlier when he was two years old. Richard Heath speaking of this tender hearted mother as delineated by Tolstoi himself says, "It is a picture of one of those gentle but pure natures who resign themselves without a murmur to their lot, mingling with unsullied soul in all the evil of the world, bearing all things, enduring all things, hoping all things. Here is a portion of the picture. It is at least a hint which may suggest the longings of his heart as a child.

'She takes me by the neck with her other hand, and her slender fingers rouse and tickle me; she touches me, and I am conscious of her perfume and her voice; all this makes me

spring up, encircle her neck with my arms, press my head to her bosom with a sigh and say,

'O dear, dear Mamma, how I long you!'

'She smiles her sad bewitching smile, takes my head in both her hands, kisses my brow, and sets me on her knees. "So you love me very much?" She is silent for a moment; then speaks, "see that you always love me, and never forget me. If you lose your Mamma, you will not forget her? you will not forget her, Niko-linka?"

'She kisses me still more tenderly.'

"Stop, don't say that my darling, my precious one! I cry, kissing her knees! and the tears stream in floods from my eyes, tears of love and rapture.

"After that perhaps you go up stairs, and stand before the images in your wadded dressing gown. What a wonderful sensation you experience when you say, "O Lord save Papa and Mamma!" In repeating the prayers which my mouth lisped for the first time after my beloved mother, the love of her and the love of God are united in some strange form in one feeling."

He was brought up in the orthodox Greek Church. The first doubt as to the existence of God was in his twelfth year in the Gymnasium of Moscow where he heard the pleasant sally of his friends. At first a student in the University of Kaizari, he took up to law where he devoted much of his time to his philosophical pursuits. As a result he was transformed into a confirmed atheist. This made him lose his idea of efficacy in prayer and fasting, both of which he abandoned as well as the church which advocated them. But even at this stage he had the conviction of the idea of perfection and the possibility of its attainment. He spared neither leisure nor convenience to live up to this ideal or at least to take the proper and effective step leading to this ideal. He gave himself to self-imposed hardship and privation for guidance in con-

He framed a set of rules for guidance in conduct with his new cult. The powers both

physical and mental became his constant subject for study and practice. The error he persisted in but he had every sincerity and earnestness well worth a nobler cause:

At the age of eighteen he found himself burdened with the responsibilities of a land owner—a master of 700 serfs whose lot and destiny he was to guide. He at once left the University to the disagreeable surprise of his aunt and other relations who expected something better out of his University career. The condition of the serfs who were to be under his charge was wretched and miserable. He found himself master of a degraded and ignorant multitude who were given up to every kind of beastly habit without any knowledge or reason: This state of affairs rather exasperated our kind hearted young enthusiast. He considered it as his sacred duty to strain every nerve of his to try to ameliorate the condition of this hopeless mass and make them feel their real position as human beings, and their supreme ignorance. Here was a change; but no change should be for the Russian peasant who knew only to walk in the accustomed path, be it thorny or dangerous. The tender hearted counsels and actions were misinterpreted by these ungrateful peasants who did their best not to profit themselves by the actions and suggestion of their master prompted by clemency and sympathy. No, they would not be elevated. Every kind of opposition was put in his way. In disgust and despair, the master betook himself far away from this obstinate crowd to seek relief in pleasanter quarters. He went to his brother Nikolai and joined the Yunker corps there in the Caucasus. Calenin in the "Cossocks" is no one but Tolstoi himself, given up to the common vices of the class of nobleman. Thriftless habits and inordinate vices led him to desperation and he makes over all his properties in favour of his brother-in-law, satisfying himself with a small annual allowance. This too is not sufficient to pay off the debts contracted in gambling. A life that has allowed itself to fall from the grandest of motives to gross vices

ultimately ending in abject poverty could not but have had its own influences on the thinking mind; a striking contrast in so short time, should have made him feel what real life is, and where it will lead to. The thoughts and experiences, crucial as they were in themselves, are very clearly found in the "Cossocks" and in "Recollections of a Scorer." The life and experience of Tolstoi had been so peculiar that the motive thoughts of his existence well pay a keen scrutiny. A nature so intense with ideas so peculiar would not have failed to be impressed with the currents of thoughts of the contemporary world; but there will still be that individuality peculiar, as is the case with every great soul:

Tolstoi remained in the Caucasus till 1853, Here he wrote his "Albert" and "Lucerne." "Both these tales have for their heroes poor-men of musical genius, whom young noblemen try to help, and find they have only blundered. Setting aside the admirable pictures of man considered socially, whether in wild, primitive nature or at a Soiree in Moscow, at a continental Table-d' hôte or as a crowd in the street, or the equally clever sketches of an individual character, these books all have one burden and that is—the hopelessness of one man struggling against the iniquities of a social system which the people he wishes to benefit themselves consider the only one possible, and the futility of any one really helping his fellows whose philanthropy is only the sublimated form of self-gratification."

The blunt outspokenness and sincerity of Tolstoi is seen clearly in his autobiographical sketch. Here is a man who finds the moral current around him at its very low ebb. Perhaps his peculiar views might have been at fault for this exaggerated notion of the vice around him; but with this same sincerity he also accuses himself of sins which people of every day world will think as virtues or almost as nothing. From the standpoint of the world his notion may be curious and grotesque he

may be accused of giving undue importance and concern to things of every day occurrence which are not noticed at all or even which if noticed no stigma is attached to; he may be accused of making the finest distinction between virtue and vice, according to his own peculiar principle. The description of himself is seen in a clear light and opens his eyes to the real character of his own sins:

A life so varied and with experiences of so many phases is very interesting. In the Caucasus we see the philanthropist turned into the hardly soldier undergoing the severest struggles and privations. Tolstoi took an active part in the Crimean War being present at the battle of the Red River, at the storming of the Malakoff and the Redan:

Now fortune smiled on him again. At the close of the war Tolstoi found himself courted by the literary public. His name was on every lip. "Here" he says, "he soon came to regard life as a development, in which the thinkers played the chief part." In the elevation of humanity, Tolstoi in his own humble way worked his best. Like the parson of Goldsmith, he 'tried every art' now taking to one and now giving it up in favour of another. The ultimate effect of the action of this too close adherence to town society was the extreme disgust which came to him after all. Disgust with the society and the natural concomitant disgust with himself drove him to seek refuge in the shades of Yasnaya Polyana; far removed from the maddening crowds ignoble strife he kept his noisy tenor of his way. He became a Country Magistrate and took to his original efforts of educating the people. Emancipation of the serfs was his goal and to this aid he advocated elementary education. Plato's ideal was not stranger. In his view education must not be based on any prearranged system but should be the result of a spontaneous intercourse between the teacher and the student. Such a strange system as this could not have failed to impress upon out-

philanthropist, its utter futility and his incompetence to deal with such subjects.

As an author, literature owes much to him. His "Family Happiness", "Youth", "The Two Hussars" etc., are among his works of this period. He was ever of opinion that the honest man who married and brought up a large family enjoys the supreme earthly happiness.

He says, "My life was centred on my family, on my wife, on my children and hence in the case of increasing the means of supporting them. The attempt at my individual perfection, already gave place to that at general proper, was again transformed into that of securing the particular happiness of the family." He married in 1862 the daughter of a German physician in Moscow—Sophia Andvena Bars. "War and Peace" and "Anna Karenina" are amongst his popular works of this period, based on his desire to improve his material position and on his aim to preach "that the objects of life should be our own happiness and that of our family."

The former of the two describes the effect of the national troubles on the lines of certain typical individuals, developing their characters. It describes the invasion of Napoleon and the burning of Moscow. The sufferings of the Russians then and this resolution to burn Moscow are not in the opinion of Tolstoi attributable to any human ingenuity but they are the workings out of a predetermined plan of the "Ruler of the Universe. The individual will of the notable persons who have made the history of the world is only an auxiliary to that plan." It only brings out the plan in all its fulness. This will is dictated by some interior force in the individual which in spite of himself makes him act in consonance with the plan. So that there is no independent action of the great personage himself that tends to bring about such results. He is merely an instrument and the guiding force is subject to the dictates of the Ruler of the

universe who sets vibrations a-working to bring out his own predetermined end. Napoleon's insatiable desire for self or power or Alexander's vacillations counted for nothing in the invasion of Russia or the burning of Moscow. "The apparently fortuitous working together of these forces Tolstoi refuses to call chance. It is the working of the collective life of the aggregate of human beings and that working be held to be not the result of some great guiding intellect—a Peter the Great, a Frederick II or a Napoleon I, but of certain interior will, which if possible, controls most completely those who are highest. 'The hearts of kings are in the hands of God. Kings are the slaves of history! In Tolstoi's views history ought to occupy itself with the movements of those who are most unconsciously affected by this interior will—the vast mass of mankind who concern themselves little with affairs of state, but are chiefly absorbed in thinking of those of their own circle when a crisis comes, and the heart of humanity begins violently to throb, then all these little circles are agitated, and merging rapidly into one, emperors, kings, Popes, Parliamentary leaders, newspaper editors, and field marshals, are borne on by the torrent, and go whithersoever it leads them.

Yet the artist's quaint description of Napoleon and Alexander is very true. The interesting characters in it beyond these are Petr and Plato; Petr, a rich young man of the aristocracy is made to marry a beautiful but wicked princess: Disgusted with the nature of life he was forced to lead, he takes himself far away from home without any destination. His illusions are dispelled and he is made to lead a virtuous life by the good offices of some mysterious personage who shows to him the wretchedness of life and the ways of Providence.

Inspired by this teaching he seeks to ameliorate the conditions of the peasantry on his estate in vain. He in disgust betakes himself to Moscow where his character is shown in its

nobler aspect. He is present in the invasion and reads between the lines in the Apocalypse that Napoleon is the Beast spoken of there and himself the St. George destroying the Dragon. He lingers in Moscow in the disguise of a peasant waiting for the opportunity to get near the Emperor. He is taken prisoner and has for comparison Plato, the peasant. Here Petr was a good deal taught of the ways of the world and the so-called want of justice in the ways of Providence. Plato was brought to an untimely end by two French soldiers who fired at him. Petr returned to Moscow, marries the heroine and lives happily.

In the two works, "War and Peace" and "Anna Karenina" there are subsidiary dramas working out the main story. The chief character, be he Levin or Petr, is only a reflection of some side of Tolstoi: Both are simple, earnest, sincere, and strongly individualistic; they are full of vacillation, irresolution, and as often as they gather up all their strength to make some moral advance they again fall back in the old bad way."

There was everything at this period to make Tolstoi enjoy life and its pleasure. Endowed with all the best qualities in man, with a home where domestic peace and concord reigned supreme, with a health that could stand any amount of work, with a reputation unsullied by the tongues of the myriad minded populace, what more can a man desire, Tolstoi was not able to feel himself satisfied in any way. The question as to the reason of man's existence ever rankled in his mind. He studied science and philosophy but did not find an answer. Then he ultimately resolved to live on, a silent witness of the evil ways of the world with no potency to put an end to them.

But in the end he found out his own mistake: All along his study was the opinions of the few learned aristocratic circles; and now he found out the true way to find out the meaning of life was to seek it among those laborious millions without whose exertions we could not live."

This opening of his eyes led Tolstoi to take the opinion of the mass as his guiding principle

and soon found out from the traditional religion that he was a part of the infinite.

His desire for truth and his sincerity of purpose led him to resort to sacred books, and to learned men, of various shades of faith; but he soon found that his way for a full solution did not lie here but only in the faith of the poorer classes; the more he knew of the lives and doctrines of the people, the more convinced he was that a true faith existed among them, and after two years spent in the study of life from the people's point of view, such a change came over him that the pursuits of the rich and the learned appeared to him as mere child's play, and the great and mighty life led by the millions of earth's toilers, the only real life in the world."

He found at last the true remedy for his mental torture. He could not find out that reason and faith are quite two incompatible things beyond a certain stage, that faith is a nobler thing and that human reason cannot go beyond a certain stage as it is circumscribed within certain limits. As a consequence of this failure to perceive the real relation between faith and reason so many have suffered and are still suffering and Tolstoi was one for a long time among these a silent prey to his excruciating mortal torture. He could not doubt the existence of God: So soon he began to doubt his existence, life seemed to lie down: With his belief in God, life rose again in him. This mental conflict with its attendant tortures can only be realised by those very sincere earnest souls who are in quest of solutions for things beyond the reach of their comprehension, forgetting the sacred lines of Tennyson,

"By faith and faith alone embrace,
Believing where we cannot prove."

Much to his peace of mind, Tolstoi found at last that God and life are one. His theory was that the will of God brought creation into existence; each one is given either to ruin or save his soul: To save his soul he must live up to God's word and for that end he should give up pleasures of life or labour, should be humble, uncomplaining and charitable to his fellow creatures.

The principles of Christianity he was pleased with immensely but the communion he objected to and he never took part in. In his search after these enquiries of God, he made friends with professors of various creeds and opinion. He made an investigation as to the interpretation of Christ's teachings.

Here he began to give his own peculiar interpretations giving everywhere necessary, some beautiful and charitable meaning of his own. The command, "Resist not evil" he understood to mean as referring to those who hate our race or country," and this interpretation is nothing but an amplification of the Universal Brotherhood in its extreme form. According to him there is the existence of a Higher Life, in us, and every action consistent with the dictates of this inner life is sure to be reasonable and convenient. The conditions of earthly happiness are in his opinion, (1) a life which brings man and nature in closer contact. (2) A life of labour freely chosen and liked. (3) A life in the midst of a family where domestic peace reigns. (4) Love towards all mankind (5) Physical health and a painless end.

Of the dignity of manual labour, he had a very high view and consequently looked with much dissatisfaction on the invasion of the European commercial system. To elevate the working classes and dispel their illusion altogether and thus to further their belief in God and His existence, Tolstoi wrote several short stories, "Where does evil come from?" "The Weaver"; "The Two Oldmen" etc. "The death of Ivan Ilitch" describes the deathbed repentance of a highly respectable legal functionary. There is the conflict in him of the last moment; This same conflict in his master-piece, took hold of Tolstoi himself when one night he jumped out of his bed. He feared what his future after death would be. "But what will happen if in reality my life has been what it ought to have been? Supposing the hypothesis, I have so long resisted, proves

after all the truth, supposing what I have counted the folly of struggling against everything society holds to be good turns out after all to be the only way that is true and real, and the one I have pursued mere variety. Supposing all my career, all my arrangements to promote my social and professional interests prove to have been founded on nothing." Then came in the doubt and he remained a prey to it through the night and succeeding days. "I quit life conscious of having hopelessly lost all that has been given. What is to be done."

Despondency took strong hold of him at last; and his health gave way. He passed tedious moments in extreme doubt, suspicion and agony. He began to groan terribly, for three continuous days. He was ever repeating this one burden: What is to be done?" Awakening from this state of torpor, and trance he felt his boy kissing his hand. He took pity on the boy and pointed him out to his wife who was standing by. Words failed him. Now he was not afraid of death, for his doubt was removed. Some one whispered. "It is all over" and he at once said to himself, "All over. There is no more death," and he closed his eyes.

Count Tolstoi is honoured in Russia and in the world and well he may be. There are few names that bring back sweeter memories to the lover of mankind. Many a man fretted with the perplexities of life gains hopefulness and serenity upon listening to the voice of this Christian man, than whom "greater love hath no man," and with Mrs. Browning Tolstoi might have said in the serene and calm moments of his passing away,

And friends, dear friends—when it shall be
That this low breath has gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, 'Not a tear must ever fall—
'He giveth His Beloved—'

NOTES.

The speech of His Excellency Lord Carmichael at Krishnagar is full of candour and sympathy. Every word of His Excellency brings him nearer to the heart of the Indian gentleman. In the course of his speech His Excellency says, "I know too well how difficult it is, and always must be, for one who comes to this country, as a Governor will usually do, comparatively late in life and with but little knowledge of India, to acquire that knowledge and to get that insight without which his best endeavours can be but void. I do not know that I have acquired it. If I have, it is only to a small degree; but this I do know, any thing I have learned which has been worth learning I have learned through the kindness and patience of those whom I have met. My officers everywhere have helped me. They have both Englishmen and Indians, given me of their best. They have been patient with me when I showed to them proofs of deplorable ignorance" and His Excellency concludes his speech thus, "If only the Governor can by exchanging with them gets understand his officers and the people whom he governs and can along with them arrive at a means of supplying some of those needs and securing some of those benefits, I am sure that every Governor will always gladly visit as many places as possible."

The Report of the Committee, in connection with the Co-operation of India has been published. After dealing with matters affecting Co-operation, development of Credit, Co-operative Banks, State Aid and other points, the report discusses the means of development for Co-operation. "the development of Indian Co-operation has resembled in many respects that of systems found possible in more backward countries of Europe where general conditions bear close resemblance to those now existing

in India. No agency which can be relied on to provide facilities of rediscount for Co-operative Banks and thereby give to their finance that elasticity without which present stability and safe progressive development of Co-operative movement appear to be difficult if not impossible. The question of the agency which could most suitably discharge this duty is a difficult one. It is, as we have pointed out, in the highest degree improbable that Commercial Banks will voluntarily undertake the work. It may perhaps be possible for some arrangement to be entered into with Presidency Banks under which they will undertake the duty of rediscounting agricultural paper for Provincial Co-operative Banks. Failing this, according to European precedent, the only alternative solution appears to lie in the establishment of a State and Aided Co-operative Bank."

We are glad to learn that Sir S. P. Sinha's name has been mentioned by the major portion of the Provincial Congress Committees for Presidentship for the coming congress. Though his services as a public citizen and patriotic countryman may not be fully appreciated, yet his erudition and sound scholarship are beyond question. The present elevation of the noble knight will, we hope, in no small measure end to further his activities towards the cause of the country and the nation as a whole.

Dr. D. B. Spooner has contributed to the journal of the Royal Asiatic Society a very interesting and instructive paper on "The Zoroastrian Period of Indian History". He points out that the Persian influence in India was clearly traceable. There was the testimony of Megasthenes, of the description of Chandra Gupta's Courts, and that portion of history called the Asoka Period. These are all literary evidences. Evidences on the architectural sides are not wanting.

Germany.

The offer of peace reported to have been made by the Kaiser to Russia through the King of Denmark shows the nature of the difficulties which beset the path of the Germans. The Kaiser's occupation of Warsaw has been in no way a fruitful success; and hence these peace terms. The same fate met Napoleon in Moscow and here there is history repeating itself.

The advertised claim to superiority by Germany in the matter of scientific improvements in the present war has been more than once criticised and proved baseless and according to Mr. Balfour the new use in submarines by the Germans unknown to other nations was the employment of the submarines against defenceless merchant-men and helpless trawlers.

It is extremely distressing to read further details of the atrocities in the War. In Courland, we read, the German atrocities are numerous and are indelible. It is said that "the sanitary train of the Grand Duchess Xenia has just passed on its way to Petrograd, carrying Emilia Petrooskaia, a young sister of charity of nineteen, in a dying condition, after being brutally maltreated by 28 German savages." The farm of Jakob Joanistisa in the village of Russian was entered into by a lieutenant and fourteen soldiers. A sum of money was demanded. The poor man not being able to meet their demands, was tied to a tree and beaten to insensibility. The sixteen year old daughter was treated very cruelly and she would be in all probability a raving lunatic for her life. Rape and violence seem to form normal part of the operations of these Germans. We further read of victims burnt alive, and innocent children stabbed with bayonets.

America.

The proposed outline for the increasing of America's Navy which is to be shortly submitted to the President by the Secretaries for Navy and for War, is the construction of at least some more super Dreadnoughts, of a

large number of destroyers of upwards of a hundred submarines, and of an aeronautical base the increase in enlistment, the enlargement of the capacity of the Naval Academy and the authorisation for the expenditure of a large sum at the discretion of the Naval Secretary form additional features of the report.

Japan according to the Vernacular Press contemplates an alliance with Russia. That an alliance would come seems to be the general conviction of the nation. The terms of the alliance will it is expected, be more favourable to Japan since Russia, since it is now involved in the European strifes, will be induced to grant more liberal terms. This seems to be the general opinion. Great Britain will surely be consulted and the present arrangement between China and Japan does not seem to be very satisfactory to the Japs.

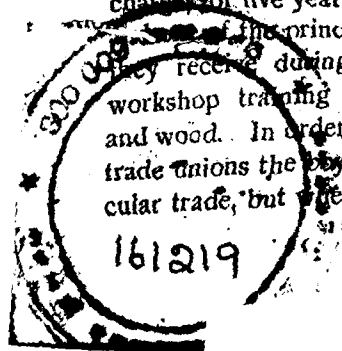
Mr. Poultney Bigelow, in the New York Times, protests most vehemently against the claims of Germany as a cultured nation. In his opinion Prussia has not yet evolved 'what we call a gentleman'. As for culture, 'the quality of civilisation that is most precious to me is its powers to conquer friends beyond its own boundaries. Prussia conquers nothing worth having. She has annexed territory in Denmark, in Poland, in France, and in Tropical Colonies, but she has annexed no human sympathies; she has not spread the German language over one additional square mile; she has not done in forty years what England has done in forty days after hoisting the flag in any part of the world during my short life. Prussian ideas have no travelling force. Prussia produces no leaders in any department of human civilisation. All her leaders are in the destructive art of war. No one goes to Prussia for the sake of copying anything save that relentless efficiency which organises a whole people into a machine for world conquest. Prussia has evolved a mass of Mediocrity in architecture, painting, poesy, science and mechanism; but that machine made mass has stifled genius and individualism. For all that

pertain to the higher plane of life the Prussian still copies French or English model. Shakespeare is more often played on the Berlin stages than either Schiller or Goethe and the Prussian against French models is puerile so long as Paris continues to produce nearly everything of good taste which has been sought in vain among the people who spell their civilisation - Kultur."

It is highly gratifying to learn that Sir Hiram Maxim has at last succeeded in devising a means of combating the poison gas of the Germans. To the times representative Sir Hiram explained the invention. Chlorine gas is heavier than air at one atmospheric pressure. When it escapes and mixes with the air it is less than one per cent, heavier and proves fatal. Hence the invention to cause large and rapidly spreading fires by means of specially designed incendiary bombs in the path of the advancing gas at a distance and by this means to drive the heated gas out of harm's way.

In the suggestion put forward by Lord Brabazon in his sensible letter on education as it is and as it ought to be, in schools for working classes. He says, "America has of late years discovered the necessity of introducing industrial and technical training into her schools. I have lately returned from that country, where I visited several Eastern Cities, and was pleased to find that the Municipal authorities were aware that their otherwise excellent system of education was deficient on the side of technical and industrial training. In Philadelphia a central institution has been established in connection with the common schools of the City to which three boys from each school are annually sent. These lads are selected by competitive examination. The three successful lads from each school are educated, free of charge, for five years in the central institution, of the principal branches of education they receive during these years is a practical workshop training in the use of tools of iron and wood. In order to avoid the opposition of trade unions the boys are not taught any particular trade, but when a lad has passed through

the course he has received such a practical training that he is fit to turn his hand to any trade he likes. The advantage of this system of selection is that it is impossible for any one to assert that these lads are working with their hands because they are unable to work with their heads for they have proved themselves by competition to be the intellectual elite of their respective schools. It appears to me self evident that unless we are prepared to be left behind in the competition of nations we must follow the example of America, France and Switzerland, and make technical and industrial training a prominent and compulsory portion of our educational system. It may be said that the trade unions would oppose technical education. They do not oppose it in America as care is taken in the school not to turn out any manufactured article, but to teach generally the use of tools in wood and iron. I do not believe that they would oppose in our country. The leaders of the working classes are men of intelligence, and it is not likely that they would seriously countenance opposition to any scheme of education which would enable the workmen of England to compete on more equal terms with their fellow craftsmen of the Continent. Our population is increasing at the rate of three hundred thousand a year, and we cannot feed that which is with us at present, and yet we continue to educate our children as if the necessity for labour had disappeared from among us. The country wants handy craftsmen, and we produce scribes. The colonists are crying out for men who can handle a plough, shoe a horse, and mend a cart, and we send them out clerks or would be gentlemen. Our farmers and working men want wives who can cook, bake and wash, who understand a dairy and the management of poultry, and we supply them with young women who are incapable of doing any of these things. In view of the present distress and depression in trade and agriculture, when all classes must exercise the greatest economy and thrift, it is imperative that our boys should be taught labour and our girls to become good housewives."



M21, N15 MP
N15-1