

Vol. XXVI.

SEPTEMBER: CONTENTS.

No. 9. 1925.

BELGIUM SEVEN YEARS AFTER THE WAR

BY SAINT NIHAL SINGH.

THE REFORMS IN THE ASSEMBLY

BY MR. N. C. KELKAR, M. L. A.

FALL OF HUSAIN & ADVENT OF IBN-I-SAUD

BY MR. MUHAMMAD YAKUB.

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BY PROF. GANGA PRASAD MEHTA, M. A.

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Vol. XXVI SEPTEMBER, 1925:—DETAILED CONTENTS No. 9.

	PAGE.		PAGE.
BELGIUM SEVEN YEARS AFTER			
THE WAR. By ST. NIHAL SINGH ..	617	The Far East ..	670
THE REFORMS IN THE ASSEMBLY		Hindu-Muslim Unity ..	670
By MR. N. C. KELKAR, M.L.A. ..	621	Asia's future ..	670
FALL OF HUSAIN & ADVENT OF		The Depressed Classes ..	671
IBN-E SAUD. By MUHAMMAD YAKUB ..	623	Buddhist Activities in Japan ..	671
RAMANAND		The Question of War Guilt ..	672
By PROF. GANGA PRASAD MEHTA, M.A. ..	625	Social Reform ..	672
INDOLOGY IN UNIVERSITIES		INDIA IN PERIODICALS ..	672
By PROF. ASHANANDA NAG ..	632	QUESTIONS OF IMPORTANCE	
THE TROUBLE IN MOROCCO ..	639	The Reforms and the Assembly ..	673
GEORGE SAINTSBURY		Labour Support to India's Cause ..	673
By PROF. K. B. RAMANATHAN, M.A., F.M.U. ..	642	UTTERANCES OF THE DAY	
PASSING OF A GREAT ORIENTALIST ..	644	The Viceroy on the Reforms ..	674
THE RISE OF THE SOVEREIGN		INDIAN STATES	
By MR. A. KALYANARAMAN, B.A. (HON.) ..	645	H. H. Tukoji Rao Holkar II. ..	675
TAMIL LEXICOGRAPHY		Baroda Administration Report ..	675
By THE HON. L. D. SWAMIKANNU PILLAI. ..	649	Cochin Industries ..	675
BEAUTY: (A POEM)		Krishnarajasagara Scheme ..	675
By MD. FAZHUR RAHMAN ..	653	The Rewa State ..	675
IMPROVEMENT OF INDIAN CATTLE		INDIANS OUTSIDE INDIA	
By MR. S. SUNDARARAJA IYENGAR ..	654	The Anti-Asiatic Bill ..	676
THE BOOK OF GUIDANCE		Indians in Tanganyika ..	676
By MOULVI ABDUL HAQ, M.A. ..	657	Indian Labour in Overseas Countries ..	676
INDIANS OVERSEAS		INDUSTRIAL & COMMERCIAL SECTION	
THE ORMSBY-GORE COMMISSION REPORT ..	661	The Currency Commission ..	677
INDIANS IN S. AFRICA ..	662	Air Services to India ..	677
INDIANS IN MAURITIUS ..	662	Trade Union Bill ..	677
INDIANS IN JAMAICA ..	663	Protection to Textile Industry ..	677
INDIANS IN AUSTRALIA ..	664	Protection for paper ..	677
INDIAN STUDENTS IN BRITAIN ..	664	AGRICULTURAL SECTION	
TOPICS FROM PERIODICALS		Lord Reading on Agriculture ..	678
The Greatness of India ..	665	Agricultural research in Bombay ..	678
The Crisis in China ..	666	Lac Cultivation in the Punjab ..	678
The Disease of the Press ..	667	Bombay Board of Agriculture ..	678
Surplus British Population ..	668	Agricultural Capacity of Bengal ..	678
Study of the Upanishads ..	668	Prof. Gangulee ..	678
Duty of the Indian Church ..	669	THE WORLD OF BOOKS	
A Plea for International Police Force ..	669	Gibbon's Fall of the Roman Empire ..	679
		Readings in Indian Constitution ..	679
		Coleridge ..	679
		Demands of Democracy ..	679

CONTENTS

	PAGE.		PAGE.
DIARY OF THE MONTH	680	Gardener in a Belgian Market ..	618
BOOKS RECEIVED	681	A Canal Boat in Bruges ..	619
DEPARTMENTAL NOTES		Abdel Krim ..	640
LITERARY	681	Marshal Petain ..	641
EDUCATIONAL	682	Dr. Bhandarkar ..	644
LEGAL	683	L. D. Swamikannu Pillai ..	649
MEDICAL	684	Hon. Sir Mian Fazl-i-Husain ..	680
SCIENCE	685	J. J. Modi ..	681
PERSONAL	686	Sir Coutts-Trotter ..	682
POLITICAL	687	Lord Delfour ..	685
GENERAL	688	Marshal Foch ..	686
PORTRAITS AND ILLUSTRATIONS		Dadabhai Naoroji ..	686
A Portion of Ypres (Frontispiece)		Sir Frederick Whyte ..	687
The Excelsior Hotel (Middlekirk) ..		Hon. Mr. V. J. Patel ..	687
Albert, King of the Belgians ..		Sir Moncrieff Smith ..	688
Elizabeth, Queen of the Belgians ..		Sir Alexander Muddiman ..	688

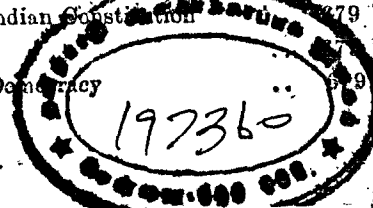
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JANUARY.		FEBRUARY.		MARCH.		APRIL.	
S	4 11 18 25	S	1 8 15 22	S	1 8 15 22 29	S	5 12 19 26
M	5 12 19 26	M	2 9 16 23	M	2 9 16 23 30	M	6 13 20 27
Tu	6 13 20 27	Tu	3 10 17 24	Tu	3 10 17 24 31	Tu	7 14 21 28
W	7 14 21 28	W	4 11 18 25	W	4 11 18 25	W	1 8 15 22 29
Th	1 8 15 22 29	Th	5 12 19 26	Th	5 12 19 26	Th	2 9 16 23 30
F	2 9 16 23 30	F	6 13 20 27	F	6 13 20 27	F	3 10 17 24
S	3 10 17 24 31	S	7 14 21 28	S	7 14 21 28	S	4 11 18 25
MAY		JUNE		JULY.		AUGUST.	
S	3 10 17 24 31	S	7 14 21 28	S	5 12 19 26	S	2 9 16 23 30
M	4 11 18 25	M	1 8 15 22 29	M	6 13 20 27	M	3 10 17 24 31
Tu	5 12 19 26	Tu	2 9 16 23 30	Tu	7 14 21 28	Tu	4 11 18 25
W	6 13 20 27	W	3 10 17 24	W	1 8 15 22 29	W	5 12 19 26
Th	7 14 21 28	Th	4 11 18 25	Th	2 9 16 23 30	Th	6 13 20 27
F	1 8 15 22 29	F	5 12 19 26	F	3 10 17 24 31	F	7 14 21 28
S	2 9 16 23 30	S	6 13 20 27	S	4 11 18 25	S	1 8 15 22 29
SEPTEMBER.		OCTOBER.		NOVEMBER.		DECEMBER.	
S	6 13 20 27	S	4 11 18 25	S	1 8 15 22 29	S	6 13 20 27
M	7 14 21 28	M	5 12 19 26	M	2 9 16 23 30	M	7 14 21 28
Tu	1 8 15 22 29	Tu	6 13 20 27	Tu	3 10 17 24	Tu	1 8 15 22 29
W	2 9 16 23 30	W	7 14 21 28	W	4 11 18 25	W	2 9 16 23 30
Th	3 10 17 24	Th	1 8 15 22 29	Th	5 12 19 26	Th	3 10 17 24 31
F	4 11 18 25	F	2 9 16 23 30	F	6 13 20 27	F	4 11 18 25
S	5 12 19 26	S	3 10 17 24 31	S	7 14 21 28	S	5 12 19 26

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	PAGE.		PAGE.
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Amrutanjani, Madras	... 26	Nundy D. N. Calcutta	... 39
Anglo-Indian Drug & Chemical Co.	4TH COVER	Osler, Madras.	... 14
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B. M. Trading Corporation, Matar,	... 11	Quaker Oats	... 5
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British Electric Institute, The, London	... 7	Review of Religions	... 37
Burma Observer, Rangoon	... 20	Sastri & Co., P. S. Madras	... 22
Calcutta Glass & Silicate Works Ltd.,	... 34	Scindia Steam Navigation Co. Ltd.	... 12
Carr & Mahalanobis, Calcutta	... 24	Seller L. H., Bengal	... 32
Ceylon Patriot, Jaffna, Ceylon	... 31	Sen & Co., B. L., Calcutta	... 20
Central Bank of India—Reading Matter	... 661	Sett & Co., B. N.	... 43
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Commercial Union Assurance Co., London	... 12	Sharma Banerji & Co., Calcutta	2ND COVER
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Crompton Engineering Co., Ltd., Madras	... 9	Simpson & Co.,	FACING MATTER.
Dept. B. Chirological Society, Calcutta	... 23	Sondhi & Co., B. R., Phagwara	... 20
Desai Thakorlal Mohanlal, Ahmedabad	... 31	South Indian Export & Co., Ltd., Madras	... 11
Doodle's Weekly, Madras	... 21	Specific, Co., D., Bombay	... 26
Empire Automobiles, Bombay,	3RD COVER	Spectator and Critic, The, Mandalay	... 43
English Electric Co., Ltd., The, Madras	... 9	Spencer & Co., Madras	FACING CONTENTS.
Erasmie, London,	... 4	Sunday Times, Lahore	... 10
Forward Publishing Ltd., Calcutta	... 16	Superior Watch Co., Madras	... 42
Ghosh & Sons, Calcutta	... 40	Swiss Watch Company, Bombay	... 40
Gopal Sakhar & Co., Bombay	... 38	Theosophical Publishing House, Adyar	... 18
Government of India Central Book Depot.	1ST COVER	Titagur Paper Mills Co., Ltd., Calcutta	... 6
Guardian, Calcutta	... 23	Uberoi, Madras	... 25
H. W. & Co., Ludhiana	... 38	United India Life Assurance Co., Ltd., Madras	... 18
Higginbothams Ltd, Madras	... 28	Wilson & Co., Madras	... 24
Hitavada, Nagpur	... 35	Zandu Pharmaceutical Works, Ltd., Bombay	... 13
Hiteshi Homoeopathic Hall, Lahore	... 31		
Hope Prudhomme & Co, Madras	... 12		
Home D. H., Calcutta	... 33		
Horlick's Malted Milk	... 2		
Howrah Kustha-Kutir	2ND COVER.		
Hyderabad Bulletin, Secundrabad	... 32		
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Indian Outlook, The, Delhi	... 19		
Iqbal Bros, Ludhiana	... 40		
J. J. Shah & Bros, Bombay	... 31		
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Kerala Soap Institute, Calicut	... 21		
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Kishori Lal Khetri, Calcutta	... 37		
Kolynos	... 3		
Legard's Laboratories, Dr. England	... 36		
Luzac & Co., London	... 15		
Madras & Southern Mahratta Railway Co.,	... 28		
Mahajan, & Co., C. C., Bombay 2	... 42		
Maniar, K. G. Calcutta	... 39		
Massey & Co., Madras	... 15		
Mhatre, Sandhurst Bridge Road, Bombay	... 17		
Modern Trading Agency, The, Hoshiarpur	... 7		
Modern Trading Co., Ludhiana	... 30		
Mohini Flute Co. The Calcutta	... 23		
Mohin Bros., Calcutta	... 37		
Mohuntosh Brothers	... 38		
Murray & Co., Ltd., J., Bombay	2, 4		
Naidu & Sons., T. S., Tinnevely	... 38		
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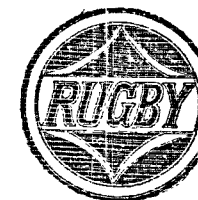
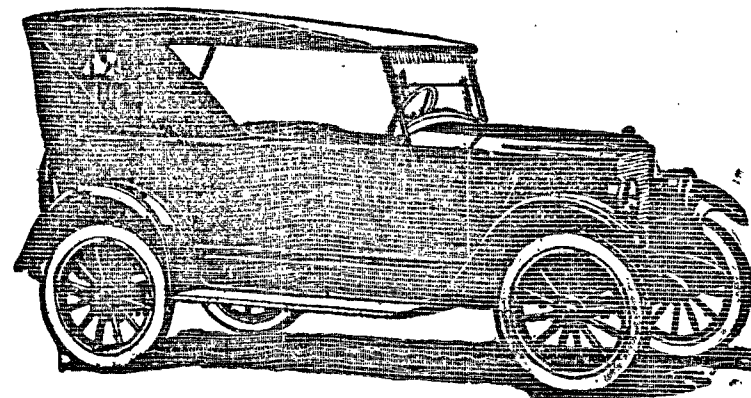
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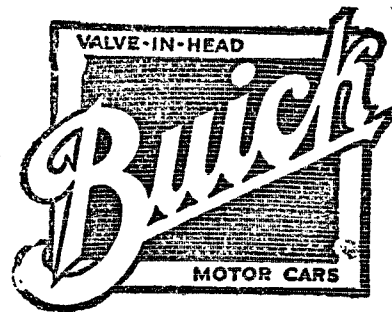
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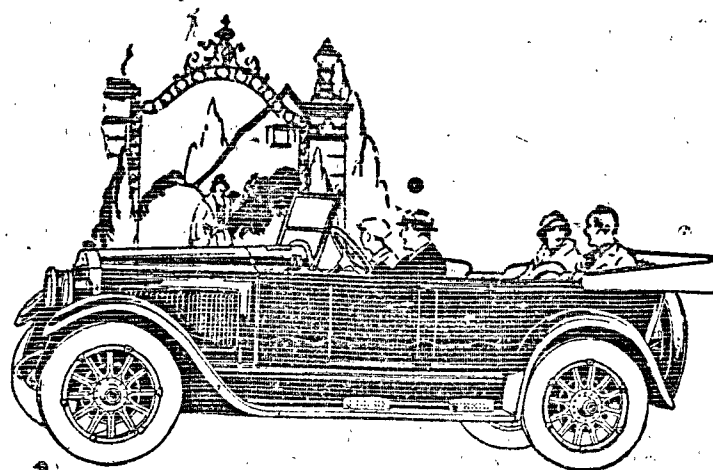
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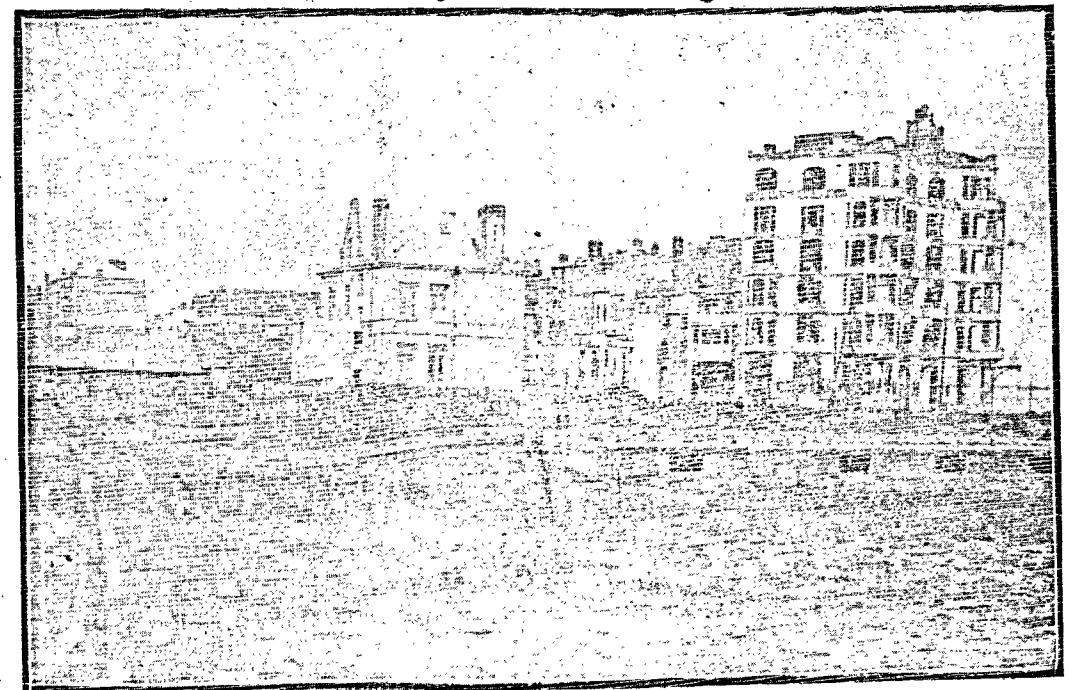
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A portion of Ypres, entirely destroyed during the War, as it appears to-day after being rebuilt by the Belgian Government.



The Excelsior Hotel, Middlekerke, Belgium, as it was left at the end of the War, after being battered by the enemy and Allied guns from land and sea.

BELGIUM SEVEN YEARS AFTER THE WAR

By ST. NIHAL SINGH.

EVERY now and again a question put to the representative of the India Office, in the British House of Commons, elicits the information that an order for stores required by the Indian Railways directly managed by the Government of India has gone to Belgium. In making such an admission the Secretary of State for India, or the Under-Secretary, as the case may be, pays an unconscious tribute to Belgian enterprise and skill. Only by making the difference between the British and the Belgian price very marked, and by complying with high standards of quality and delivery—standards imposed by persons who would rather patronise British than Continental industrialists, can the Belgian manufacturers score over their British rivals.

Anyone who visits Belgium is struck by the industry of the people of King Albert's land. They work early and late, and without complaining.

The other day I visited a factory where Belgian men and boys embroider the rich vestments which the Catholic clergy wear in all lands where that form of Christianity is professed. The employees had been at work since seven o'clock in the morning. At 12, I was told, they would go out to lunch. Resuming work at half past one, they would continue until seven, with an intermission of a quarter of an hour for coffee, which they

would carry with them to the *atalier* (home factory). They would, in other words, put in a work-day of ten and a quarter hours. They would do this for six full days out of every seven.

"Are not these hours unusually long?" I asked the owner-manager of the establishment. About forty-five years of age, he had spent many years at the local Academy and did excellent painting. With artistic skill he combined great business ability.

"Oh, no," he replied. "These are the usual hours. Everywhere in this city and in other Belgian cities the work-day is the same."

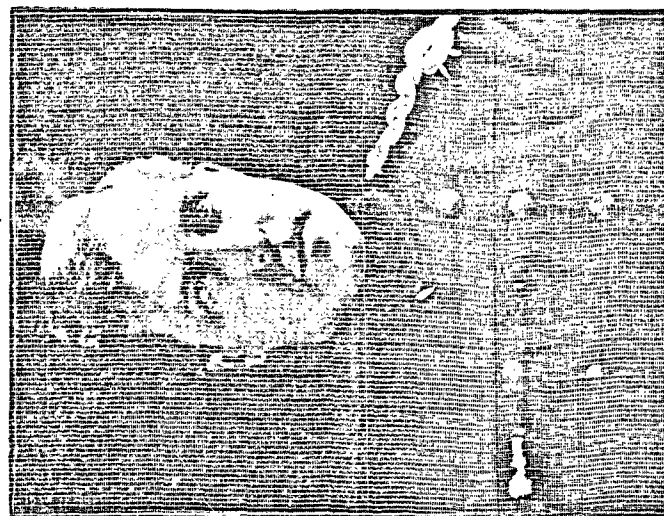
Everyone works in Belgium. In the shops the wife takes the money for the goods which, more than likely, she has herself sold.

No work is too menial for the Belgian woman to perform. Where an English woman would employ a char-woman, or a window-cleaner, or a handyman, Madame La Belge does her own cleaning and sweeping and dusting and polishing. You see her at it with the first streak of dawn, and you see her dust cloth in hand, cleaning the window casements or doors long after the sun has set at night. Even the husband does not think it beneath his dignity to assist in such operations in the intervals of business.

Boys and girls help with the work before and after school. The other day, for instance, late in the evening, I stopped at a small shop



ELEZABETH, QUEEN OF THE BELGIANS
Their Majesties the King and Queen of the Belgians arrived in Bombay on the 11th September.



ALBERT, KING OF THE BELGIANS.
Their Majesties the King and Queen of the Belgians arrived in Bombay on the 11th September.

in a Belgian town of 60,000 inhabitants, where I was living at the time, to purchase some socks. The woman at the cash desk did not appear to be more than twenty-five years old. A man who looked as if he might be thirty was at work in another part of the shop. A boy of sixteen or so came forward to make the sale. Soon two little girls came into the shop, bringing a baby along with them. It then developed that Madame, though she looked so young, was the mother of all four children, and Monsieur was the father. The boy went to school and helped in the shop out of school hours and during holidays. When the daughters grow up they will, I am sure, serve behind the counter and save the wages of the sales-ladies now employed.

There is no doubt that the Belgian woman works hard—but she is hardworking rather than hard-worked. It is her gospel to work.

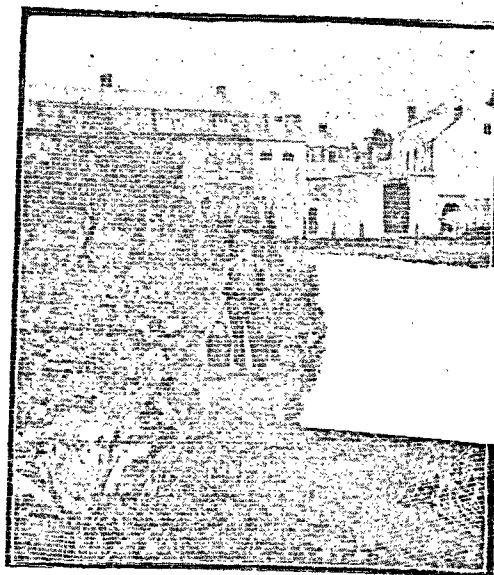
Most of the milk is delivered by women. The cans sometimes hang from a wooden yoke resting on the shoulders. In other cases they are carried in a cart which is almost invariably drawn by one or two dogs in harness, the woman always pushing it so as to relieve the animals of as much strain as possible. Women sell fruits and vegetables and other commodities in shops and bazaar stalls. They trudge along with their men-folks in the fields. They are ubiquitous and always helpful.

I cannot express too much admiration for the agricultural workers of Belgium. Land which, in England, would be considered too poor to till economically—is cultivated with such assiduity and care as to yield profit. Vacant lots in the midst of thickly peopled

urban areas are turned into kitchen gardens.

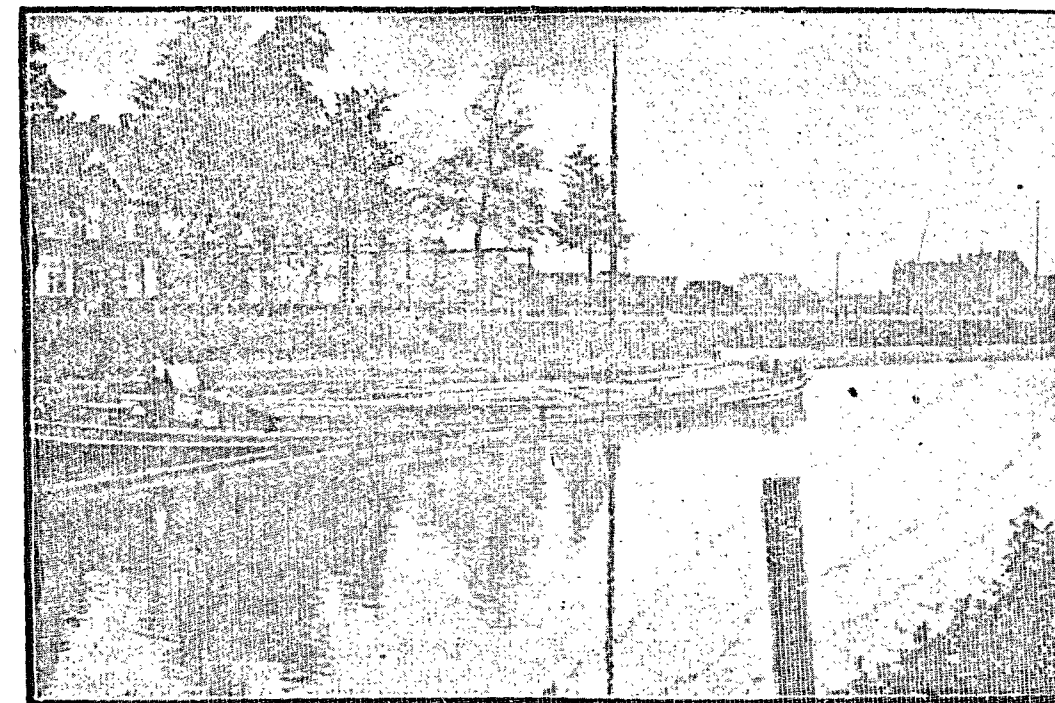
How neat the fields look! Seldom is a weed to be found anywhere. It is as if each one had been pulled out by patient fingers. It is nothing to see, in some parts of the country, oats or barley growing so tall that one could walk amongst them and be almost lost from sight.

Cultivation is intensive to the greatest degree. In many cases the seedlings are grown in a small plot—sometimes under glass—and transplanted to their own beds when ready. Transplantation is progressive, so that vegetables will mature in succession.



Gardener in a Belgian market garden fertilizing his vegetables with liquid manure made by pouring water on night soil and dung.

Clover is grown over land which, during the preceding season, was sown to potatoes or some other crop, in order to replenish the exhausted soil with nutriment derived from the air through fixation of nitrogen—through



A Canal Boat in Bruges, Belgium, being drawn through the lock by a woman and a man walking on the banks of the canal, and steered by a woman on the boat.

Nature's alchemy. Nightsoil and dung from the stables and roads are conserved with a patience which refuses to be tired, and applied with scientific precision. Common tillers of the soil have a remarkable knowledge of the properties and uses of artificial manure.

Most of the work is done by hand, even in the fields. I notice, however, that the age of machinery is at hand. In the market-places of even old-world towns one finds agricultural and dairy implements in evidence, and some of them being demonstrated. A few days ago for instance, I saw a mechanical churn, and also a motor-driven plough, being demonstrated to an attentive audience.

Intensive culture and industry enable the Belgian people to get far more out of the soil than they require for their own use, though the land groans under the pressure of the population. No country in Europe is, in fact, so thickly populated. While Norway supports seven persons per kilometre (a kilometre being 0.621 miles), and Britain 144, Belgium has 260 persons per kilometre.

The surplus agriculture produce finds a profitable market in Britain. Many Belgian cultivators in fact specially cater for it. They grow vegetables, salads, berries and fruits which specially suit the British palate. The difference in climate gives them a little advantage over the British producer. They further have the enterprise to build green houses

wherein they can force the growth of their produce, which, therefore, sell in London and some of the provincial towns ahead of similar produce from the British market gardens, and naturally fetches higher prices.

Whether catering for the domestic or the foreign market, the Belgian farmer or gardener takes infinite pains to insure that his produce will reach its destination in prime condition. Fruits and vegetables are carefully freed from mud and washed until they fairly shine. Each strawberry is wrapped separately in cotton wool, placed in a little compartment by itself in a box or basket, and shipped to England.

The same skill, care, patience and industry are expended upon exploiting the mineral resources with which Nature has dowered the Southern and South-Western portions of the country. Those parts have become heavily industrialised and enable the Belgians to be largely self-sufficing in respect of most classes of manufactured goods, and to export the surplus to other countries.

Protection is given to home industries through tariffs. The percentage of Belgians who would throw the country open to foreign competition is so small as to be negligible.

The fall of the franc, as the monetary unit is called in Belgium, to less than one-fourth of its pre-war value, has had the effect of further limiting imports into the country, and stimulating home industries. With the franc worth only a shade higher than two pence instead of ten pence, as it used to be, Belgians find it difficult to pay for goods made abroad. For the same reason foreign travel is out of the reach of all but a few of them. The fall of the exchange is, in fact,

reinforcing the national habit of thrift, for which Belgians used to be famous even before the War.

Conversely, the low exchange puts a premium upon the export of goods. The price of articles manufactured in Belgium, when translated into pounds sterling or American dollars, is so low as to offer special incentive to the prudent buyers from other lands. If Indians themselves were placing orders for the stores and machines needed by the Government Departments and by the Indian Railways, instead of such orders being placed through London, it is to be doubted if Belgium, France, Germany, and other countries similarly situated, would permit Britain to obtain much custom from India.

Belgians paying for goods in depreciated currency find the prices almost beyond their means. But there is remarkably little grumbling. All sorts of indirect taxes are levied by the Government and passed on by the producer, wholesaler and retailer to the consumer. The luxury tax is applied to articles which, in England and other countries, would be deemed necessities. No expense is incurred upon collecting it, because the man vending the article of so-called luxury merely affixes stamps to his receipt.

Belgians are not waiting until the Germans have paid them reparations, but are going ahead vigorously with the rebuilding of the war-devastated area. Where yesterday the country-side was ploughed through with deep trenches and torn with shell holes, new substantially built towns and cities have already emerged. It is impossible to see these rebuilt places without admiring the pluck, perseverance, enterprise and industry of the Belgian people.

THE REFORMS IN THE ASSEMBLY

BY MR. N. C. KELKAR, M.L.A.

AFTER Lords Birkenhead and Reading had had their say on the Reforms it was but natural that the Legislative Assembly too should have had its say on that important subject. In fact Government had pledged themselves not to take any final steps in the matter before the Legislature was given an opportunity to express its opinion thereon. The Home Member accordingly tabled a resolution to be moved in the Assembly, and it was debated upon on the 7th and 8th September. The opposition took the form of an amendment, which was moved by the Non-official leader of the House Pundit Motilal Nehru and carried by an overwhelming majority.

This was all as it should be. But the most noticeable and also the most cherishable feature in the whole business was the fact that the opposition was united in every sense and the whole debate went off without even a single note of jar or discord as had happened on a similar occasion last year, and even on some other occasions in the past in this the Second Assembly. Government was on tiptoe to receive the news of the least little difference of opinion between the Swarajists and the Independents on the subject of framing an appropriate amendment. But they were doomed to disappointment. The Home Member tried to give a good kick by taunting the united amendment as a "marriage of convenience." But the taunt fell flat. For during the debate it was brought out that one of the Members of the Muddiman Committee, Sir Mian Mohamed Shafi, had signed the report of the majority as only an official member

and had declared his real opinions as soon as he was free from the trammels of office.

One is naturally struck with the disproportion between the dimensions of the resolution and those of the amendment. (For text of resolution and amendment see page 673). It reminds one of the vernacular proverbs "The homo is one inch long and his beard a full yard length." But the phenomenon can be easily explained. The resolution was so meagre, because it represented the narrow measure of concessions which Government are prepared to make. The amendment was so lengthy, because it represented the ample measure of the aspirations of the Indian people. The resolution is an example in the political differential calculus. It is the result of an investigation of the mathematical minimum of reforms. The amendment is an example in integral calculus. The resolution is a study in the art of how not to do a thing. The amendment is a study in the art of how to do a thing.

Both the majority and the minority of the Reforms Committee were bound by the restricted terms of reference. The majority make a willing excuse of that restriction; the minority obviously chafes under the restriction but tries to make constructive suggestions even at the risk of being regarded out of order. But as the united amendment of Pundit Motilal Nehru shows, the Nation wants something more than what is contained in either the majority or the minority report. To give an illustration, which a friend gave the other day, I may say the majority report suggests temporary repairs to a damaged

Ford Car. The minority suggests complete overhauling to make it faultless. But the united amendment rejects the Ford Car, whether faulty or faultless; and demands a Buick Car, though second hand to start with.

It may mean nothing to Government. But it is a matter of rejoicing to the country that all shades of Indian non-official opinion were united in supporting the present amendment. The Liberals may claim credit for bringing the Swarajists to their level and the Swarajists may claim that the Liberals have advanced to their level. It is significant, in any case that the joint colours are embodied in the united amendment. They are the joint trophies won by either party ending the bloodless War of the Indian Political Roses. I am one of those who earnestly wish that this blending of the colours may abide and endure.

The obstructionists may well be out of court with Government. But what about the Liberals who have loyally co-operated with Government in working the Reforms? In the different speeches from the Treasury Bench none of the weighty arguments advanced by Sir Sivaswami and Mr. Ranga-chari were answered. Is not then the invitation to co-operation a mockery? A bitter and humiliating mockery to those who have given of it in an unsparing measure! It is easy to set up the Moderate against the Extremist, but the real trick of the game is betrayed when the co-operating Moderate turns round and asks for the forfeits which his co-operation has earned for the country. Only a cynical mind like that of Government can thus break faith with their loyal adherents.

About the failure of Dyarchy we need say nothing. Even the bluest-blooded conservative, here or in England, has not spoken of the success of Dyarchy without a lump of conscious doubt. It is only perversity and prestige that support him in asking for a further chance and trial to Dyarchy. The majority report tries to patch up Dyarchy and make it presentable. But even the Moderate politician has now found her out. One may almost apostrophise the now jilted Dyarchy and say in the words of a well-known ditty:—

When you had lovers by the score
You never knew your part,
Now that lovers are no more
You have learnt it by heart,
When you by the legion were beloved,
The way you sang was simply hissable;
Now that your singing is so improved,
You are no longer kissable!

The structure, the purpose and policy of the Reforms Act loom large in the terms of reference to the Reforms Committee. But both the structure and the purpose are governed by policy and that policy is, as we all know, of promising to the ear and breaking to the heart. The assumption of unfitness and the scheme of periodical examinations are merely a design intended only to torment the Indian people on the tender-hooks of hope. In branding the whole Indian nation with unfitness for Self-Government Englishmen unconsciously betray race-prejudice. As Lord Olivier observes in one of his books, "Race-prejudice in a dominant race is self-justificatory arrogance. Men hate him whom they have injured, despise him for his subjection, and blacken his character in order to justify their own domination. Having enslaved, they complain of his servile qualities and say these are unfit to govern themselves!" How can a

conquered nation effectively give a reply to a charge of unfitness? For nothing succeeds like success and nothing fails like failure. As Bernard Shaw has put it, however, "If India is incapable of Self-Government, all nations are incapable of it; for the *evidence* of history is the same everywhere." He says "The Pole, whitest, handsomest, most heroic of Europeans, has eaten dust in the East as the equally romantic Irishman has in the West. Germany too has given such exhibitions of helpless political disintegration accompanied by every atrocity or internecine warfare as India at her worst can never hope to surpass." One could easily give striking instances of parallel conditions of India and either England or her Dominions and prove that other nations were regarded fit for Self-Government under conditions worse than

those of India at present—conditions, I mean of education, degree of social advancement, purity of public conduct and wisdom of administration, conflict of language, religion and race-feeling. But as a vernacular proverb has it, "Who can awaken him who is not asleep?" One can hardly think that Government is not cognisant of our facts or convinced at heart by our arguments. But the love of power is a great hindrance to them. But we may remind the British rulers of India in the words of the author of that cynical and pessimistic book called the *LOST DOMINION* who observes: "Kings who abdicate may be wise or foolish but there can be no question of the folly of a King who having abdicated wishes to retain the sceptre. For him there remains nothing but the halter of Maximilian, or the dungeon of Victor."

Fall of Shariff Husain & Advent of Ibn-e-Saud

BY MR. MUHAMMAD YAKUB, M. L. A.

EVER since the time that the Osmanli Turks assumed the high office of the Khalifat-ul-Muslimeen they were the rulers of the holy places in Hedjaz, including Mecca and Medina, and it was for this reason that the Khalifas were also called the Khadim-Harmain-Sharifain, or the servants of both the exalted compounds. But in order to keep up the prestige of the House of the Prophet, the Turks entrusted the local administration of the Harmain to the hands of a representative of the Hashamite family, whose official title was the Shariff, and who held a position somewhat analogous to the ruling princes in India. During the Great War when the political conditions and the state reasons compelled the Turks to throw their lot with

the opponents of the Allies, the well-known British diplomacy succeeded in seducing the Shariff Husain to shake off the yoke of allegiance to the Khalifa's Government, and it is authoritatively stated that with the help of the British Government the Walli, or the Turkish superior officer, and his small heroic garrison at Mecca were killed and other acts of cruelty and sacrilegious character were committed. This unwarranted and cold blooded rebellion against the Khalifa of Islam, at a time when His Imperial Majesty's Government was involved in a Great War, in which not only the glory of the Turkish Empire, but also the glory of Islam was at stake, provoked the greatest indignation, censure and hatred against this faithless arch-rebel, and these

feelings were accentuated by his assuming the title of the King of Hedjaz under the British patronage. The Shariff's greediness in fleecing the pilgrims and exposing them to the tortures of the Beduins was the other reason of universal opposition against him. This was the state of affairs when the news that Sultan Abdul Aziz of Najad, commonly known as Ibn-e-Saud, had declared war against the Shariff was hailed throughout the Islamic world with a sense of great joy and deep satisfaction.

It would be interesting here to make some brief observations about the religious beliefs of the Nejdīs or the Wahabīs, as they are commonly known. The Nejdīs may be compared with the Puritans amongst the Christians in the olden days. They are very strong Unitarians and any object or ceremony, which they consider diverts the attention of the Mussalmans from the worship of the Almighty God to the worship of any other object, is blasphemous and liable to be condemned and punished. The zealots amongst the Wahabīs extended their principle of unitarianism so far that paying homage to the tombs of saints is considered by them as idolatry. While there is a very large section among the Mussalmans which does not see eye to eye with them in this matter pilgrimage to the tombs of the saints has become very common amongst the Mussalmans of India. This section of the community looks upon the Wahabīs as heretics. Now the army of Sultan Abdul Aziz which advanced first upon Taif, and after the fall of Taif upon Mecca was headed by Khalid Ibn Loei, (a first cousin of the ex-King Husain) who is a very staunch Wahabi in his religious beliefs. Husain was made to abdicate in

favour of his son Ali, like the last of the Czars, soon after the fall of Taif. Heaven alone knows how much gold the greedy Husain took away with him leaving his son and successor, Ali, a pauper on the throne. The Wahabīs soon occupied Mecca without bloodshed and Ali had to fly to Jedda, which is still in his occupation; and from which he tried his utmost for stopping the intending pilgrims from the performance of Haj.

The Wahabi forces of Sultan Abdul Aziz, after the occupation of Mecca indulged themselves in acts of vandalism by demolishing buildings which for centuries were known as the birth places of the Prophet and his dear daughter Fatima, saying that they were being worshipped by the masses. They also destroyed the dome of a mosque in the vicinity of Mecca under the same pretext. These acts of fanatic recklessness on the part of the followers of Sultan Abdul Aziz gave rise to a storm of indignation against him, and unfortunately the fury of storm divided the Mussalmans of India into two camps, the pro-Wahabīs and anti-Wahabīs. The wrath created by the sacrileges at Mecca had not died out when the news of the bombardment of Medina ablazed, not only the whole India, but the whole of the Islamic world, including Persia and Egypt. Notwithstanding that this news is categorically denied by Ibn-Saud,* a very sharp cleavage has been created between the two camps in India as a result of which Mr. Shaukat Ali was mobbed at Bombay and afterwards the followers of Peer Jamat Ali Shah of Alipore Sialkot District, an anti-Wahabi leader. The cleavage amongst the Muslims of India at this juncture, when a united front was urgently needed, is greatly deplored by every well-wisher of the community.

* The following is the telegram received from Sultan Ibn-e-Saud in reply to Madras protest with regard to the alleged high-handedness at Medina:—

"No truth about circulated rumours, Medina and its suburbs still intact. We will sacrifice our souls and all we have in protecting this and will not allow any one to even touch the holy mosque. Don't take any notice of our enemies' false rumours. We will keep our pledged promises given before to the Muslim world, and the real facts will be known to the world."

the strictest rules as to the preparation and consumption of food. When Ramananda returned from his long wanderings, he essayed to re-join the brotherhood which refused to receive him, alleging that it must have been impossible for him during his peregrinations to carry out all these observances. A controversy ensued between Raghavananda and Ramananda which was fraught with momentous consequences for the religious history of that age. Ramananda, by his expulsion from the brotherhood for an imaginary impurity was converted to broader notions. He entirely cast aside the spirit of caste exclusiveness and the pride that goes along with one's consciousness of spiritual superiority. He became imbued with a feeling of spiritual humility and began to recognise the equality of all men whatever their caste, colour or creed in the eyes of God. Henceforth, in preaching his message of Bhakti, Ramananda would not give to a party what was meant for all mankind.

The most striking point about Ramananda's teaching, says Dr. Grierson, and that which has captured the mind of India, is that, so long as man or woman has a genuine living faith in the Supreme, his or her caste or position are matters of no importance. The Sri Vaishnavas admitted only Brahmans as teachers and only people of high caste as lay members. But Ramananda made light of such caste pretensions and declared in eloquent terms:—

*Jati panti puchchai nahi koi
Hari ko bhaje so Hari ka hoi*

Let no one ask a man's caste or with whom he eats. If a man is devoted to Hari, he becomes Hari's own. He had twelve dis-

ciples and these included, besides, Brahmans, a Mussulman weaver, a Rajput, a Jat, and a barber. Nay, two of them were women.

A spirit of sympathy for the lower castes and classes of Hindu society has been from the beginning a distinctive feature of Vaishnavism. To Ramananda belongs the honour of developing this ethical tendency of Vaishnava thought. With that genuinely spiritual touch of nature which makes the whole world kin, Ramananda admitted all high and low alike into the fold. By making itself accessible to the degraded castes, his great message gave a new direction to the spiritual thought of Hindustan. This remarkable religious revival carried its influence far and wide and stirred the stagnant waters. It rendered the Hindu religion all embracing in its sympathy, catholic in its outlook, perennial fountain of delight and inspiration. This new ethical outlook was developed in various directions by Ramananda's successors, but through all their teaching we find emphasis ever laid upon two great principles:

(1) that perfect Bhakti consists in perfect love directed to God, and (2) that all servants of God are brothers. His follower Kabir carried this doctrine of catholicity still farther, and it reached its full development, and what is more, its general acceptance by the masses of Hindustan, seven generations later, through the works of modern India's greatest poet, Tulsidas. These great saints have taught that every individual can work out his own salvation by dedicating himself to the Lord, that in matters of faith, the inviolable distinctions of caste and colour have absolutely no place, and that the mediation of a priest with all

its paraphernalia of rites and ceremonies has no meaning and efficacy, when 'the eye of the soul' turns round from darkness to light, from the finite to the Infinite.

The *Bhaktamala* of Nabhaji gives an account of the twelve chief disciples of Ramananda and recounts some interesting legends about each one of them. The list is interesting as showing his utter disregard for caste in matters of faith. They were: (1) Anantanand, (2) Sukhanand, (3) Surasuranand, (4) Narhariyanand, (5) Pipa, (6) Kabir, (7) Bavanand, (8) Sena, (9) Dhana, (10) Rai Dasa, (11) Padmavati, (12) Surasari. Of these disciples Pipa was a soldier, Kabir was a mussalman weaver, Sena was a barber by caste, Dhana belonged to the Jat caste, and Rai Dasa* was a leather worker and belonged to one of the most despised castes. Of these Padmavati and Surasari were women. While we may assume that such men as Anantanand and Sukhanand were Brahmans, this list also contains a Mussalman, a professional soldier, a barber, a boorish Jat and lowest of the low, Rai Dasa, the Chamar. We cannot, of course, fail to notice the important position assigned to women. Although women saints are frequently met with in all the sects of the Vaishnava reformation, Ramananda is the teacher who placed the sexes on an equality by calling two women to be his disciples.

The life of eternal joy, says Ramanuja, is reserved for the first three castes, for the Sudra cannot be admitted to the study of the Vedas which is essential for the acquisition of knowledge. Thus, in the philosophy of Ramanuja, rigid sectarianism

* For a full account of the Life Rai Dasa see *India's Untouchable Saints*, Price Rs. 6. To Subscribers of the "I. R." Rs. 4. G. A. Natesan & Co., Madras

triumphs over the universality of the love of God. But it was Ramananda who removed this restriction and threw the gates of heaven open to every caste and colour and creed. The Brahmans only taught pupils of their own caste and in their own *mutts*, but Ramananda taught everybody and everywhere. He had no esoteric doctrines reserved only for the privileged few. Like Gotama Buddha, he would never have the closed fist of the teacher who withheld some doctrines and communicated others.

In order that his gospel of faith may appeal to all alike, and may be widely diffused, he adopted the medium of the vernacular for his teaching. His predecessors of the school of Bhakti wrote only in Sanskrit which was understood only by a few learned men. But for Ramananda with disciples like Kabir and Rai Dasa who were not Pandits learned in the antique lore, this was intolerable. He therefore taught in the vernacular, and his followers composed their hymns in one or other of the various dialects of Hindi. He himself wrote little that has come down to us, but his successors Kabir and Tulsi Das composed in Hindi such great masterpieces of religious poetry which the world would not willingly let die.

The labours of these saints led to the development of vernacular literature. As in Europe the Bible was made accessible to all by the Reformers, so here in India. The sacred literature, the knowledge of which was the sole monopoly of the Brahmans, now found its expression in the vernacular, thanks to the efforts of these Vaishnavite saints. The national intellect was freed from the

thralldom of scholastic learning. It was largely owing to the influence of Ramananda and his followers, says Dr. Grierson, that Hindi became a literary language, and not only was its most shining light, Tulsidas a devout follower of Ramananda, but all his poetry was written under the direct influence of his teaching. The debt which the literature of Hindustan owes to Ramananda cannot be overestimated. The language of the common people attained the dignity of a classical tongue, when the poet-singers of Hindustan made use of it, while

Pouring out their full heart
In profuse strains of unpremeditated art.

What this great religious reformation accomplished in Northern India as well as Southern India may be fitly described in the words of Ranade: "It gave a literature of considerable value in the vernacular language of the country. It modified the strictness of the old spirit of caste exclusiveness. It raised the Sudra classes to the position of spiritual power and social importance almost equal to that of the Brahmans. It gave sanctity to the family relations and raised the status of women. It made the nation more humane, at the same time more prone to hold together by mutual toleration. It suggested, and partly carried out, a plan of reconstruction with the Muhammadans. It subordinated the importance of rites and ceremonies and of pilgrimages and fasts, and of learning and contemplation to the higher excellence of worship by means of love and faith. It checked the excesses of Polytheism. It tended in all these ways to raise the nation generally to a higher level of capacity both of thought and action."

From the times of Ramananda down to the seventeenth century we find a long and remarkable series of poet-saints in Northern India, who handed on from one to another the lamp of an inward and a fervent faith. The first great name in this line of saints is that of Ramananda who gave eloquent expression to a purer form of faith and a higher ideal of life. In Kabir and Tulsi—he was

The fountain light of all their days
The master-light of all their seeing.

The spiritual influence that emanated from the personality of this great saint, flowed in various streams through all the provinces of India. As typical of those two currents of religious life which claim him as their source we may name Tulsidas on the one hand, and Kabir on the other. India has had many reformers, but none except perhaps Buddha, has been adopted as a religious teacher by so many professed followers. He is one of the greatest reformers and one of the greatest poets that India has produced. When we turn to Kabir we find that he started a movement in the world of Hindu thought which was destined to give a more robust and protestant faith. As Dr. Nicol Macnicol puts it: "The languor of the Hindu atmosphere is replaced by a new stringency, a new vigour, even if it is only in its negations, and a more decidedly ethical outlook. It is evident again and again, as we read the sayings of this group of saints that new blood has flowed into a Hinduism of which robustness had never been the note, and which had been growing more and more anaemic." There is a virility in his views, and their expression which is new and refreshing. His influence is to be traced in a

considerable number of sects, of which the largest and most notable is that of the Sikhs, founded by Kabir's most famous follower, Nanak.

RAMANAND'S PHILOSOPHY AND RELIGION

The Vaishnavite Saints and Reformers in all parts of India have enshrined their fervent faith in poetry and song. Their poems in most cases proceed from some inward experience and are vivid with emotion. They are mostly lyrics, radiant with verbal witcheries. "Whether they are cries of longing, or utterances of love and devotion, or endeavours to understand and explain life and destiny, these are never merely decorative in their purpose. They are primarily religious and only secondarily works of art. They are Psalms—meant to be sung, not said, and inseparable, for a full appreciation, from their music. No doubt the music helps to make up for an occasional poverty of thought and bareness of language, but it enables them to mount and soar, and carries their message, more surely to its lodgement in the hearer's heart. They are thus true lyrics and their melancholy music makes more touching still, the simple appeal in many of them, of which we might almost say that they "have no language but a cry." Such were those Psalms and songs which the poet-saints of Medieval India have bequeathed to us. It is unfortunate that we do not possess any collection of Ramananda's songs. In the Granth Sahib we only find a single hymn ascribed to Ramananda. An invitation had been given him to attend a religious service of Vishnu to which he replied:—

"Whither shall I go, Sir, I am happy at home.
My heart will not go with me; it hath become
a cripple."

One day I did have an inclination to go;
I ground sandal, took distilled aloe wood and
many perfumes,
And was proceeding to worship God in a temple,
When my Guru showed me God in my heart.
Wherever I go I find only water or stones,
But thou, O God, art equally contained in every-
thing.

The Vedas and Puranas all have I seen and
searched.

Go thou thither, if God be not here.
O true Guru, I am a sacrifice unto thee
Who hast cut away all my perplexities and
doubts.

Ramananda's Lord is the all pervading God;
The Guru's word cutteth away millions of sins."
Macauliffe, The Sikh Religion Vol. VI.

In these lines the voice of a great spiritual teacher is plainly audible.

When we turn to consider the philosophical aspects of Ramananda's doctrines, we have to go back to Ramanuja. According to Dr. Nicol Macnicol, Ramanuja's is perhaps, the greatest name in the whole history of Vaishnavite development. He completed the work for Indian Theism that was begun by the author of the Bhagwad Gita, setting the corner stone upon the structure and establishing it in a position of strength such as it had not previously possessed in the midst of the ebb and flow of the religious thought and feeling of India. Ramanuja's thought is in sharp conflict with that of Sankara against whom he opens up his formidable battery of argument in his introduction to the exposition of the Brahma Sutras. The great doctrine of Sankara Vedanta is the identity of Jiva with the Supreme Self. Sankara declared that this visible and tangible universe extended in space and time is a mere name and form and that the Brahma is the sole Reality. There is absolutely no difference in unity. Ramanuja took up an entirely different attitude towards God and His relation to man and universe. They

are, he says, but parts of one stupendous whole. The universe and all its contents, animate and inanimate, thus form a kind of body for Brahma of which He is the Self. There is unity in difference or non-duality qualified by the recognition that both the world and souls, while they subsist solely in and through Brahma, are nevertheless real. There is, thus, a true plurality, but it inheres in an ultimate unity. Did not the Upanishad say, as it depicted Brahma issuing forth from his majestic solitude that He resolved: "I am alone, now may I be many"? In thus becoming many, he did not cease to be one. This world can have no separate existence, apart from that Supreme Reality. And this is no less true of souls. They are but sparks of the heavenly home. The individual soul differs indeed in essential character from the Paramatman. Their relation is no absolute identity. Something discriminates the part from the whole, the luminous body is different in nature from the radiance which it emits.

The world and all conscious beings are qualified forms of Brahman. This is how Ramanuja conceives of the relation between man and God. It therefore follows necessarily that man must depend for his salvation upon the grace of God. The doctrine of grace constitutes the central point of his philosophy. The "Inner Ruler" discloses his own presence and deigns to illuminate the prayerful heart. "To those who are ever devoted and worship me with love, says Lord Krishna, I give that knowledge by which they attain to me." All the duties of life must be assiduously performed in the spirit of Renunciation. All desires for "fruit", for reward

hereafter, must be abandoned. The righteous deed must be humbly surrendered to God alone as its sole author. Then, by the Lord's Grace mind and heart will become pure. The worshipper seeks to realize a constant communion with his Divine Lord, until the consciousness of the sacred presence becomes clear, and the soul lifted into adoration, beholds the Majesty and mercy of the Eternal Love.

Rapt into still communion which transcends.
The imperfect offices of praise and prayer.
His mind was a thanksgiving to the Power.
That made Him, it was blessedness and love.

This is the pathway of Release. Here is no loss of individuality. The bodily environment of 'name and form' is, indeed, laid aside, but its occupant enters on a loftier plane of union with the Lord. The philosophy of qualified non-duality is beautifully summed up in the following lines:—

Despite the absence of separateness, I am Thine;
O Lord! and Thou art not I.
The Waves belong to the Ocean, but the ocean is
not the Wave

सत्यपि भेदापगमे नाय तथाहं न मामकी न स्त्वम् ।
सामुद्रो हि तरङ्गः कचन समुद्रो न तारङ्गः ॥

Having imbibed the inspiration of the philosophy of Ramanuja, Ramananda, the great pioneer of the Bhakti movement in Hindustan, took up the pure and chaste theme of Rama and Sita, immortalised in charming verse by the great poet Valmiki; thus, weaning away people from the practice of empty rites and ceremonies, and the pursuit of weaving intellectual cobwebs, and concentrating their deepest affection on God, and God-like men. No doubt, there is a moral grandeur about the characters of the Ramayana: Rama, a god in human form; his devoted brother Lakshmana; the

tender, constant selfless Bharat; Sita, the ideal of an Indian wife and mother; Ravana, the Satan of the Epic, fighting with all his demon force against his destiny. With such a noble and chaste theme on his lips Ramananda must have instilled into the hearts of his audience a genuinely spiritual fervour and faith. The followers of Bhakti are naturally opposed to the 'haughty Vedanta creed' and hold that 'the way of faith' is higher than 'the way of knowledge'. They assert that it is necessary to appeal, on all the high concerns of man's moral and religious life, from the intellect to the heart, for 'out of the heart are the issues of life.' The cult of knowledge can only be comprehended by the intellectually gifted few, while the message of Bhakti or love makes a universal appeal. Love is revelation in knowledge, inspiration in art, motive in morality, and the fulness of religious joy. "Man," said Fichte, "can will nothing but what he loves, his love is the sole and at the same time the infallible spring of his volition, and of all his life's striving and movement." A Hindu Bhakta, (like Lord Tennyson,) has always lifted up his heart in prayer, saying:

Immortal Love
Whom we, that have not seen Thy face,
By faith, and faith alone embrace.
Believing where we cannot prove;
Thou seemest human and divine
The highest, holiest manhood, thou;
Our wills are ours, we know not how,
Our wills are ours, to make them Thine.

The abiding interest of the great Bhakti movement in India lies in its affirmation of the claims of the human heart and in the moral and spiritual uplift to which it has supplied a stimulus. The great saints of India have completely surrendered themselves

to the ideal of love which has been "the anchor of their purest thoughts, the nurse, the guide, the guardian of the heart, and the soul of all their moral being."

RAMANANDAS' LAST YEARS

While we may be fairly certain, says Dr. Grierson, that Ramananda was born in 1299. A. D., the date of his death is involved in some obscurity. The popular tradition is that he died in Samvat 1467 (A. D. 1410.) This would give him a life of 111 years. We can accept the tradition, borne out, as it is, by the direct statement of the *Bhaktamala*, that he had an exceptionally long life and this would authorize us to state that he lived during the greater part of the fourteenth century A.D. Of Ramananda's twelve disciples, three—Kabir, Sena and Rai Dasa founded branch sects of their own. Others contented themselves with preaching the message of the master which found its fullest and most eloquent expression in the Ramayana of Tulsidas—a work of superb beauty—the one Bible of a hundred millions of people.

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BY PROF. ASHANANDA NAG.

INDOLOGY is that branch of knowledge which concerns itself with a critical investigation of the history, literature, philosophy and art of India. Like all critical subjects it is of comparatively recent growth. Indology would have been impossible in the seventeenth century because the spirit of scientific enquiry in its bearing upon textual and historical criticism was not then in the air. This becomes evident when we take account of another branch of knowledge which is different from Indology but yet bears a close resemblance to it so far as its inception and development are concerned. Before the advent of higher criticism and the enunciation of the law of evolution as a method of explanation and investigation the student of the Bible in Europe allowed his crude and primitive ideas to determine his attitude towards the canonical literature of the Old and the New Testament. The Indian studied the literature and history of his own country much in the same way as the translators of the authorised version of the English Bible studied what they called the first five books of Moses. Indology seeks to replace these old-fashioned methods of study by those which are in accordance with the rules of scientific investigation and critical interpretation. Indology is for that reason a product of the modern mind. Europe is by a fortuitous combination of circumstances the centre of modern culture. It is not therefore strange that the foundation of Indology as a subject of study should have been laid by European scholars. Indology has indeed found many eminent exponents in the Universities of Europe. There was a time when classical

studies in some Universities of Mediaeval Europe were kept alive by oriental scholars and European students sat at the feet of Arabian teachers to learn Aristotle and Greek Logic. In the nineteenth century the English scholar considered it a privilege to work under German professors and master the intricacies of English philology in its historical and comparative aspects. The republic of letters is without frontiers and its give-and-take knows no limitations of race and nationality. Indology is a field where the Indian scholar and his European compeer may work together and compare notes to mutual advantage.

The Universities of Britain have certain advantages which those of India do not enjoy. They are on the whole better endowed and their oriental departments seldom suffer for lack of funds. The professors there are better paid and they have more leisure for research work. They have access to better libraries than professors have in India. London is famous for its great libraries and boasts of the British Museum which is reputed to be the largest library in the world its only rival being the National Library of France in Paris. The present writer knows both the libraries and his impression is that the British Museum is better equipped than the famous library of Paris. Oxford prides itself over the Bodleian Library the oriental section of which is a thing of great value. Books published in different parts of the British Empire—and oriental books are no exception to this rule—are sent to the British Museum and the Bodleian Library. These two libraries claim this privilege on

the strength of a regulation which lays down that books published within the British Empire should be sent to these two great libraries of England. In addition to the British Museum London has another great library to cater for the student of Indology. It is the India Office Library which possesses a rare collection of Indian books. In the opinion of the present writer the British professor enjoys another advantage which the ordinary observer often fails to notice. Indology is a critical subject and is not without its points of contact with other branches of knowledge. Indology presupposes some knowledge of Hellenic and Chinese culture because India's exchange of thoughts with Greece and China is a problem which the Indologist cannot shut his eyes to. The British Universities offer facilities for the study of Sinology and Hellenism. The British Orientalist is not by himself in his University: he is in a great company of scholars. He lives and moves in an atmosphere which develops his critical faculties and gives rest to his studies.

Favoured as the British Orientalist is with these advantages, he is seriously handicapped by obstacles more than one. He finds it difficult to master the intricate mechanism of the Sanskrit language; to him a Sanskrit book will present more difficulties than to the Brahmin. It is not always that a British Orientalist can construe a Sanskrit book and give its meaning line by line. The present writer knows that a renowned Indian professor during his stay in England formed a very bad opinion of the abilities of certain British Orientalists. It is not a rare spectacle to find the British Orientalist discussing the date

and history of a book without actually knowing the book itself. He is in the same position with the Indian student who often has a marvellous knowledge of the critical theories of Shakespearian dramas without a corresponding knowledge of their contents. But the British Orientalist gets all the praise and the Indian student all the blame for this kind of labour-saving criticism. Sanskrit literature is a mirror of Indian life and the British Orientalist who has no first-hand experience of this life is apt to make mistakes in interpretation. There is another handicap which almost incapacitates him for Indology. He often shares the imperialistic sentiments of his compatriots—such sentiments as British officials and British missionaries have familiarised us with. He approaches Indian subjects from an imperial point of view, a point of view which would have shocked our Kalidasa and our Sankara. The note of warning which Maxmuller sounded in his lectures, "India—what can it teach us?" may be heeded with profit by the British Orientalist. In one of those lectures the German Professor with his characteristic insight warns the English recruits for the Indian Civil Service against that British spirit which makes the Englishman blind to the greatness and glory of India.

This imperialistic attitude of the British Orientalist finds expression in his criticisms and theories. He goes out of his way to prove that democracy was an unknown quantity in ancient India, that some of the best elements of Indian civilization were due to Greek influence and that British administration is more beneficent than any Indian administration ever was. A perusal of the

first volume of the Cambridge History of India will convince one that some of the chapters are written from a shockingly imperialistic standpoint. The author of the chapters bearing on Greece and India lays under contribution extracts from Greek writers but his manipulation of them is not such as would commend itself to the Indian scholar. From such extracts as are available either in Greek or in translations some European and Indian scholars have come to conclusions different from those which the contributor to the Cambridge History of India puts forward. Reviewing Dr. Das Gupta's book on Indian philosophy, a British Orientalist seeks to establish the superiority of Western philosophy without adducing any reliable proofs. In a book on Buddhist philosophy, another British Orientalist asserts that science was not much cared for in India and tries to prove the error of Mrs. Rhys Davids' view that Buddha and other Indian philosophers anticipated some Greek thinkers.

It would be foolish however to belittle the contributions of British Orientalists in the department of Indology. Their scientific methods and historical perspective are aids which the Indian scholar can ill afford to ignore. But the Orientalists of Britain have specialised only in certain branches of Indology, Vedic literature and Pali canon being their favourites. Exegetical difficulties and an over-exact technicality have stood in the way of British scholars devoting themselves to the study of Indian philosophy. Such books as have been written by them from time to time cannot be appealed to as authoritative as they are based upon an imperfect knowledge of the subject. In view

of this fact it seems ridiculous that some Indian students should catch British professors napping and come home with a British doctorate to mystify their unfortunate countrymen.

The two best books on Indian Philosophy have been written by two Indian professors* who have thus antiquated British books on the subject. One is not sure that the student should go to Keith's books on Buddhist philosophy for a reliable knowledge of the philosophical systems of the Buddhist. In this particular field again an Indian Buddhist† is likely to do more than a foreigner. This fact should not be allowed to unduly elate us and we should take it easy. It only denotes the fitness of things that the best books on India should be from the pen of Indian scholars. If they let us down, great would be the pity and unbearable the shame. Armed with a good knowledge of Western Philosophy and the rudiments of historical criticism the Indian student should tackle the original texts of Indian philosophy. A competent knowledge of Vedic and post-Vedic Sanskrit coupled with a fairly extensive knowledge of Pali would be required in addition to an acquaintance with the problems of European philosophy and critical methods applied by Erdmann, Hoffding, Adamson, Caird, Barnet, Weber, Gomperz, Schweigler and others.

The Indian Pundit is by no means a negligible person. Unknown and unadvertised he works at his subject day in and day out. He burns midnight oil and pores over manus-

* Prof. Radhakrishnan and Prof. Das Gupta.

† See the works of Dr. Benimadhar Barua (Barua) of the University of Calcutta.

cripts in search of some hidden meaning which now eludes his grasp but will one day fall under his scrutiny. He lives on a frugal meal and his mode of living is of the simplest. He has a firsthand acquaintance with the original texts of Sanskrit literature and philosophy and his knowledge of the subject of his choice is profound. He is at home with the different commentaries that have been written upon the books he studies and he knows chapters and verses by heart. But there is one thing needful and he is in the dark about it. He has failed to cultivate that critical spirit and historical outlook which give the Western scholar an advantage over him. He is obsessed by the idea that the great thinkers of our country are inspired and infallible, and textual and historical criticism cannot be brought to bear upon their works. He is at one with those orthodox Christians of Europe and America who are scandalised by the "Vagaries" of Higher Criticism. Both are in the same boat and both belong to an age which is fast passing away. The Indian Pundit has one redeeming feature which the British Orientalist does not always exhibit. The former knows the original texts which the latter does not know but only knows about. As for the literary side of Sanskrit the British teacher drawing a handsome stipend should not be ashamed to sit at the feet of the Indian Pundit who can teach him any day.

Indology comes in use when the student turns his attention to comparative religion. No adequate treatment of this subject is possible without a comprehensive knowledge of the faiths of India. European theologians often lay down false gen-

of their imperfect acquaintance with Hinduism and Buddhism. They give vent to their odium theologicum which is due to certain fixed ideas holding them captive. In fact, they are no more advanced than Hegel whose classification of religions reveals all the limitations of his knowledge and outlook. Indology or what Prof. Macdonell likes to call discovery of Sanskrit has not been made full use of by the European theologians with the result that their appraisal of Christianity which represents a particular stage in the spiritual development of man is far from sound and adequate. Maxmuller points out that a correct understanding of Christianity is dependent upon a right appreciation of non-Christian faiths. British Universities have chairs for comparative religion but their occupants hardly do justice to their subject. They have an unwholesome dread of pantheism, smell pessimism in every Indian system and bring what Mathew Arnold calls Hebraism to bear upon their criticism of Aryan religions.

In this desert of half-knowledge and prejudice one or two figures make their appearance as oases brightening up the whole atmosphere and giving an earnest of what is yet to be. Since the death of Dr. Rhys Davids England has probably only one man left to carry on an impartial investigation in the department of comparative religion. This great soul is none other than Dr. Estlin Carpenter of Oxford. The present writer counts it a privilege to have heard him when he delivered his lectures on Buddhism and Christianity under the auspices of Jowett Lectureship in 1923. Dr. Carpenter has to his credit many original contributions in

Biblical criticism and Buddhism. He has, more than any British theologian, an open and impartial mind—a tabula rasa untainted by any preconceived notions and this surely is a *sine qua non* of true scholarship. His reverence for India the home of religion is great and he has none of that patronising spirit which makes the Britisher chary of praise with regard to things Indian and inclines him to neutralize his praise by the exposure of some supposed or real defects. Dr. Carpenter is too profound in his scholarship to stoop to this kind of meanness.

Since the days of Raja Ram Mohun Roy and then Rev. Dr. Krishna Mohun Bannerjee we have had in this country very few men equipped with a competent knowledge of Hebrew, Aramaic, New Testament Greek and Latin. The consequence is that no critical study has been made of the original sources of Christianity by Indian scholars and yet this is as important for the purposes of comparative religion as a first-hand knowledge of Hinduism and Buddhism. Scholars are not rare in this country who have an intimate and scholarly knowledge of Hinduism and Buddhism but their knowledge of Christianity, if they have any, is derived from English translations. Many texts belonging to the literature of early Christianity have yet to find their English translators. Unless the languages of the canonical literature of Christianity find favour with the Indian scholars as subjects of study there is hardly any possibility of comparative religion being taken up for original investigation in the Universities of India. The world has heard the views of foreign scholars on comparative religion. It now stands in great need of the Indian view

point. In India alone one has an opportunity to rub shoulders with men of different faiths, and Indian finds it easy to cultivate an eclectic spirit. Fortified with a critical knowledge of the faiths of the world the Indian would be better qualified than foreigners to give his verdict.

The Universities of India have an important part to play in this matter. They should encourage Indian students to devote themselves to the study of comparative religion. The University of Calcutta has set a good example in this direction. It is endowed with a lectureship which is calculated to encourage the study of comparative religion. For this the premier University of India is indebted to the generosity of Rai Bahadur G. C. Ghosh, C.I.E. The patriotic founder of this lectureship has imposed no restrictions on its theological scope the purpose of the lectures to be delivered under it being to show that love and service as preached by Christ constitute the essence of religion while creeds are of little account. This lectureship has been held by European scholars like Macdonell of Oxford and Canney of Manchester but the time is not far distant when Indian scholars will avail themselves of this opportunity which is the gift of one of their own countrymen. In the meantime other Indians will do well to follow the example of this patriotic son of Bengal and endow their Universities for similar purposes.

But a tradition of critical scholarship has to be created in the Universities of India in order to give a right orientation to Indological studies. Leaving aside exaggerated notions as to the antiquity and originality of Aryan

civilization the Indian scholar has to work patiently at a particular branch of Indology and accept the conclusions his researches may lead him to. An aggressive nationalism should not be allowed to determine the character of 'serious' scholarship. One knows only too well that an imperialistic attitude vitiates the oriental studies of some British Professors and leads some British Hellenists to bestow more panegyrics upon Greece than she deserves at India's expense. This should be a warning to the Indian scholar who should avoid the pitfalls that lie in his path. Nationalism is not a bad corrective of imperialism but it is out of place in critical scholarship. The student of Indology should be required to take a special course in methodology as applied to textual and historical criticism before he undertakes any research work. He may also find it profitable to acquaint himself with the general history of human civilization. This subject forms an important feature in British Universities but there it hardly receives any adequate treatment either due to the ignorance of British professors or their wilful negligence. With them a general history of human civilization means a history of Egyptian and Greek civilizations and the influence of the latter upon the modern civilization of Europe. They make no mention of India and they are reluctant to admit that Europe owes many important elements of her civilization to India. This and then is one of the defects of British Universities and Indian Universities will be required to put it right. There should be facilities for such studies as aid the study of Indology. The Universities of India should have chairs or lectureships for Sino-

logy, Hellenism and Japanese literature and history. It is difficult to lay one's fingers on particular subjects as being important aids to the study of Indology. India's cultural sovereignty was recognised by the whole of the Far East and every department of Chinese and Japanese culture bears some mark or other of Indian influence.

Students in Indian Universities should have better library facilities and the Universities of India should have better libraries. The India Office should be asked to return its collection of Indian books and manuscripts to India and the books and manuscripts should be distributed among the Universities of this country. The political condition of India being what it is, this suggestion may not come within the range of practical politics. But the way must be paved by the creation of a strong public opinion on this question. The indological departments of our Universities should have better endowments and scholarships to attract the best types of teachers and students. Our students should be made to realise that foreign degrees apart from their intrinsic merits are of little value. Their mentality has to be so changed that they will not feel ashamed to submit their theses in their respective Universities in India.

They may go to England to consult experts and take advantage of the unrivalled collection of the British Museum Library but they should have enough faith in their own country and their own Universities to believe that an Indian doctorate in Indology is a thing to be proud of. The present writer knows many American, French and Japanese students who are now prosecuting their

studies in England but who will submit their theses in America, France and Japan. Japan, France and the United States have no foreign bureaucracy to encourage and perpetuate economic and intellectual helotage in those countries. That perhaps makes all the difference. But public opinion in India should make it possible that these students with Indian qualifications get a decent living.

Indology is not a mere hobby in these days of nationalism. The study of this subject is essential to nation-building. It is a study in which the Indian scholar finds an outlet for the intellectual aspirations of his national consciousness. Civilization is an organic entity and its laws of growth are the same as those organisms. It cannot detach itself from the previous stages of its development and build a super structure upon an incoherent collocation of exotics. Whenever a break occurs, it must go back and pick up the lost thread and build anew beginning where it left off. What happened in Europe when the Middle Ages passed away will happen in India to-day. Europe dissociated itself from the main source of its culture during the Middle Ages. It lost hold of its inheritance—the legacies of Greece and Rome. Renaissance restored them to Europe re-discovering for her the culture of the Greeks. Distracted Europe is again seeking to renew its acquaintance with the genius of Greece. India the mother of civilization is now fallen on evil days. Some foreigners would fain have the world believe that India is waiting to be civilized by a handful of men and women from a distant island in Europe. In the midst of calumny and misrepresentation India loves to think of the days of her

glory not to make a vain and idle boast of her past achievements but to receive inspiration for the building up of her nationhood. She cannot afford to ignore such contributions as Europe and America may make but in order to turn them to account she must take stock of what she already has. She must build her destiny on her own heritage. Not only for her own sake but also for the sake of the world must India strive to come into her own. The plight of the Western nations causes searchings of heart. The best minds of Europe are beginning to see the true character of their much-vaunted civilization. Romain Rolland points to India as the source whence shall come new light for the healing of nations. Even in imperialistic England Carpenter and Edmand Holmes are drawing the attention of the thinking section of their country to the wisdom of India. The West knocks at India's door and calls for help. Will India respond? Is she prepared for her great mission? Young India should know that the foundation of this preparation must be laid by the study of Indology in the Universities of India.

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THE TROUBLE IN MOROCCO

THE Sultanate of Morocco dates from the expulsion of the Moors from Europe. With its luxurious surroundings and fertile soil, with a bracing climate and a people bred to hardship and adventure much interest has centred round Morocco since Mediæval times. But the most striking feature of Moroccan history lies in its geographical position.

STRIKING GEOGRAPHICAL FEATURES

Any one who cares to examine the topography of Morocco can see that it must have been a continuation of the continent of Europe from which it is now separated by the narrow strait of Gibraltar. With the Atlantic on one side and the Mediterranean on the other it has admirable facilities for commerce. The rocky eminence of the Gibraltar was known to the ancients as *The Pillars of Hercules*, the Western gateway of the Mediterranean. Morocco has also an excellent port at Agadir, formerly known as the *Gate of the Sudan*. Between various ranges of the Atlas mountains lie well watered and fertile plains carefully sheltered from the hot winds of Sahara. Thus Morocco has all the natural advantages that go to make a prosperous country. But its proximity to France and Spain, added to its natural attractions, had shaped the course of her history during the last century.

EUROPEAN INTERVENTION IN MOROCCO

During the closing years of the nineteenth century Morocco was subject to European intervention, particularly the French whose Algerian territory formed its eastern boundary. Indeed by 1880 France had, by "peaceful penetration" entrenched herself in North African soil by a ring of territory and the

predominance of French interests was approved by the Powers in conference at Madrid. One by one other European Powers sought interest in Africa. England was securing her position in Egypt and the Anglo-French convention of 1904 gave France a free hand in Morocco. Spain also had a share in the spoil of which she was not slow to take advantage. For to-day Spain keeps a by no means negligible hold on Morocco. Meanwhile the Kaiser cast his eye on the port of Agadir which formed the bone of contention between France and Germany in 1911. France, powerless to assume the offensive, delicately got out of an awkward situation by generous concessions to Germany in other parts of Africa.

THE FRENCH PROTECTORATE

But Morocco itself was not pacified. Between 1906 and 1911 there were frequent conflicts between French troops and Moroccan tribesmen and in 1908 internal dissensions led to the defeat and deposition of the then reigning Sultan whose successor abdicated in 1912 and accepted a pension from France. Thus France is the paramount power in Morocco and the government of the greater part of the country is administered by the French Republic which is recognised as the "Protecting power."

THE SPANISH ZONE

Now the Spanish zone, as described by the Franco-Spanish treaty of 1912 extends to the whole of Northern Morocco with the exception of the internationalised Tangier. In this Zone which forms the Spanish "sphere of influence" there have been continual risings since 1921 and during the operations to quell these risings the Spanish force met with severe

reverses. A Civil High Commissioner was appointed in 1922 over the Spanish Zone to inaugurate a policy of pacification. In 1924 Spain sustained further reverses at the hands of the tribal forces, ably led by Raisuli, the Military adventurer who trapped the Spanish Generalissimo and annihilated his army.

THE RISE OF ABDEL KRIM

Now Raisuli the organiser of the Riffs has been succeeded by Abdel Krim, who seems, by all accounts to be a soldier and diplomat of a high order. He has been able to rouse his compatriots against Spain and France and has led his forces from victory to victory. When Spain itself was in the throes of a revolution Krim advanced into the Spanish Zone, and threatened to rouse up a general insurrection. His appeal to Pan-Islamism frightened France, which had been hitherto watching the struggle with growing uneasiness. Krim further offended that Power by entering Southern Morocco and attacking some French out-posts. France however was not in a position to retaliate effectively.

The fact is, France engaged on the Rhine till now took no serious steps to retrieve her lost ground. To Spain, the Spanish enterprise in Morocco has been a costly burden. In fact to both, the maintenance of the African Colony is a matter of prestige more than of profit. Communists and socialists in either countries have always opposed any aggressive foreign policy. Hence things were left to drift for themselves and Abdel Krim has had fair game.

A GRAVE TURN

But events in Morocco have since taken a grave turn. Since June 23rd there has been heavy fighting on the north-eastern sector of

the front around and about Taza and towards the Algerian frontier.

The tribes north of Taza have defected. A similar large scale defection of tribes, hitherto a mainstay of French defence, is signalled from the other end of the front towards Wezzan. The movement has become dangerously general along the whole fighting front, where telephone lines are being cut and French posts isolated, and it is reported to be extending dangerously towards Fez.

To counter this movement the Sultan at the instance of the French authorities has ordered a sort of general war mobilisation of tribes throughout Morocco.

FRANCO-SPANISH CAMPAIGN

But before the commencement of the actual campaign both the French and Spanish Governments offered terms to Abdel which he has since rejected. The Franco-Spanish peace terms provided that Abdel Krim should recognise the religious sovereignty of the Sultan of Morocco, that France and Spain would recognise the administrative autonomy of the Riff, that the Powers would maintain a police force in Riff, that the enlarged Zones of Ceuta and Melilla would belong to Spain and that the League of Nations would control the new boundaries.

But Abdel insists on complete independence of the Riff as a preliminary to negotiations and there is to be a war to the finish. The Franco-Spanish authorities call this "absurd and inadmissible." Meanwhile the French are reported to be advancing and a great victory at Tsoul is announced. Unofficial accounts from Fez dwell on the importance of the encirclement of the Tsoul region. A great part was played by aeroplanes in the operation which carried out over 40 bombardments, thereby contributing more than anything else to the submission of Tsoul tribesmen. What is more, it would appear that France



ABDEL KRIM
The Leader of the Riffs.



MARSHAL PETAIN
The French General directing the Franco-Spanish
operations in Morocco.

and Spain, in order to retrieve their position, have arranged a joint campaign. In the middle of August, Marshal Petain, one of the most distinguished of French Marshals, the chief of the General Staff and Generalissimo was sent to Morocco with a large reinforcement to give a decisive blow to Abdel Krim.

The details of the joint campaign have been finally settled. The French are advancing Northwards from Taza and the Spaniards Westwards from the Melilla district, with a view to joining up in the centre of the Riff territory. Meanwhile, the other Spaniards move from Alhucemas, while the French attack Sheshuan.

As we go to Press a Tangier message reports that Abdel Krim is reinforcing the Wezzam front, with a view to an offensive, to be directed by his brother. Abdel Krim is also fortifying the coast against a possible landing to the coast of Tetuan. He is making desperate efforts to meet the enemy. "We will fight" he said "until hope is gone, then kill our women and children and then ourselves by going forth to die in battle."

It is possible however that the combined forces of France and Spain may be able to put down the power of Abdel. But it is certain that they stand to lose a great deal both financially and politically.

ABDEL KRIM'S DEFENCE

To us who are so far removed from the scene of the struggle news come in dribblets through European papers. The Riffs' side of the case has little or no chance of reaching us. It is therefore refreshing to read the report of an interview which Abdel Krim gave to the correspondent of the DAILY TELEGRAPH. Defending his attack of the

French and Spanish Zones the Riff leader is reported to have said:—

First, I fought Spain because we do not recognise the Treaty of Algeciras, which partitioned the Riff into a protectorate area and abolished the independence which was heretofore acknowledged by all the Great Powers. The result is what you can see for yourself; at least part of the Riff is independent. Until recently I was on the best of terms with France. But for the last two years France has expelled my representatives, arrested and beaten my couriers, confiscated my merchandise crossing the border. Ever since the independence movement began I have invited France to delimit the frontier. Every request was refused. In 1923 Lyautey invited me to send a representative to Rabat. I did so, but his presence was ignored. Then General de Chambrun informed me that the French were advancing their outposts beyond the Ouergha, and he ordered my soldiers to withdraw from that region, where they were marketing. As my hands were full at that time with Spain I complied with the order. But early in April of this year I received another order that my troops who were marketing in the Beni Zeroual territory, which has always been Riffian, must withdraw from this region.

Even had I wanted to comply with this request, I would not have had time before the French aeroplanes dropped bombs upon my men. Voila! that is why I was forced to go to war to protect the rights of the Riffs. My motive is purely defensive. We demand that the Riffs shall be respected in the French Zone, as we are willing to respect French rights in the Riff Zone. The bombardment was the culmination of aggravations which forced me reluctantly to make preparations to defend my country.

Abdel Krim, in fact, is very unlike his predecessor Raisuli, who was a mere military adventurer with no large aim or ideal. The Riff leader of to-day is not only a gallant fighter but is inspired by true nationalistic aims. In a letter to the Tangier correspondent of the TIMES Abdel Krim pleads his cause in a way that should inspire general sympathy:—

We wish to guard carefully our independence, and to attain human equality, so that it may be possible for us to live as every man lives who is cognizant of his rights and his duties. And in order that we may attain this end we are prepared to sacrifice all we hold dear, as we fear nothing, and we firmly believe that we are justified in our demands and in our struggle against those who seek to act tyrannically against us and deprive us of the blessing of the enjoyment of those sacred rights without which man cannot be described as human.

With all such as may not desire to filch these gifts we wish to live in peace and harmony—yea, even in open and sincere amity. As without them we also cannot live a life of progress or rise to that greatness and glory which do honour to the sons of men.

BY

PROF. K. B. RAMANATHAN, M.A., F.M.U.

"WHY do you take me so far into the waters?" asked the monkey of the crocodile.

C.—"I am taking you to my cave."

M.—"What do you want me there for?"

C.—"I want to take from you your liver and to eat it."

M.—"Why did you not tell me when I left my tree? What trouble wasted!"

C.—"What do you mean?"

M.—"I mean what I say. You could have had my liver for the asking at the tree. Now there is the trouble of going all the way back and taking it from where I have hidden it."

C.—"I will take you back."

The story from Panchatantra need not be pursued further. Here we have the suggestion and acceptance of the "exteriorising" of a vital organ of the body. Something similar is happening with regard to scholars and scholarship. In the earlier days the scholar had comparatively fewer books to study. And he thoroughly memorised them, so that he carried the library with him literally. You had to mention any subject and the scholar had but to rummage his brain and he would come out with the available knowledge on the subject. The present-day scholar away from his library would be like the monkey liverless far from the tree: he would be in most cases perfectly helpless

Mr. George Saintsbury writing the Scrap Book* feelingly refers to his being away from his Library. And yet so amazing is his memory that he is able to rummage it for appropriate matter and he is able to find what he wants.

"His infinite variety" strikes you as the most characteristic feature of this combative, opinionative, conservative lover of books and wine and all good things. As the author says in the preface, he has "endeavoured to 'variate,' in the most polymorphic fashion possible, as regards subject and treatment both, the farrago of literature, politics, astronomy, religion, anti-pussyfootism, moral philosophy, anecdote, reminiscence and *quodlibetalia* etc."

That Saintsbury was a reader, of almost omnivorous appetite, will be patent to all. He says so expressly in his Second Scrap Book p. 82: "I can clear myself from the charge of insufficient quantity or slack quality of reading. But I am afraid I have all my life been a rather unconcentrated reader, though, latterly at least, I am not sure that there has been no disadvantage in this."

A reader naturally finds his way to the book-sellers' and the first scrap is about two booksellers. Saintsbury began haunting the delectable shops from his fourteenth year. He says thus against himself: "On one occasion I must in some way...have 'riled' the stall-keeper, who thus apostrophised me,

*A Last Scrap Book. By George Saintsbury, Macmillan & Co., 7s. 6d, net 1924.

'you've heard of the ox-eyed Junius?' 'Well, I'm looking at the pig faced puppy.' He supposes the stall-keeper might have been Quaritch. Andrew Lang was also one of the hunters. "Lang and Quaritch were on very curious terms. Quaritch must have secretly detested Lang, one of whose favourite amusements was to run him up at auctions, and either carry off prizes or make them very expensive conquests. But the bookseller couldn't help according to the amateur the respect which expert, privately if not publicly, accords to expert."

Mr. Saintsbury's sympathies are not with the modern type of schoolmaster. "Every year, as I read the questionable sense talked by no small proportion of the schoolmasters and schoolmistresses who meet about Christmas-time, I thank the goodness and the grace which saved me from subjection in my youth, from colleague-ship in my early manhood, to and with persons suffering in this fashion." Dr. Major was, says Saintsbury, a very excellent schoolmaster. "That he was a very old friend of my father's did not, I think, make any difference in the relations between us; indeed, in a day-school, there was not much room for personal relations of any kind until modern ideas made "Can't you let him alone" anathema, and the schoolmaster a sort of worse than Jesuit meddler. His room opened directly out of ours, but, except in school hours, or in the very rare cases of a disturbance between them, he never came into ours, though he was always at your service to answer questions." Later on is a reference to "the modern busy body who runs about to Congresses and talks, and who sometimes, I am told, merely 'administers.'

and does not 'teach' at all, except in the fashion of 'making the school a little world,' encouraging 'civics', 'prompting' boys to 'think' Demogorgon knows what, and all the rest of the rubbish."

In the present Scrap Book there is not much expressly about education but Chapter XXXVI may be commended to those interested in "Honours" Examinations and "Educational Tests."

After books and education and school-mastering, journalism comes in as one of the major interests of the writer. He had twenty years of active journalistic work. "To the late Lord Morley of Blackburn I owe great part of my establishment on the Press, for he took, as I have recorded elsewhere, an article of mine for the FORTNIGHTLY at sight, and without recommendation of any kind, when I had nothing to my credit but a few reviews, chiefly of novels, and continued to ask me for contributions to that and to the PALL MALL GAZETTE as long as he edited them." Mr. Saintsbury did active work on the MANCHESTER GUARDIAN and when "subjects" were rare or politically impossible for me, he "used to be set on the rather ghastly but far from unpleasant task of "slaying the living," i.e., writing obituaries or post-obituaries ready for completion when required."

Mr. Saintsbury's political sentiments are voiced in Labor Omnia? Vincit and in three scraps on Conservatism. There are other delightful things in the book for the sympathetic reader, scattered up and down and with no sparing hand.

THE PASSING OF A GREAT ORIENTALIST

IN the death of Sir Ramakrishna Gopal Bhandarkar, we have lost yet another link with the past. Dr. Bhandarkar was born 88 years ago and was with Mahadev Ranade one of the first graduates of the Bombay University to which he dedicated the fruits of his scholarship in the prime of life. As Professor of Sanskrit in the Elphinstone College, and as

Fellow of the Bombay University, he exercised a wholesome influence in shaping its courses of study, and it was at his initiative that the study of a classical language has been made obligatory on all Bombay undergraduates. Sir Ramakrishna's great achievement in the field of Sanskrit scholarship has been acknowledged by savants at home and abroad who looked to him for guidance and inspiration.* In his contributions to the early history of India, he set a high

standard of accuracy. In fact the life of Dr. Bhandarkar is remarkable alike for the volume and quality of his work of which the Bhandarkar Institute in Poona is a standing monument. His Sanskrit studies and philo-

logical researches have helped many an indologist in Europe and America who have borne testimony to his tireless industry and energetic pursuit of what is known as the science of indology which he made his own. Sir Ramakrishna has also been a doughty champion of social and religious reform. He was one of the founders of the Prarthana Samaj and

"till about two years ago regularly conducted Divine Service at the Poona Samaj. His pure life, his high ideals, and his intense religious faith, were a constant inspiration to social and religious reformers in India."

In 1909 he identified himself with the Indian struggle in South Africa and indeed with all humanitarian movements of his time like the temperance, propaganda and the uplift of the depressed classes. Dr. Bhandarkar, every inch a student, was

a devoted student all his life and, in spite of physical strain, continued to evince as much enthusiasm as he did while he was young. During the last three years owing to failing health he retired from active participation in public life devoting his well earned rest to the quiet pursuit of oriental research on which he has left an imperishable mark.



DR. BHANDARKAR.

* Eminent Orientalists. Indian, English, German, French and American. Cloth bound Rs. 2. To Subscribers of the "Indian Review," Re. 1-8 ad. G.A. Natesan & Co., Publishers, George Town, Madras.

THE RISE OF THE SOVEREIGN

BY MR. A. KALYANARAMAN, B.A. (HON.)

MR. Churchill's recent scheme for setting up the rickety 'Sovereign' on his legs again, has been the object of much misinformed criticism from various quarters. Loaded with fulsome eulogy as the supreme panacea for all economic maladies on the one hand, and mercilessly denounced as an audacious leap into the unknown on the other, the scheme has been a fruitful source of controversy in press, council and platform. The scheme is well worth study not only on its own merits but also for its immediate effects on India.

The foreign exchanges, as every economist knows, register the economic health of a country. They are to-day the lurid signboards that picture the upset economic equilibrium of Europe. Phrases like 'collapsed exchanges' and 'stabilising the exchange', which were not dreamt of in the philosophy of the ordinary businessman before the War, have now become common-places. For example, before the War, the English pound when changed into U. S. dollars would buy 4.86½ of them. During a greater part of 1919 the sovereign would exchange only for 3.50 \$ and in 1920 the ratio was 1. 3.90. \$ In effect this depreciation amounted to a tax of 20 per cent on U. S. imports.

This situation is the result of the over-issue of paper-money. Of course, when compared with other belligerents, England was far and away the least sinner, except America. Hence the sterling, depreciated as compared with the dollar, showed considerable appreciation when pitted against other currencies.

The relations between the dollar and the sovereign in recent years is an ample com-

mentary on the disorganising effects of a depressed exchange. On the commencement of hostilities, London ceased to be a free market in gold. Credit extensions, through enormous issues of paper and ceaseless borrowing on Government account, sent prices to soaring heights and threatened to affect exchange. But by a timely and skilful device, the Sovereign managed to sail safely the troubled waters of the war-period, with his golden 'standard' unfurled bravely.

The story of the big financial 'coup' that so providently rescued the sterling from the risk of collapse, reads like a romance. Major de Lorimer of the Canadian Expeditionary Force, a simple, straightforward, yet shrewd man of robust common sense, brought a fresh and unclouded mind to bear on the problem of the sinews of war, over which grey-bearded financiers, and academic scholars were cudgelling their brains. Major Lorimer's fertile mind sprang what his neighbours in the States would call a 'top-hole hunch,' and he unfolded his plan at the proper source, where it was grabbed with avidity. The great idea was nothing less than to mobilise all the securities of British and French nationals in America, and to pledge them with the U.S.A., as security for a stream of loans that would chase away the dark clouds in the financial horizon. The ingenious author then set out on his mission to New York. Torpedoed by the vigilant Hun, and forced to put back to port, the brave Major, nothing daunted by his cold water douche and twelve hour's vigil in the mid-ocean, set out on a second and successful voyage.

A 500,000,000 \$ loan was the result of this venture, followed by even greater borrowings, till American financial interests became so entangled with the fortunes of the Allies, that the entry of America became only a question of time. Besides, the loans acting as so much exports from the debtor country, kept the sovereign pegged up to the dollar.

When in 1918 the loans stopped, the sovereign became violently unpegged and went down so low as 3'12 \$ to the pound. The country was heaving to the ground swell; the aftermath of the desperate expedient of 1915. The halcyon days of 'peace' failed to turn the winter of discontent into glorious summer. The interest payments which commenced in 1922, coupled with the fact that England's exports were mainly on credit and imports for hard cash, dragged the proud Sovereign to a lopsided condition.

But every sable cloud, as Milton remarks, has a silver lining. The very gravity of the situation brought with it its own remedy. The Cunliffe Committee's recommendations advocating merciless application of the axe and deflation have been partially realised. The Treasury Bills have ceased to dominate the money market, and the crux of the whole situation, the Government's floating debt, has shrunk to safer proportions. The swell has been abating and England had lately been sailing on a more even keel with the 'Bradbury', approaching parity. Long before Mr. Churchill's dramatic announcement a return to normality was confidently expected.

Mr. Churchill's *magnum opus* may be briefly described. The Government finally announced that after December, 31st next,

the embargo on gold will be removed. Meanwhile the Bank of England was authorised to sell gold at the mint price of £3 17sh. 10½ d. per standard ounce, in bars of not less than 400 oz. of the value of £1700. To prevent these bars being taken over to the mint, the bank was given the exclusive right of paying gold into the mint. The bars will be issued only to *bona fide* exporters who were to get licenses to export, which were to be issued freely. Gold was not to be allowed to waste itself in the thirsty sands of internal circulation or to be spirited away into the hoards or the melting pot. To strengthen cash holdings, a revolving credit of 400,000,000 \$ was arranged with the Federal Bank and Morgan & Coy. of America.

Such a complicated scheme could not escape without criticism. Doubting Thomases were apprehensive that the Bank rate might be raised. But a gold standard without a rate would be like a motor without a brake: the Discount rate is the safety valve which stops excessive drain on the cash holdings. As one banker picturesquely puts it, it would be easier to drive a pack of mules without a whip, than to operate the standard without lever of the rate.

Mr. Snowden, agrees to the principle, but deprecates 'undue precipitancy'. He raises his voice to sound a note of gloomy foreboding. His criticisms were however anticipated and ably answered by the Chamberlain Commission. It proved, that the country was now paying its way abroad and even adding to its investments in a modest way. That England would be placed in contact with the American market

was no reproach. The U. S. A. with their powerful resources and plenitude of gold may give the U. K. 'a tow into port' and lead her into the haven of stable exchanges. The example of Sweden, which reverted back to specie a year ago is a beacon light of hope for all countries following in her wake, as Prof. Cassel demonstrates. The Labour Party fails to appreciate the psychological factor which is all powerful in the delicate mechanism of international finance. If England had not declared for the gold standard, there would have been a revulsion of feeling against the pound, and the Dominions would have cut their cables from the moorings of the boisterous English waters and cast anchor on the other side of the Atlantic.

A brief investigation of the 'rationale' of the opposition to the hoisting up of the golden 'standard' would not be out of place. The prophets of gloom, in the false science of the leaders and the less pretentious gail of their bitter scribes, trot out the familiar inflationist arguments. But if we sound the depths of their philosophy we very soon touch the bottom. The 'old lady in Threadneedle Street,' who had been dominating, like a Colossus, the finance of the world, has suffered a severe eclipse, as the following letter from a Liverpool Merchant in America eloquently proves:

Before the war Liverpool set the price for cotton for the whole world....." London was then the "banking centre of the world. Since the war the "situation has changed completely. Varying sterling "rates have made it impossible for continental spinners "to buy on prices based on Liverpool fixtures and the "whole business is now done in New York."

Even foreign loans and enterprises are now floated more in New York than in London. The English discount rate now follows the

lead of Wall Street and London Bankers now habitually "watch" New York.

Some critics fear underselling on the part of countries with debased exchanges. This is an *ex parte* argument, befogging the vision of even experts. It is a fallacy to think that a depreciated exchange favours export trade. When price-levels have altered and internal prices have risen, the exchange stimulus is neutralised and commodities flow in. This is amply evidenced by the experience of Germany in 1923 and 24, where the ceaseless working of the printing press forced men to cry, like Madame de Stael, "Famine!" across a pile of notes. Besides, if Germany had been deliberately depressing her exchange to pull up her exports, how is it that this facile and apparently innocuous method has not been experimented before? The gain of the exporter is largely illusory, counteracted by increasing wages bill and costlier raw material. The advantage is really not of a 'depreciated' but a 'depreciating' exchange. But it would be a *reductio ad absurdum* to advocate following Germany down-hill, to achieve the best results!

Another stock argument of arm chair critics is, that return to mint-par would increase unemployment. It is needless to expose so transparent a fallacy. 'Gold parity' would rather whip up dormant industry by cheapening cost of production and stimulating the sense of healthy rivalry. The cure for unemployment is not a permanent status of unstable exchanges, but increased hours of work and a simpler scale of living, as the Germans have too well realised. To a country dependent on foreign food, depressed exchanges are disastrous. The rehabilitation of the

pound will cheapen the price of imported raw materials, which are the very breath of English industrial life. The annual tribute to America, now amounting to nearly £. 30 millions is an unanswerable argument for return to Gold. It is evident that the taxpayer will be a gainer when the sovereign buys 4.866 \$ instead of, say, 4.50 \$. The danger of being swamped by trans-Atlantic influences is largely chimerical. Britain has not lost her industrial leadership; her credit is unimpaired; and her bankers know the ropes of world finance better than all the "big guns" of Wall Street. Her Empire controls 70 per cent of the world's gold supply and her own gold holdings amount to £ 153 millions.

Subsequent events have amply vindicated the sagacity of the new Chancellor. The gold accumulations in the Bank coffers have increased by £ 9 millions and suprisingly enough, the Rate has been reduced so low as 4½%. There is returning confidence in the business community. London, having risen once more like the Phoenix from its ashes, bids fair to set again the tone of the world's finance.

The primary gain to the Empire and India of the return of the 'Sovereign' to his court of 'golden parity' will be that the pound will again become the unit of the world's calculation, and the complaint of the Liverpool merchant will lose its *raison d'être*. The dusky British Guiana brave, who wants to purchase a string of glass beads for his copper-coloured squad, will now do the financial side of the transaction in London, while the transport operations will be carried in British bottoms. A few months back the figures would have been worked out in dollars and cents.

For India, especially, this step towards sane currency conditions is fraught with momentous consequences. The Empire will again become the banker of the world and for the man in the street this will mean more jobs, and better paid ones, agoing. The lowering of the Bank Rate in London will considerably ease the Indian money market, thanks to the Exchange Banks. A new era will open for Indian export trade, as the continental countries will have to settle their exchanges, in order to escape going to the wall. The appreciation of the rupee, tacked on to the sterling, will mean lower prices of imported raw materials and machinery, the lessening of the cross-American rate being most efficacious in this direction, not only yielding the bracing effects of trans-Atlantic competition, but also appreciably lowering the prices of imported productive capital. The appreciation of the sovereign is a windfall to the Indian consumer whose little luxuries and necessities dear to his heart, will now cost him less. Of course manufacturers in our country may be affected by imports under favourable conditions, but this is inevitable seeing that our currency has been showing extraordinary strength independent of the sovereign. Most of all, as Sir Basil Blackett remarked in his Bombay Speech, the fixation of the sovereign is a blessing to the Government of India, for the uncertainty as to the future of the Rupee will vanish. Our unit of currency will now have a stable fulcrum on which to move, instead of being switched on to a plebian 'Bradbury' of uncertain value, at the impracticable rate of Rs. 10 to the £. The recently announced Currency Committee will stand on the *terra firma* of a fixed standard, instead of being wafted about on the waves of unstable sterling exchanges.

TAMIL LEXICOGRAPHY 649

BY

THE HON'BLE DIWAN BAHADUR L. D. SWAMIKANNU PILLAI, C.I.E., I.S.O.

President, Legislative Council, Madras.

[A melancholy interest attaches to this article. As we go to Press comes the sad news of Dewan Bahadur Swamikannu Pillai's death. He was a distinguished scholar and linguist in classical and modern languages. Born in February 1865 he took his degree in his seventeenth year and started life as Professor in St. Joseph's College, Trichy, and afterwards transferred himself to Presidency College as Latin Lecturer. He was appointed Deputy Collector in 1890. His scholarly attainments were soon appreciated by Government who transferred him for special work in the Secretariat. He was subsequently sent to England to study Parliamentary procedure and on his return was appointed President of the Madras Legislative Council in succession to Sir P. Rajagopalachari. Only recently he was elected President by vote of the Council. He took a good deal of interest in scientific astrology and was the author of an ephemeris. A distinguished member of the Roman Catholic community of South India he was above all a pious Christian and a great scholar.—Ed. I. R.]

MANY publications ordinarily designated epoch-making are far less deserving of



L. D. SWAMIKANNU PILLAI.

that appellation than the three volumes of the late Mr. Kadirvelu Pillai's *Tamil Dictionary*,

of which the first two appeared in 1910 and the third and last volume at the end of 1923.* If this publication does not make an epoch, it at least marks one, in that it has ushered in an Era in which a new method of approaching the study of the Tamil language and literature, namely by means of a dictionary, has been rendered possible. A dictionary is to the intellectual life of a student what an artificial food is to the physical life of a human being. It is not the nutriment originally designed by nature but it is a necessary result of the conditions imposed by modern life. Dictionaries of some kind have been in use in all countries and in all ages renowned to any extent for the pursuit of knowledge.

* The author who appears to have had a distinguished career in Ceylon as an Educationist, Journalist, Advocate, and Magistrate died shortly after 1904 when the first or "a" portion of the Dictionary had been printed; and the materials collected by him as a labour of love for many years have been utilized by the official Editors of the work, Mr. M. Raghava Iyengar, Superintendent, Sangam Publication Department (for the first two volumes) and his successor Mr. Subramanya Kavirayar (for the third volume.) In the interval there was a fire at the Sangam office and nearly the whole of the manuscript of the third volume had to be rewritten.

The first specimens of the lexicographer's art in any country would probably be crude and incomplete like the glossaries of Latin and Greek authors which are very ancient but to which we owe a great deal of the information that we now possess regarding Roman and Greek literature. But until the invention of printing, the production of a complete and exhaustive dictionary, in the modern sense, was out of the question, because the multiplication of voluminous works in manuscript could not be carried out on a scale which would make them available to ordinary students in the same way as individual works by great writers could have been, and were, multiplied by thousands even in times when the modern mechanical processes for multiplying books were unknown. Dictionaries were accordingly among the first uses to which the art of printing was applied; and we are justified in affirming that the conception of a dictionary as an instrument of self-education, is a purely modern idea. We need not wonder that so valuable, but at the same time so modern, an application of the printer's art came to be thought of very late in the case of Tamil. It was reserved for Beschi, the great Jesuit Missionary of the Madura and Trichinopoly districts in the 18th century, to plan a Tamil dictionary, the *Saturakaradi*, which has been recognised by Tamil scholars, Indian as well as European, as having been the first of its kind. Tamil printing was probably not in existence in Beschi's day, and he had to prepare a book so small in compass that it could be easily multiplied either in manuscript or by the art of lithography which, by this time, had probably been introduced into this country both

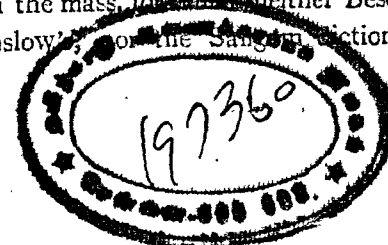
at Pondicherry, the then headquarters of the Jesuits, and at Tranquebar, the seat of the Danish Protestant missionaries. Beschi was an author of phenomenal industry; and the resources of his memory for Tamil words and phrases, even in their most intricate and archaic forms, were probably inexhaustible. Indeed in respect of the language of his choice, he might be easily likened to his great English contemporary Dr. Samuel Johnson; but libraries and complete printed works of authors, ranging over nearly three centuries of (English) literature, which were at the service of Dr. Johnson in the most serviceable city of the world, were a resource denied to Beschi working in a remote corner of the Madura district, or on the sea-coast of Tinnevely, upon materials laboriously culled from palm leaf books or from the memories of Tamil pandits. Tamil glossaries of a crude kind, but yet sufficient for the day, were forthcoming even in Beschi's time in the shape of *Nigandus*, of which there are several in use at the present day, side by side with Beschi's own dictionary. Among others the *Pingala Nigandu*, *Sudamani Nigandu* and *Sendan Divakaram* may be mentioned and Beschi had of course access to them. Indeed at first sight Beschi's dictionary might appear to be no more than a compilation from these various *Nigandus*, but there is no doubt that he added a good deal from the results of his own laborious researches to the pre-existing stores from which he must have freely drawn.

Neither any of the *Nigandus*, nor Beschi's own dictionary, however, nor any of the numerous Tamil dictionaries (Winslow's alone excepted), which have appeared from time to time during the last 70 years, viz., a

dictionary in the modern sense of the word, namely a word-book, which would serve as a reliable guide to any person desirous of making direct acquaintance with a foreign language or of studying its best authors without any other preparation than that afforded by an elementary knowledge of its grammar and syntax. Millions of people at the present day pursue the study of the European languages, and thousands the study of the ancient classics of Greece and Rome, with no other help than that of dictionaries, and it is this enormous demand that has perfected the supply of this kind of literature, until at the present day we have dictionaries in French, Latin, German, Greek etc., into which any intelligent student, labouring to find the meaning of a difficult passage in any standard author whom he may be engaged in studying, will seldom dip in vain. To obtain from living teachers, as we are accustomed to do in India, all the information that one expects from dictionaries in the various European languages abovementioned would be a most expensive, nay a well nigh impossible process because the students of those languages are so many and the teachers whose services could be commanded by them, except at the Universities and in colleges of repute, are so few. In India, on the contrary, the pandit is cheap, and the student who wishes to delve into ancient lore, whether he be Indian or European, is, to use a Latin simile, "a rare swimmer in a limitless gulf." Hitherto it has been thought that the Tamil gulf is so vast that it is impossible to reduce it within the compass of a dictionary. But the example of those European languages whose literatures are very much more extensive in compass

than that of Tamil but which are fairly compassed by their respective standard dictionaries compels us to the conclusion that the usual Tamil dictionary is what it is because the demand for it is so ineffective and weak and because of the plentiful supply of cheap pandits.

The present work goes far towards remedying this defect. It is true that it has not been planned on the scale of the Oxford English Dictionary, or of Littré's French Dictionary, but it is in its kind, a monumental work, monumental both as regards the compass of literature covered by it, going back as the latter does to a speech which was probably current more than two thousand years ago and whose accents and vocables would scarcely be intelligible to the Tamil speakers of to-day, and equally monumental if we regard the amount of patience and industry involved in seeking out so many examples, quotations and uses without, so far as we are aware, any other standard for imitation excepting, and that to a small extent, Winslow's work. It is a great pity that the demand for a work of this description among several millions of the Tamil people should be so small that only 500 copies of the first two volumes were printed in 1910, and probably a not greater number of the third volume in 1923. This fact perhaps, even more than the meagre supply of adequate Tamil dictionaries indicates the very small interest in the ancient Dravidian literature, which has been evoked by the modern campaign in support of the vernaculars. That campaign advocates the study of the vernaculars in the mass, for which neither Beschi's, nor Winslow's, nor the *Saturakaradi*, nor the *Sangam* dictionary,



need ordinarily be requisitioned; and 'it has so far failed to rivet attention on the treasures of the poetic art, enshrined in what is known as the Tamil Sangam literature. That Sangam itself as handed down by tradition, may after all be no more than a mere folk-lore myth, but accepting so much of the root-idea as conforms to our notions of history, the Tamil Sangam literature cannot be less than 1,500 years old. The language has undergone a gradual, but almost complete, transformation since the time when the Sangam works were first projected; so that, at present, a Tamil student of his own ancient literature is as much under a disadvantage as, perhaps under a still greater disadvantage than a modern English student of Anglo-Saxon. The whole compass of extant Anglo-Saxon literature is probably not more than a few hundred pages of print and its quality is not classic, whereas the extent and even more the quality of Tamil Sangam literature may well be compared to that of the Latin literature of the Augustan age, and like it, it requires great scholarship and severe critical acumen for its right understanding and correct interpretation. If this remark provokes a smile on the part of Latin scholars, it is because there are so few Europeans who have drunk deep of the ancient Tamil classics, if we except the two names that will occur to every one, namely Beschi and Pope.

Within the last decade the Madras Government has taken an important further step towards satisfying some of the crying needs of Tamil literature by giving a large grant of money for bringing out a Tamil Lexicon which should be a recension, on modern lines, of Winslow's *magnum opus*. It is unneces-

sary to judge in detail a lexicon which will probably not make its appearance for well nigh four or five years to come. When it does appear, it will no doubt be an important contribution to the science of Tamil lexicography, but one who has some acquaintance with the work both in its inception and in its gradual evolution may be permitted to aver that it cannot be the last word on the subject. Among the special features of the Tamil Lexicon are (1) the inclusion of all words belonging to the 'well of Tamil undefiled', (2) a logical evolution of the meanings of words to a far greater extent than has been attempted before, (3) the definition in English scientific terminology of medical, botanical, musical and other technical terms; (4) the derivation, affiliation and colligation of Tamil words, viewed as Members of an original Dravidian group; (5) examples by way of illustration on a sufficient though not a liberal scale, not more than one illustration being ordinarily supplied for every usage requiring an illustration. When all this is accomplished, the Tamil Lexicon will still leave an ample field for the future Tamil lexicographer. A Tamil dictionary, to be really useful for the purposes of the historian, the critic and the philologist, should distinguish between the great periods of the language, even if it does not do so century by century as is done in the great Oxford English Dictionary. An ideal Tamil dictionary should further be exhaustive in its definitions and still more so in its quotations—that characteristic feature which rendered Dr. Samuel Johnson's English Dictionary so original, so valuable and so famous for all time. The beauty of Tamil poetry lies for

the most part in its fine phrasing. The total number of radical Tamil words does not probably exceed a few thousands, but their collocations are infinite in number and no dictionary can be thorough, unless it analyses, classifies and interprets Tamil poetic phrases with as much care as the university Tamil Lexicon is bestowing on the component words.

Lastly, a perfect Tamil dictionary should devote comparatively less space to modern works for which commentaries and commentators are forthcoming in large numbers, and which in any case are couched in langu-

age "understood of the people," and devote more attention to the elucidation of the meanings and uses of words which are obsolete or which are now used only in greatly altered senses. In short, a good Tamil dictionary should be a real guide to the Tamil language and to its literature, and should enable a student to make his way with profit and pleasure through an ancient Tamil work like *Ahananuru*, even when there is no commentary, ancient or modern, to interpret it. Such a dictionary is still a desideratum of the future.

BEAUTY

By MD. FAZHUR RAHMAN.
(Translated from *Iqbal*.)

A flood of beauty is this Universe,
A storm of beauty lies in every drop;
The hoary-headed mounts that silently
Stand; the dreamy, soft fantastic moon,
The dark and gloomy night are beauty clad.
The ruins majestic of forgotten worlds,
The struggle of an innocent babe to frame
Prattle and utterance—are beautiful.

Thou wilt find Beauty in the dusky eve,
The birds that open their lips in a half-smile,
The garden incarnadine of twilight, and
The twitter of the feathery angels, who
Build their abode in lovely places lone.
She lives by the bold torrent of the hills,
The river rolling free, majestic, bold;
In forests, cities, habitations, and
The inmost heart of desert solitude.

What long lost thing thou seekest, my lone soul?
What wailings these like those of caravan bells
Rung in the desert? Why so restless thou
Even in this world deluged with loveliness,
And lighted up by Love-Immortal Love?
Sure, there's some empty hollowness somewhere.

BY MR. S. SUNDARARAJA AIYENGAR, B.A., B.L.

THE cattle census figures for the last twenty years show an average ratio of one pair of adult male stock to every 9 acres of cultivated land; which, according to Mr. Sampson, is sufficient to meet the present demand. In practice, however, this proportion is found to be quite insufficient as (1) it is possible to cultivate only 5 acres at the utmost with one pair of cattle and a pair of cattle to 9 acres is therefore not sufficient to give the necessary ploughing &c. requisite for efficient cultivation in a country like India where the ryot has to depend solely on his cattle for draught power: and (2) even this existing stock is distributed very unequally so as in some parts of the country to give only one pair of cattle with which to till 30 or 40 acres of cultivation. When we also take into account that the bulk of this available stock is decrepit and old and that a considerable number is also required for beef and a large number are also exported out of the country, the necessity of increasing the number of our cattle is evident.

Another impending necessity not so apparent to the ordinary ryot is that of improving the quality of his cattle. Commissions and Enquiry Boards have all come to the unanimous conclusion that the cattle of India are of poor quality, undersized, ill-fed and ill-cared for. Cattle being practically the sole source of the Indian ryot's motive power, it goes without saying that for profitable cultivation he should take account of the business value and total working power of his bullocks rather than the mere number of heads he possesses. Cows are required for

dairy purposes and also for breeding and in their case also care has to be taken to have good, strong, healthy cows which would give plenty of milk and also produce strong and healthy calves. Hence the problem of improving the quality of our cattle has also to be attended to properly.

A comparison of cattle conditions in India and in European countries reveals that the Indian cow yields but from $\frac{1}{3}$ to $\frac{1}{10}$ of the milk given by a European cow and that Indian cattle weigh much less than European ones. What accounts for the difference? In Europe live stock breeding has been systematized into a science and is a fine art carried on sound business lines; whereas in India the ryot knows no such thing and leaves his cattle to take care of themselves—the only attention he bestows on them being to give an extra ration to his working bullocks in times of heavy work.

The improvement of the condition of our cattle is impossible so long as the present methods of promiscuous grazing and breeding continue in vogue and make selection in breeding on regulation of rations impossible. Promiscuous grazing is also unhealthy as it favours spread of disease among the cattle. There are also defects in watering, housing and washing as unhealthy environments and dirty cowsheds are only too common in India.

SUGGESTIONS

(1) Steps should be taken to bring home to the ryots the practical and business point of view of cattle breeding and rearing and its possibilities demonstrated to him. In this connection statistics of draught power and

milk yield in European countries may be compared with those of India to convince the Indian ryot of his real backwardness.

(2) Model stock-breeding and dairy farms may also be opened at convenient centres for the ryot to copy.

(3) The present draught power of our bullocks and milking qualities of our cows must be steadily and gradually improved by selected and systematic breeding and rearing—experiments being made where possible in cross-breeding and noting results. The importance of restricted and selected breeding will be realised by the extinction of the Punganur breed of cows—once well-known not only for their milking qualities but for their extraordinary shortness, fine enduring power and ability to live on short rations.

(4) To regulate breeding, there should be breeding bulls maintained at convenient centres where cows in heat could be brought and served by a proper bull. The present practice of depending upon the Brahmany bull of the locality leads to impurity of breeds and also tends to deteriorate our cattle by allowing crossing between closely related bulls and cows: or by having the crossing done by immature or improperly castrated bulls. Good Brahmany bulls are very scarce—especially in South India—and even if otherwise commendable, the system involves much damage to crops. Much better results could be secured by the ryots of each village or a group of villages joining and raising a fund for the maintenance of a proper breeding bull or bulls by levying a small cess on their lands to pay the expenses of maintaining the bull and also if necessary levying a small fee on each service. By this means they could have

the advantage of selection in breeding and have healthy strong calves of the proper types.

Next to breeding, the question of rearing comes to prominence. Here Indian ryots very often forget that it is not enough for the cattle to be fed on the straw and the chaff. Cattle require good green grass as well as some seed and grain, for proper growth and development. In Europe, cattle owners, as a rule, regulate the food of their animals—the exact proportion of green fodder and concentrated food to be given to each animal being determined by actual experiment. In India, too, a similar system should be followed as far as possible. Calves are to be specially cared for—as a calf neglected in its early years cannot afterwards be improved by any amount of care and nourishment. Hence as soon as calves can be weaned some nitrogen in the form of cotton seed and horsegram or dholl, should be regularly given every day.

(6) In England and other countries prepared fodder in the form of hay or silo is given to cattle. In a hot country like India the preparation of hay or silo is not easy; nor is it possible for the poor ryots to cultivate fodder instead of grain on their lands. But in places where a second crop is not practicable, ryots can raise *daincha* or sunn-hemp or some other crop which would serve both as manure for a succeeding grain crop and as fodder for his cattle. This will not cost much and the ryot can by a very little effort secure both fodder for his cattle and manure for his lands.

(7) Also the system of communal grazing now in vogue must be put an end to if we want to improve the condition of our cattle.

In the words of a competent authority :

"Cows are only profitable when,"

"(a) they yield a good supply of milk,"

"(b) they bear calves regularly, it should be at least once a year."

This cannot be attained whilst all the cattle are sent out to the common grazing ground and thereby

"(a) are often insufficiently fed,"

"(b) have to roam and move about all day in the hot sun,"

"(c) are often short of water and as a result of these three causes only come into season at long intervals,"

"(d) are covered by poor and indifferent males and therefore breed poor weakly calves,"

"(e) are exposed constantly to infection by contagious diseases."(*)

The main grazing grounds in India being the Forest and the unoccupied *poramboles* of the villages, it is not possible in this country to abolish the system of communal grazing altogether—especially in the case of poor ryots who cannot afford to give up the more profitable cultivation of grain or a commercial crop on their lands. At the same time, much improvement can be effected by the ryots of each village co-operating and growing good grass or fodder on their *poramboles* protected from cattle and opening them for grazing at stated and convenient times after the grass has sufficiently grown. If care is taken to exclude all unsuitable adult male stock, the desired restriction in breeding can also be secured. All undesirable male stock of the village may also be properly castrated.

* Agricultural Department Leaflet No. XI of 1913. The Effects of Communal Grazing. By D. T. Chadwick and F. C. Ware.

(8) The ryots should also be instructed in the sanitary requirements of the cattle-shed and farm. The cattle-shed should be properly sheltered from the sun and rain; the floor raised and sloping so as to allow proper drainage; the walls of sufficient strength to ward off wind and damp. The shed should also be properly lighted and ventilated and the whole surroundings kept clean and tidy and the dung and urine regularly removed.

(9) The ryots should also co-operate to prevent the spread of cattle diseases and epidemics; as neglect of proper preventive measures may lead to wholesale loss of their cattle.

(10) If the above conditions regarding the breeding and rearing of our cattle be properly observed, our cattle would become strong and healthy and our cows would also calve every year as they now do in Europe and other countries and the number of our cattle would then steadily increase.

(11) Measures may also be taken to restrict the export of cattle and unlimited killing. Though getting rid of old and weak animals is advisable it is generally the strong and healthy ones that are sent for slaughter or for export—thus causing a heavy and not easily replaceable drain on the cattle resources of the country. While therefore I would advise every ryot to get rid of his old and weak cattle and thereby increase the fodder etc., available for his healthy ones, I would also commend a policy of imposing some restrictions on the export of cattle.

(12) Cattle shows and exhibitions would also be of help; and if properly conducted would encourage purity of breed and proper development of the cattle of the country.

THE BOOK OF GUIDANCE

REVIEWED BY

AFZAL-UL-ULAMA MOULVI ABDUL HAQ, M.A.

IN the long thirteen centuries that have passed since the Holy Qur'an was revealed to the "Last of the Prophets" Muhammad (may peace be on him) hundreds of erudite Muslim doctors of divinity have interpreted the Holy Book to the world through voluminous commentaries, glossaries, and treatises of various kinds, but it was left to a modern educated man like Mr. Yakub Hasan, who boasts neither of high attainments in Arabic literature nor of systematic training in the religion and theology of Islam, to present the book in a form that brings its teachings within the easy reach of even the man in the street; and the synthetic arrangement of the new compilation is such that even learned Ulemas will find in it an indispensable companion in their religious pursuits. He utilized his enforced leisure of two years and a half in jail first in making a thorough study of Qur'an and mastering its contents fully, and then in classifying and rearranging all the verses of the Qur'an under different subject heads and writing notes and commentary on each subject group.

It speaks volumes for the greatness and excellence of the work undertaken by Mr. Yakub Hasan, that it has met with approval and elicited the admiration of the very people—the Ulema of the old school who are generally supposed to look askance at and hasten to condemn any attempt to get out of the well-beaten and time-hardened rut in the matter of the exposition of the Holy Book of Islam. The introduction to this voluminous work, itself a good-sized book of 300 pages, that the author has published has been declared by the "Durvish" of Delhi to be a masterpiece "that can be placed, along with Moulana Shibli's Life of the Prophet, among the best products of literature upon which the Urdu

* Kashshaf-ul-Huda by Mr. Yakub Hasan, Mylapore, Madras. Rs. 2-8-0.

language can pride itself against Arabic, Persian, and Turkish languages." Moulana Husayn Ahmed Madani Muhajir, the great teacher of Deoband and Medina says: "the subject matter on which light is thrown in this book is not only beneficial and profitable to the ordinary Muslim public and the modern educated men, but will also serve as a torch of guidance to the Ulema and Arabic scholars." Moulana Ahmed Ali, the old principal of the Fatehpuri Mosque College declares; "I have not seen up to now such a useful book about the Holy Qur'an and life has been spent in traversing this region, nor has any learned man of the present time written such a comprehensive Introduction in which the topics of the Old Period have been delineated so exhaustively as to make it a useful medium to gauge the eminence of the Holy Qur'an."

These are extracts from some of the numerous letters of appreciation that Mr. Yakub Hasan has received from Ulema and leading men throughout India, which opinions together with the reviews and notices of the book in the newspapers and magazines are published in a neat little pamphlet.

In order to understand the significance and nature of the work compiled by Mr. Yakub Hasan, one must know how the Holy Qur'an itself was put together in the form in which it has been before the world for the last thirteen centuries.

It took nearly 23 years for the Qur'an to be revealed to the Prophet, for it came down bit by bit as occasion demanded. Each revelation consisted of some verses. The shortest revelation is the Surah or chapter called al-Kauthar which consists of 3 verses or ten words, and the longest is that of al-Anam which is one of the seven long chapters in the Qur'an. The Prophet was illiterate and did not know how to read and write. As soon as the peculiar condition, in

which the Prophet found himself each time a revelation came, was over, he sent for a "companion" and had it written down on a piece of wood, bone, or leather. He also ordered it to be placed after a particular verse in a particular chapter. As time went on and more and more verses were revealed the chapters were enlarged and while some chapters were closed others were opened from time. It will thus be seen that the arrangement of verses in each Surah was attended to by the Prophet himself, and all chapters were completed and also named by him. There are altogether 114 Surahs or chapters in the Qur'an, eighty-six of which, nearly two-third of the book, were revealed at Mecca in the first thirteen years of the mission, and the remaining at Medina to which town the Prophet had betaken himself owing to the bitter and relentless persecution of the inhabitants of Mecca.

The Surahs were committed to memory not only by the Prophet but also by many of his companions, some of whom were also collecting the Qur'an for themselves in writing. At the death of the Prophet all the 114 chapters were left intact and preserved not only in writing in the effects of the Prophet that he left behind but also in the memory of several of his companions. An idea can be formed of the largeness of the number of people who knew the whole Qur'an by heart from the fact that among the Muslims who fell in the battle of Yamamah during the reign of the first Khalifa there were 70 Hafiz. "It was in fact this death of 70 Hafiz that drew the attention of Hazrath Umer (may God be pleased with him) to a possibility of the Qur'an being altogether lost if its preservation depended only on peoples' memory. So he induced the first Khalifa to have an authentic record made of all the Surahs in writing. Hazrath Abu Bakr therefore got each chapter copied from the pieces of stone, wood, bone etc., on which the Qur'an was written down under the direction of the Prophet and which

were in the safe custody of one of his wives. The copying was done by Hazrath Zayd, one of the Scribes of the Revelations, during the Prophet's Medina ministry and who was also a good Hafiz of the Qur'an. The third Khalifa Uthman (may God be pleased with him) put the various chapters together into a book form and had several copies made of the book and sent them to the various countries which had come under the sway of Islam by that time. The putting together of the Surahs was done by a committee of which Hazrath Zayd was a prominent member, and the committee was ordered not to copy a verse in the book till it was verified by two witnesses who had heard it from the lips of the Prophet himself. When the chapters were being put together in a book form the question of their order naturally arose and it is evident that the Khalifa ordered them to be arranged according to their length placing the "Tiwal" or the longest in the beginning, then "Miayn" (i.e., chapters of about 100 verses), then Mathani (i.e., the chapters that repeat) and then the Mufasssal (the chapters divided or the shortest) at the end. There is a tradition to the effect that the Khalifa was asked why he included in the group of the long Surahs two Surahs that rightly belonged to the secondary order. His answer to this was that one of these two Surahs called Taubah 'Repentance' had no headline 'In the name of Allah...' attached to it as every other Surah had and so he could not be sure whether it was a separate Surah or was the continuation of another chapter. As its contents resembled those of the Surah Anfal it was placed after it and both were included in the group of the "long Surahs" with a demarcating space between them but without the usual headline to the chapter "Taubah."

It will thus be seen that chapters were arranged in the book according to their length without any regard to the date or place of their revelation. I cannot think what other order than the present one the compilers could have adopted. Though

most of the Surahs are known with certainty to which place—Mecca or Medina—they owe their revelation, there are some Surahs, about whose nativity there is a divergence of opinion. Besides this, there are conflicting opinions as to the order in which the various Meccan and Medani Surahs were revealed. So the arrangement of the Surahs in chronological order, as is found in several traditions, can only be accepted as probable and tolerably correct.

For the convenience of reading, each chapter was long afterwards divided into "Ruku's" or paragraphs. There are 35 chapters of one "Ruku" each and the total number of "Ruku's" is 558.

Those who find fault with the Qur'an on the score of want of order in its contents must remember that the Qur'an is not an ordinary kind of book compiled on a premeditated definite plan. The first revealed book of which authentic record is claimed to be kept is the Holy Torah with which the Old Testament of the Bible begins. It is said, in the Torah, itself to have been written out by the Prophet Moses himself (may peace be on him) when he was nearing his end and his ministry had nearly come to a close. Torah is divided into five books. The story of the creation and ancient history is narrated in the first book, the story of Moses and his wanderings in the second and third, the laws and ceremonials are detailed in the fourth book and the fifth consists mostly of the last addresses of the Prophet. Some of the Minor Prophets who followed Moses adopted the style of the second book Exodus and narrated the story of their own ministry and their times. The four Gospels that form the New Testament of the Bible follow the same precedence, only they were not written by Jesus Christ himself (may peace be on him) but by some of his followers several decades after him.

Torah is no doubt an inspired book in the sense that it was compiled by an inspired Prophet but it cannot be said to be a record of God's actual

revelations to Moses. On the other hand the Qur'an claims to be a faithful record of the very words in which each revelation was made, for the words were reduced to writing immediately after they were revealed and not a word was omitted, altered, or added. Each revelation was in the form of an address or discourse and the addressee was sometimes the Prophet and sometimes the people. In the larger revelations the Divine speaker has gone from one story to another in the best oratorical and most natural manner. Even when different revelations were put together by the Prophet in a Surah due regard was paid to the affinity of the neighbouring verses. The Surahs are in different styles and the variety makes them very pleasant reading. The change therefore from one Surah to another is not only a change of subject but also of style and tenor. But the verses in each Surah even though being a group of different revelations, are all of the same style and cadence throughout the chapter.

Therefore as long as the arrangement of verses in the chapters is as good as could be desired, it does not matter in what order the chapters themselves are placed in the book. The present arrangement having been in existence for 1300 years it has given the Qur'an a form and character which cannot be allowed to be altered and must remain as it is till the end of time. But for those who wish to make a critical study of Qur'an, there is no means at present to satisfy their want. It is a very laborious and irksome task to pick out all verses from various Surahs on a subject, by the help of an index. It is still more difficult to rearrange the verses thus picked out in a chronological order. Mr. Yakub Hasan was faced with this difficulty when he attempted to find out for himself the teachings of Qur'an on various subjects. In jail he had the leisure to devote to this study and after the expenditure of much labour and time he succeeded in collecting verses on each subject and putting them in chronological order.

It then occurred to him that he would be saving all this labour to other seekers of knowledge and investigators of truth if he published the result of his researches in a book.

Mr. Yakub Hasan was not content with the mere classification of the verses under different subject heads. He made a deep study of each subject in the light of the verses thus classified and he found that the verses themselves interpreted one another far more satisfactorily than is the case when they are interpreted with the aid of the knowledge acquired through other sources. Mr. Yakub Hasan added copious notes and commentary at the end of each chapter and made it an exhaustive treatise on the subject.

Kitab-ul-Huda is divided into 13 Subject sections and 7 Surah sections. The first section deals with the Creator and the Creation. In the historical section that follows, after each story from Qur'an the same story is also extracted from the Bible to compare the two versions and a flood of light is thrown on the subject from contemporary history and archaeological discoveries. This section has thus become a complete record of connected history from the dawn of civilization down to the times of Jesus Christ. After one has mastered the history so far and seen how a number of Prophets were sent by God one after another to reform the people and make them morally, ethically and legally better fitted to carry out the purpose for which man was created, and after noting the amount of success and failure that each prophet met with in his mission and the condition of progress or regress that the people fell into from time to time, the reader is better prepared to welcome the Last of God's Messengers and to receive the message he had to give to the world. This story is told in the third section which relates the early life of the Prophet and his call and the manner in which revelations were made to him. This completes the first Volume of the Kitab-ul-Huda.

The second volume begins with the 40 Chapters arranged in chronological order, that were first revealed to Prophet Muhammad at Mecca. With the exception of one Surah No. 36 that contains 20 Ruku's or paragraphs all the Surahs are short, with 1 to 5 ruku's. Only such paragraphs of Surah No. 36 are reproduced in this section as are not copied in their entirety in the chapters of "Subject" sections.

Then follow sections in Beliefs, Actions, the Next World and the Mecca Ministry. In between two "subject" sections a "Surah" section is interpolated in which short Surahs and such ruku's of longer Surahs as are not copied fully in subject sections are reproduced. As Surahs are arranged chronologically there is a sequential affinity between each Surah section and the two subject sections that come before and after it. Kitab-ul-Huda is not therefore merely encyclopaedic in arrangement but the whole compilation reads chapter after chapter like a well ordered book from beginning to end.

The third volume is Medina Book, the first two being that of Mecca. The notes in the section dealing with religious observances, laws, ethic etc., are so exhaustively compiled from the book of Hadith or Traditions and Fiqh that no one need turn to any other book for his knowledge of anything pertaining to the Shariat-e-Islam; while the historical sections of this volume giving connected account of the life and doings of the Prophet narrate in true perspective the events and causes that eventually made Islam a living force for the uplift of mankind.

All the materials for this article I owe to the masterly Kashshaf-ul-Huda which though said to be only an introduction to the Kitab-ul-Huda, a complete book by itself of a permanent character, and I repeat with Moulana Ahmed Ali Sahi that a better and a more exhaustive exposition of Qur'an was never before written in any language. I wish Mr. Yakub Hasan will translate this Introduction into English at an early date for the edification of not only a large section of Mussalman in and out of India who are not conversant with the Urdu language but also for the benefit of the non-Muslim public that wishes to know the whole truth about Islam.

The Ormsby-Gore Commission Report

I. MR. ANDREWS' MEMORANDUM

Mr. Andrews has from the beginning opposed the proposal for sending an official of the Indian Government to inspect the Lowlands of Kenya for Indian settlement. He has now published a weighty memorandum setting forth the reasons why he is opposed to this proposal. He points out:—

(1) To accept a large slice of territory exclusively for Indians in the Lowlands would be a definite and formal renunciation of the Indian claim in the Highlands.

(2) The policy of accepting territory in the Lowlands would certainly involve a weakening of the present Indian friendly relations with the African natives. Indians are living in Kenya to-day on terms of friendship with the natives and not on terms of hostility. But to take this large slice of territory from the natives would inevitably lead to hostility growing up between the Indians and the natives.

(3) The policy of accepting land in the Lowlands would mean the beginning of an imperialism which would be unlike any form of Indian emigration in the past. It would mean a definite expropriation of the natives and as such would be an endless source of mischief, aggravating an evil situation.

(4) To accept territory in the Lowlands, would be a reversal of the whole Indian claim; for, as I have shown, in 1923, the Indian deputation definitely rejected such a suggestion and equally definitely declared that their only wish was to recover the legal right of open sales and transfers of land anywhere in Kenya Colony. This position, which was taken up by us all formally in 1923 would obviously be thrown on one side; and it could never be taken up again if once the compromise had been made.

For these reasons Mr. Andrews asserts that the proposal is tantamount to a form of forcible subjection and dispossession of other people from their own territory by a foreign power is wrong in principle and must not be carried out any further, but rather be undone.

II. DR. NORMAN LEYS' INDICTMENT

From a different standpoint the proposal to reserve lands for Indians is being opposed by Dr. Norman Leys. He calls the offer "a brazen faced humbug" and points out:

That 95 per cent. of the land between the Highlands and the sea is useless for human habitation until means are found for using hypothetical supplies of water far below the surface for irrigation. The two rivers could not irrigate a hundred square miles even.

Mr. Leys adds that the official lie-factory in Nairobi is the finest in the world. No war propaganda approached it.

III. MR. POLAK'S PROTEST

Mr. H. S. L. Polak has sent the following letter of protest to Mr. C. F. Andrews with regard to the reservation of lands proposed in the Ormsby-Gore Commission Report:

If the Indian settlers are to participate in this spoliation, it is hard to say in what respect they are morally superior to their white fellow-Colonials and there is no doubt that the character for moral earnestness that they have assumed, ever since they publicly declared that the interests of the Native population should predominate over those of immigrant communities would be open to the most serious challenge. If the people of India were to support a hypocritical attitude of this kind they would be not only parties to a callous piece of selfishness but they would also be depriving themselves of an important argument bearing colsely upon their own claim to Swaraj.

The second great objection is that to accept an Indian conclave in the lowlands would be to condone and acknowledge the validity of the segregation policy in so far as it has been adopted as regards the highlands in the White Paper. This would raise all kinds of similar problems in Tanganyika and Uganda and India would have lost not only along the line, but the basic argument against the application of the policy in other fields. I therefore most earnestly venture to hope that no support will be given to the appeal of the Government of India for funds to enable them to send an officer to Kenya for the purpose of investigating the desirable qualities or otherwise of the proposed land reservation.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.
Exp. Sep. 1925

Indians in S. Africa

The history of Indian emigration begins from the year 1860 when Indian Labour for the Sugar Estates in Natal was eagerly sought for. For a period of fifty years the system of indentured labour continued till the year 1911 when the late Mr. G. K. Gokhale moved a resolution in the Imperial Legislative Council to prohibit the recruitment of Indentured Labour, in India for the Colony of Natal. The resolution was accepted by the Government of India. Though most of the Indians in S. Africa at that time were willing to return to their mother country, they were not allowed to do so. Mr. Andrews says:

The professional recruiters would by some means or other get the illiterate and ignorant Indians into his power at the very time when he was eager to obtain a passage to India; and the result would be that the Indians would be induced to sign for a further period of indenture instead of getting home."

Thus Indians who have lived in S. Africa for over 50 years have made S. Africa what it is to-day. The authors of the S. African Colour Bar Bill fail to foresee the economic disaster which will befall S. Africa if the repatriation of Indians is carried on relentlessly. The whole economic foundation of the country depends on Indian labour and to remove the Indians means to court annihilation. Mr. Vaze, writing in the pages of the INDIAN SOCIAL REFORMER gives the following interesting statistics.

The total Indian population of the Union in 1921 was 161,339 as against 149,791 in 1911: an increase of less than 1% per annum. From 1911 to August 1924, 35,596 Indians left South Africa for India, the largest number having left in the two of the three years following the passing of the Indian Relief Act 1914, a reference to which has already been made. A study of these figures shows that the Indian population is not at all increasing at any alarming rate.

The following table gives the situation in regard to the place of Indians in the economic life of the country:—

Occupation.	Persons Employed.
Agricultural ...	21,034
Commercial ...	12,374
Industrial ...	7,361
Transport and Communication. ...	3,469
Professional ...	581
Public Administration and Defence ...	283
Fishing ...	142
Non-productive ...	40,027

In the Cape Province 3,294 Indians are engaged in "productive" occupation; no fewer than 2,337 are engaged in Commerce and Commercial employment. In Natal out of a total of 36,608, 5,710 are engaged in commerce, while 6,460 are engaged industrially, and 20,669 on the land.

These figures show clearly how the Indians have enriched South Africa. How then could Indians be driven away? The following passage from Mr. Vaze's article will not be out of place as it shows how un-Christian-like the whites are behaving towards the Indian community.

It makes absolutely no difference whether an Indian is a Christian, Hindu or a Muslim, for a European in South Africa looks upon him as a "Whiteman's Burden," and as such is to be tabooed. Take, for instance, the recent case of an Indian Christian "who was highly educated and refined British subject, so educated and refined indeed that he had passed through both Edinburgh and Glasgow Universities," and a Scotch lady. Almost all the clergy representatives of the various Christian Churches in South Africa refused to marry them on racial grounds. What really made Rev. J. D. Orr to change his mind and revise his opinion and marry them in his Church was that the lady "threatened to turn a Muslim and be married under Asiatic rights."

Indians in Mauritius

A summary of the report submitted by Kunwar Maharaj Singh who was deputed to Mauritius to investigate the condition of Indian labour in that Colony, has been published. The report recommends that the further despatch of unskilled labour from India to Mauritius is undesirable but contends at the same time that it is not wise or expedient to prohibit Indian emigration altogether and for all time. For no one can say what exceptional circumstances may arise in ten or twenty years making emigration a necessity. If ever such a contingency arose, the report urges certain preliminary reforms which should be insisted on before the resumption of Indian emigration. What are they?

(1) Better housing accommodation should be provided for the labourers on the estates.

(2) A large number of Indian medical men should be employed in the estate hospitals or dispensaries.

(3) The family members of an estate labourer incapacitated by illness should be supplied with rations during his illness.

(4) The employment of children in factories should be prohibited by law.

(5) A Workmen's Compensation Act should be introduced without delay.

Indians in Jamaica

Indians in Jamaica number 17,500 out of the total population of 830,000. They have no social, political or any other standing there except that of labourers. Even the Jamaican Negro is better off, for he can still use his primitive instincts and threaten to offer resistance. The Negroes now-a-days act as railroad officials, postmasters and Subordinate Police Officials; whereas Indians have no scope to rise beyond that of labourers. Mr. V. Padmanabha Aiyar writing about the conditions of Indians in the HINDU observes:

Indians in Jamaica are all labourers without sufficient means of income to have even sufficient cloth to wear. 2. No compulsory education for them exists. The younger generation knows nothing about our country and their information about it is from prejudiced sources. Indian children in Jamaica have no country to claim as their own, for all practical purposes. 3. No organised bodies like the Arya Samaj, Theosophical Society, etc., exist in Jamaica for bettering their moral, religious, social, economic and political status.

Their presence in Jamaica under these conditions is harmful to India in every respect.

In the Sugar Estate in Jamaica there are a number of Indian labourers. They have a section to themselves while the Negroes live in other sections. In the fields Indians work quite in a primitive way compared to the Hawaiian methods. Referring to their miserable plight Mr. Iyer writes:

The labourers were from Madras and United Provinces. They went under the indenture system and were then free. The Tamil labourers, several from North Arcot, told me that they had no communication with their relatives at home for 8 or 9 years since their departure from India, being illiterate, and helpless. I wrote to three or four in Vellore on their behalf from Cuba, but God only knows if the letters reached the parties or not. The labourers were getting only 2 shillings a day. Weak men, women and children were getting less. Most of the articles used came from U.S.A. and other countries. The cost of transportation was high. The cost of living was therefore high while the labourers have no income, other than the low wages. They said that they were better off in India and that they would like to return home, but had no funds. They also said that they were deceived by the labour recruiting agents about the conditions in Jamaica. They shed tears while saying this. Some of them have families and children, who have no country to claim as theirs even by birthright.

(6) As solutions for relieving any shortage of labour that may exist, the increased use of mechanical labour-saving appliances, the curtailment of crimping, and the insistence on economy are recommended.

(7) The sale of liquor should be substantially restricted.

(8) No more unskilled Indian labour should be sent to Mauritius in the immediate or near future.

The report points out that 70 p. c. of the total population of Mauritius is Indian, of whom the overwhelming majority are Hindus. From 1910 to 1922 there was no emigration of Indian labourers despite repeated attempts of the Mauritius Government. In 1923 a deputation from Mauritius arrived in India and after numerous interviews with the Standing Committee on Emigration induced the Government of India to allow the despatch of Indian labour.

But the difficulties of recruitment were enormous chiefly because of the rule under which "men who are unmarried and unaccompanied by their wives shall not be allowed to emigrate to a number exceeding one in five of the total number of emigrants." All the same 1395 labourers arrived in Mauritius who took work in estates and in Government works.

But the men as a rule drifted from the estates and in December 1924 about 43 per cent. remained on the estates and 40 per cent. on Government works, while the rest either did no work or took private employment. I saw a large number of these immigrants during my stay in Mauritius and can say unhesitatingly that the recruitment was on the whole unsatisfactory.

The report points out that if recruitment is to recommence the conditions should be made more attractive particularly with regards the pay of the Indian labourers. It was never above Rs. 30 or 35 in the Estates or in Government works. That did not make a living wage nor leave an appreciable margin of saving for a wintry day. That there was no complete destitution among the labourers was due to the fact that most of them were single and unencumbered with families. But the fact remains that the substitution of free labour for the indentured system has dealt a severe blow to immigration.

Indians in Australia

In a Statement to the Press, Sir William Snowden the ex-President of the State of South Australia who was recently touring in India studying the jail and forest administration said:—

I found in travelling through India that there is an impression here that Australia legislates especially against the entrance of Indians. The fact is there is no more discrimination in our immigration laws against the admission of Indians than there is against Germans, Americans, Russians or any other nationalities. The only test applied apart from health and financial qualifications, that no one shall be admitted if he be a chronic invalid or destitute person, is the language test to which every new-comer is liable.

Mr. C. F. Andrews, contradicting Sir William Snowden writes in the INDIAN DAILY MAIL as follows:—

Let me give the true facts. Any Indian, before landing in Australia, would at once be asked to pass a language test in one of the European languages. If he asked for a test in English, it would not be given to him. If he offered French or German, again, the test would be put in some other language. He might be asked to pass the test in Lithuanian, or Czech, or Magyar or any other unknown language. If he were not dismissed in the language, he could be tried in another. The one absolute certainly is this, that no Indian has ever been allowed to reside and settle in Australia permanently since this law was passed at the beginning of this present century more than twenty years ago. I have spoken to many leading Australian statesmen, including the Prime Minister of the time being and the ex-Premier and the Minister of Home Affairs and the Minister for Foreign Affairs. I have also had many interviews with Mr. Attlee Hunt, in Melbourne, who was the permanent Secretary in the Office of Foreign Relations. Whenever I have discussed the matter with such leading men as those, they always allowed when cross-examined that this Immigration Law was purely a subterfuge and that its intention was to keep out all Asiatics. I have never yet in all my talks with statesmen in Australia known any of them before taking up the position that Sir William Snowden has taken up in this matter. Rather, they have all been quite ashamed at the subterfuge and camouflage which Australia has adopted, in order to keep out all Asiatics.

Mr. Andrews pertinently asks:

If Sir William Snowden's interpretation of the Australian Immigration Law is right, and if therefore, according to him, Indians are not subject to any special disabilities, then in that case why should there be any necessity at all for these special regulations admitting only certain very small classes of Indians and these only for temporary residence as travellers or 'birds of passage.' It must surely be obvious that if Indians have just the same right to land in Australia as Englishmen, then either Englishmen ought to have the same special regulation applied to them or else Indians ought not to have this special regulation at all.

Indian Students in Britain

Mr. F. H. Brown, lecturing before the East India Association on Indian Students in Great Britain traced the growth and development of the stream of students who, for the last forty years, have been crossing the "Black Water" to complete their education in England. Lord Chelmsford, formerly Viceroy of India, presided.

Mr. Brown said:

that in 1887 an unofficial census of Indian students in this country yielded the total figure of 160. A second enumeration showed the number in 1890 to be 207, and a third in 1894 revealed an advance to 308. Thereafter numbers increased more rapidly. Notwithstanding curtailments arising from the war and the difficulties in the way of securing admission owing to subsequent pressure on accommodation, the Lytton Committee in 1922 estimated the actual number of Indian students in the country at 1,450. For various reasons the stream had since widened. We might take it that there were in Great Britain to-day some 2,000 Indian students, probably nearly half of them in London.

He then explained how Government organizations for the help of Indian students had been suspected in the past. He pointed out that after all the Indian students shared with other students from abroad, notably China and Japan, the existence of special organizations for their welfare.

Dealing with the facilities for social contact between the thousand Indian students in London, Mr. Brown mentioned the Indian Students' Union and Hostel in Gower Street and the institution conducted by the National Indian Association at 21, Cromwell Road, South Kensington.

It was well that there should exist such a centre of young Indian patriotism in the capital of the Empire. But the very popularity of the Hostel had its drawbacks. There was an obvious danger that the youths from Bengal, Madras, or the Punjab might devote all their leisure to the company of fellow-Indians and the enjoyment of the amenities of the Hostel. It was possible in this way for an Indian to spend three or four of his most formative years in London and yet never come to understand our life and institutions. The risk was increased when the students for the sake of economy lived in a poor class of lodging-house, and met few other people, thus obtaining an inadequate impression of our standards of social contract.

TOPICS FROM PERIODICALS

The Greatness of India

The NEW ORIENT publishes a symposium on "India and America"—being excerpts from addresses delivered before the India Society of New York. Now that Asiatics seem to be at a discount in European and American circles and what is known as the "bar sinister" is still rampant, it is interesting to read these tributes to the genius of Asia. How rich has been the civilization of Asia and how great her contribution to the intellectual and spiritual life of the world is explained by Dr. J. T. Sunderland. Dr. Sunderland is amazed at the "arrogance and semi-contempt with which the people of Europe and America have long looked down upon Asia, as if her people are inferior, as if her place in the world's civilization and the world's achievement were insignificant." Consider the past history of Asia and her splendid record: She is the mother of all the world's races, languages and literatures; She is the mother of Astronomy, Mathematics and Navigation, and of most of the arts and industries of the world. She is the mother of civilizations.

What is of immense importance, too, Asia is pre-eminently the mother of religions. All the great historic religions of mankind are of Asiatic origin, not one arose on any other continent. Europe herself received both her Christianity and her Bible from Asia. Moses, David, Solomon, Isaiah, Paul and Jesus were all Asiatics. Where, then, is there any ground for Europe's pride or arrogance when comparing herself with Asia? And, thinking of India, it should be borne in mind that India is not only geographically the centre and heart of Asia, with a population greater than all the rest of that great continent combined outside of China, but throughout all her long history she has been pre-eminently the intellect of Asia, the teacher of Asia, the leader in the higher life of Asia.

Said Lord Curzon, himself an Englishman: "Powerful Empires existed and flourished in India while Englishmen were still wandering savages in the woods. India has left a deeper mark upon the history, the philosophy and the religion of mankind than any other terrestrial unit in the universe."

Dr. Sunderland then quotes Mr. H. G. Wells who has recorded that

Of the six greatest men in the whole recorded life of humanity, two of the number were sons of India. One of these was Buddha, the founder of the Buddhist faith, which has nearly as many adherents as Christia-

nity, and the other was Asoka, the Buddhist Emperor of the third century before Christ, who, as a ruler, was quite as great as Caesar of Rome, and incomparably nobler.

Mr. Oswald Garrison Villard, the well-known Editor of the New York NATION, follows with a strong indictment of British trusteeship of India. Theoretically he says, Englishmen and Americans for the matter of that, are believers in democracy and every one of its watchwords. "Yet their liberalism ceases with the colour line, precisely as the most ardent champions of the gospel of democracy in America see no inconsistency whatever in denying every attribute to all coloured Americans." These are the very men who are apt to proclaim that "the best cure for the evils of democracy is not less democracy, but more, and that a nation can attain to Self-Government only by practicing Self-Government."

I think the world needs nothing so much to-day as to see the Indian people set themselves to the task of Self-Government, however great and terrible the odds with which they must contend. * * * I can think of nothing that would be more stimulating than to see this experiment tried and to see the Indian people assume the right to say how they shall govern themselves, unmolested by men of another race in a far distant country, possessors of a different type of mind. Either we believe in democracy or we do not; either we believe in Self-Government and its educative value or we do not.

Dr. Alfred W. Martin points to the Rig Veda as "one of the five liberalising discoveries of the Modern World." The indirect and remote result of that discovery was the Chicago Parliament of Religions of 1893 and the study of Comparative Religions as an integral part of modern culture.

All the three speakers referred to modern Indian conditions as no less striking than the past and they point to Gandhi and Tagore as two illuminating centres for the dissemination of the highest ideals of human life. Says Mr. Villard:—

I, for one, believe that the heartfelt sympathy of Americans, yes, even those who love England as I do, should go forth to Indians and all their aspirations; and I, for one, wish to record my profound admiration and gratitude for Mahatma Gandhi. I believe that no man in modern times has in himself so personified the spirit of Jesus, and I am certain that nothing can be more important for this world than the triumph of his plan to make right triumph over might.

The Crisis in China

Colonel P. T. Etherton formerly II. M. Consul-General in Chinese Turkistan, who has travelled extensively in the Chinese Dominions, contributes an article on "The Chinese Crisis," to the latest number of the ASIATIC REVIEW. In tracing the history of the Chinese political activities from the year 1911 when the Chinese Republic came into existence by the overthrow of the Monarchy, the author gives an account of the various influences at work in the sudden awakening of the Chinese national consciousness. Writing about the origin of the present unrest and the anti-foreign attitude that has been adopted in the recent Shanghai rebellion the author says:—

It is quite evident that the crisis is not due to the conditions of labour in the mills and factories under foreign control, but to political intrigue and Soviet influence which have long aimed at bringing China into that world revolution so ardently desired by the Bolsheviks. There is, of course, room for improvement in the mills in question, but conditions there are far superior to anything obtaining in those under Chinese control. The outbreak at the Japanese mill was undoubtedly due to Bolshevik agitation, and the evidence that has accumulated proves the insidious propaganda at work, and that it emanates from Moscow.

The writer warns the Powers to refrain from taking any drastic militant attitude towards China as the Chinese are pacifists by training and instinct and they have no aspirations towards martial greatness. For, the ethics of Confucianism, on which the whole life and being of the Chinese nation have been based, are, for ages anti-militarist. He says:—

With regard to the situation and the question of foreign action in China, beyond the adequate protection of European interests in all the treaty ports and wherever they are in jeopardy, it is obviously inadvisable to interfere with the political development and evolution now going on. Whether China will ever assume a place as a dominant power is a moot point, for she fails in the great essential to strength and self-assertion.

In population and potential strength China is the first in the world and her natural resources are such that she could be the richest country in the world. It is, therefore, quite legitimate that she wants to be prosperous at least industrially.

She is yet in the initial state of industrial life, the development of modern enterprises is still a dream to her.

Further, the obstacle to mineral and economic development has been the disinclination to admit foreign capital and exploratory enterprise, arising from the conviction that this entails alien influence and domination with which most concessions have been accompanied in the past. Whilst admitting that the introduction of foreign capital is highly desirable, they anticipate that with it will arise diplomatic difficulties and dangers.

The Colonel says that there is yet hope of redemption for China, should only those controlling her destinies possess the requisite power and personality to form a government commanding the respect of the people. For the Chinese, as a whole, are not partial to strikes and industrial disturbances and do not favour Soviet ideas and with the establishment of a sound constitutional rule they will take the road that leads to peace and prosperity.

II

Mr. Bertrand Russel in the course of an article on the "British Policy in China" in THE NATION AND THE ATHENAEUM writes that if the British are to recover any reputation for just dealing, not only with the Chinese, but with the rest of the world, they (the British) should agree to have this whole incident of shooting at Shanghai investigated by an impartial judicial tribunal, and to act upon its findings. He is of opinion that the Chinese indignation is quite righteous and natural. Writing about the details of the Shanghai shooting Mr. Russel says:—

"With regard to the Shanghai shooting, some of the facts are still in debate, others are now generally admitted. The following facts are not in dispute; the crowd outside the police station was unarmed; no notice was given of the intention to fire upon them; the order to fire was given in English, and therefore not understood by most of the crowd; the firing began ten seconds after the order was given, many of those who were hit were shot in the back, showing that they were trying

to disperse, but were not given time to do so. Other crowds were fired upon during the next six days. Altogether about seventy people were killed, with a proportionate number of wounded. Every non-British person, and almost every British missionary, who has spoken about the affair has pronounced that the British authorities were not justified in their action. For example, Dr. J. W. Cline, formerly head of the missionary college at Soochow, who saw the whole thing, says: "I was not expecting to see the police fire. I was shocked when they did fire, and have been sorry about it ever since." According to the French and Japanese newspapers, the commission of the diplomatic body which inquired into the matter recommended that the American Chairman of the Shanghai Municipal Council should be censured and the British Chief of Police should be dismissed.

While such are the facts interested parties are attributing the trouble to Bolshevik propaganda. Such influence as the Bolsheviks possess in China, continues Mr. Russel, is not due to their communism, for very few Chinese are communists in the economic sense, and the country is obviously unsuited for such a regime. The influence of the Bolsheviks throughout Asia is due to the fact that they appear (rightly or wrongly) as champions against Western oppression. The Chinese indignation at the Shanghai shooting was natural and spontaneous, and had nothing to do with Bolshevism.

"But, we say why is the indignation directed specially against us? Are not other Powers also responsible? The answer is that the International Settlement in Shanghai is, in fact, governed by British. The governing body is the Municipal Council, elected by the foreign rate-payers. The Municipal Council consists of six British, two Americans, and one Japanese; the Secretary who exercises the Executive power, is also British. Thus responsibility for what happens rests with the British."

The Disease of the Press

Mr. Wickham Steed, the Editor of the REVIEW OF REVIEWS writes on the 'disease of the Press' in the August number of his journal. The true test of the soundness of the Press, says Mr. Steed, lies in the answer to the question whether it is honestly fulfilling its implied contract with the public and is using the independence derived from its success as a business undertaking to protect the public against the dissemination of false statements or injurious views.

If while appearing to be independent it is not independent; if, while working for business success, ostensibly as a means of independence, it sacrifices its independence to the making of money, it is not and cannot be sound; and its disease is all the more dangerous because the large amounts of capital that are needed to compete with established newspapers place the owners of such newspapers practically in the position of monopolists.

He contends that the Press, as a moulder of public opinion, ought not to be influenced too often by their controlling proprietors. For the 'free field' for journalistic enterprise will be obstructed. By the frequent and unnecessary interference of their proprietors the Press ceases to fulfil its true functions. Thus 'the freedom of the Press' is simply a myth. Referring to the working of the Press machinery on commercial basis Mr. Steed says:—

Its freedom is further curtailed by the progressive subjugation of journalists proper to the "business" interests of the proprietors for whom they work. The years of study and experience that go to the making of a competent journalist count less and less as these conditions develop. The strength of character that he needs to withstand corrupting influences becomes a positive disadvantage to him. The vision he needs to see ultimate ends and underlying truths amid the jumble of episodes that can be dished up to amuse and attract the public, actually tends to disqualify him for his work, since a journalist who can see six months ahead is worse than useless as the servant of a money-making machine which exploits the "sensational" of the hour. Newspapers breathe the spirit of the men who make them; and when the men who make them realise that their road to advancement and their best chance of security of tenure lie in their ability to catch the eye and tickle the ear of the public so that advertisements may wait on circulation, a proportion of them will take that road and seize that chance, and a greater proportion will turn their backs, as soon as they can, upon a trade which they mistook for a vocation.

Surplus British Population

A writer who signs himself "Augur" discusses the British foreign policy in the pages of the *Fortnightly Review*. He points out that behind all political action stands the national need as the motive for it. What is the national need which governs the politics of England to-day? It is, as in all other growing countries, in the method of dealing with her surplus population.

A natural law exists which imposes a limit on the number of people able to exist on a square mile of land in proportion to its natural and agricultural food resources. This number is exceeded if additional resources are provided by industrial development, by transport facilities, or by the increased buying power of accumulated wealth. This is the law of the so-called "civilised surplus." If industry goes back or disappears, if transport facilities dwindle, if the flow of wealth is arrested, the civilised surplus suffers.

Now in England more than three quarters of the population belong to this surplus and suffer from these set backs, as a natural result of the Great War which has dislocated the normal life of the nation. Of course a highly complicated institution as the industrial civilization of England suffers more than the comparatively steady life of an agricultural society. Take for instance the case of New Zealand.

New Zealand, measured in square miles, is of the size of Great Britain. Yet, as compared with the forty-two millions of the latter, the Dominion can support only three million people. This because, being an agricultural country, New Zealand does not carry a civilised surplus. The war, by restricting the buying power of the world and by calling forth the development of industry in other countries, has hit industry and trade in Great Britain badly. The permanent unemployment which now exists in the country is a sign of this. In the life of a nation it is difficult to avoid periods of slackness when temporarily workers are deprived of their regular occupations. But when unemployment becomes permanent it is a terrible menace to national vitality. There are thousands of youths in Great Britain who have never a day's work, who have never had work offered them and who do not know what work is. Here a great national peril. Subconsciously the nation is aware of it, and its policies at home as well as abroad are governed by the apprehension of a great danger.

Thus the national need of England dictates the national programme: to develop the external trade of the Island and to accumulate wealth abroad. England cannot subsist without trade

and her industries and therefore she must keep the peace of the world; for without world peace there could be no security for her commerce which is the very life of the nation.

This programme prescribes the lines which the foreign policy of the country must follow: to work for peace in the world; to maintain the balance of power in Europe against the strongest possible competitor; to keep open the trade routes of the world, which are the high seas. This formula determines better than any long compilation of diplomatic documents what the foreign policy of Great Britain must be.

Study of the Upanishads

In the *PHILOSOPHICAL QUARTERLY* Mr. R. D. Ranade explains the significance of the study of the Upanishads quite in a novel way. He says that the Upanishads give us a view which may be seen to be supported by a direct, first-hand, intuitive, and mystical experience, which no science can attempt to impeach. In the history of Indian thought, every revival of the study of the Upanishads has synchronised with a great religious movement. He says:—

When, about two thousand four hundred years ago, the author of the Bhagavadgita tried for the first time to synthesise the truths of Upanishadic philosophy in that immortal Celestial Poem, it was evidently with the desire of giving a new impulse to religious thought and thus lay the foundations of a truly mystical religion which should prove the guiding light of all mystical activities for ages to come. Then, about twelve hundred years later, when for a second time the architectonic builders of Vedantic philosophy came to construct their Systems of Reality out of the material placed at their disposal by the Upanishadic Seers, there was again witnessed a phenomenon of a new religious revival, this time the religious revival taking the shape more or less of an intellectual than of a purely mystical religion. In the twentieth century to-day, after the lapse of another twelve hundred years, under the impact of Western civilisation and Western culture, supported by the infinite progress of modern science and an all-round study of the philosophies and religions of the world, we in India, who are the inheritors of a great spiritual past that has been left to us by our Upanishadic ancestors, stand face to face with a very difficult problem, namely, that of reconciling mysticism with intellectualism in such a way that any thought construction that we might put forth on the basis of the eternal truths of Atmanic experience, suggested to us by the Upanishads, might harmoniously synthesise the claims of Science and Philosophy and Religion, so that our philosophical view of reality may not be disturbed but may only be supported by the advance of modern science, and both our scientific and philosophic views be made to redound to the glory of God.

Duty of the Indian Church

Mr. N. Macnicol contributes a thoughtful article on "The Indian Church: its Political and Social duty," to the *August* number of the *YOUNG MEN OF INDIA*. He says that there is a very great opportunity open to Indian Christians for the service of their mother country. For India needs desperately everyone who will stand for what is higher than self-interest and who will labour to keep clean the channels of the public life of the land. Referring to India's struggle to win freedom the author observes:—

"Whatever criticisms may be made on the opportunity of Self-Government that has recently come to India, and however much some may feel that it is less than India has a right to claim, this at least is true, that it places a large amount of power in the hands of the people and their elected representatives, and marks an enormous political advance. That advance has only been rendered possible by the long, slow—perhaps too slow—preparation that has preceded it. To realize how fortunate India has been to have had such tutelage and guidance, we have only to compare her position at the present time with that of China. In that country we have a people not less gifted than the people of this land—though very differently gifted—a people, too, able to look back to a past not less great than that of India. And yet how different are the situations in which these two peoples find themselves to-day, and how much reason India has to rejoice that she is not as China is."

Dwelling on the necessity of the Indian Christians rallying to the constitutional struggle Mr. Macnicol writes:—

"The Government of India will be an aristocratic Government for many years to come. But while that is inevitable, the aristocracy need not be one of blood, but of intelligence and character and energy."

To the circle of those who exercise real control admission may be gained by the possession of a comprehension of the questions at issue, of a definite and well-thought-out policy for their solution, and of willingness to work hard to realize that policy. Is there any reason why in that elect company there should not be a considerable number of Christians? If there are those among them who are equipped with knowledge and character and clear-sighted purpose, then they will win their way among the ruling group sooner or later, and it will be, we believe, in the highest interest of their country that they should."

A Plea for International Police Force.

Lieut-Commander the Hon. J. Kenworthy, M. P., writing under the title, "The future of Warfare: Western and Eastern Possibilities," in the *June* issue of *THE NEW ORIENT*, (Illustrated Quarterly, edited by Mr. Syud Hussain and published in New York) pleads for an international police force as a solution for the peace of the world.

"My own solution for the peace of the world is on the lines of an International Police Force controlled by the League of Nations or other international and impartial body, and mutual disarmament. The personnel of this police would be recruited from all the nations at a very youthful age. These international police cadets would be brought up together, would live together, play their sports and games and speak a common language. All their teachings would be on lines of internationalism. Not only would they visit their own parents and families when they went on vacation or leave, but would pay special visits to each other's families in different countries from their own for the purpose of getting to know the outlook and point of view of strange peoples."

Such a scheme, properly managed, would ensure the rearing of a generation of young police warriors immune from racial hatred or the fever of nationalism."

The Far East

"Russia and Japan" is the subject of an illuminating article in the CONTEMPORARY REVIEW. The writer comes to the following conclusions about the state of affairs in the Far East. He says that in the Russo-Japanese War there have been three stages, which can be compared to rounds in a boxing match:—

The first round, in 1895, was won by Russia on points: in the second, in 1905 Russia seemed to take the count, and her revolution made it look as if she had retired from the Eastern ring. But, in 1918, she began to achieve a "come back" and a third round has taken place between the contestants. The recently signed (Russo-Japanese) Treaty concludes Round Three and honours are easy, with Russia looking a trifle the fresher of the two, and in as strong a position in China as she has ever been since 1890.

The Russian revival in the Far East has been remarkably rapid and complete, and whatever regrets the Soviet Government may have as to the outcome of its policies in Europe they have nothing to complain of in China. In pre-War days Russia was distinguished amongst the Powers by reason of her high-handed dealings with China. With the advent of the Soviet a transformation took place in this respect. In the Russian-Chinese Treaty of Nerchinsk which was signed in 1689, clause 3 ran as follows: "Everything which has occurred hitherto is to be buried in eternal oblivion." This might have been the text with which Soviet Russia greeted China. Russian extra-territorial rights in China were voluntarily abandoned and an Ambassador was sent to Peking. Japan views with alarm this assumption by Russia of the post of China's confidential friend, hence the Russo-Japanese Treaty and the imminent appointment of a Japanese Ambassador to Peking instead of a Minister.

Hindu-Muslim Unity

In the course of an article on the "Kingdom of Allah," in the VISVABHARTI QUARTERLY, Mr. Maulvi Zia-ud-din writes that there is no real Swaraj for India without Hindu-Muslim unity. It is quite natural for Mahomedans to look upon Swaraj as a political necessity. But they must also cultivate a policy of 'give and take.' The Mahomedans must clearly bear in mind that Indian Swaraj is no victory for Islam. Nor will Swaraj give the Holy Quaran any exclusive command over India. Writing as to what Mahomedans and Hindus should do if Swaraj is attained Mr. Zia-ud-din says:

"We Mussalmans have to compromise and accommodate. Hindus must do likewise, and

allow for this permanent fact of the Caliph in Islam. It has to be combined with the idea of Indian SWARAJ and shown to be capable of such a combination.

Indian SWARAJ will be of no permanence, if there is no deeper appreciation of each other, with mutual love and respect. The unity of culture which constitute the strongest bond between the communities, can only be possible, when, along with the political necessity of Indian SWARAJ, the Mussalmans also feel religiously one with India. That will only be attained when we have learnt how to love all Hindus as our fellow-countrymen, belonging to the same Motherland. Allah made no difference between man and man. He made all men after his own image. But perpetual differences have arisen amongst them owing to religious misunderstandings due to prejudice."

Asia's future

Writing in the PRABUDDHA BHARATA on "The Future of Asia" Swami Advaitananda says that the contact of the West with the East has forced the Asians to face the life-problem with a broader vision. Asia in the past made no great endeavour for social progress. She had a fixed and social economic system. She cannot now-a-days be rest contented with her glorious past. She must adapt to the present conditions and take a great deal from the West. Europe has already begun to reconstruct her society on modern needs. Asia, says the Swami, must also follow suit. He concludes:—

The evolution of a socialistic society and the resurgence of Asia are sure to introduce radical changes, but it is doubtful whether they will realise the highest human aspirations. Socialism will surely conduce to a more equitable distribution of wealth, will give sufficient leisure to all for intellectual and cultural pursuits, but it will be merely a mechanical change. The resurgence of Asia also, if it merely means a shifting of the balance of international forces, will not be a

substantial move forward. Of course, an international equality is much better than the present order of domination and exploitation, but it is merely a framework. The underlying spirit also must undergo a complete transformation, because that alone can be the decisive factor. Nothing can be real in life that is not made real in the spirit. The idea and the sentiment are not enough. They undergo constant fluctuations and are combated by deep-seated nature and instincts. There must be an immense spiritual advance, if freedom, equality and unity are to be made the internal and external possession of all. Only a spiritual change can bring this about, and the intellect of Europe laboured by Hellenism is beginning to see the necessity of a spiritual change. A movement in the direction of the spirit has already begun in Europe.

The Depressed Classes

Mr. Iqbal Singh contributes an article to the BOMBAY CO-OPERATIVE QUARTERLY on "The Depressed classes and Co-operation in India." Co-operation is now universally recognised to be the only practical method by which economic progress amongst the poor and the depressed classes can be achieved. Referring to the reform of the depressed classes he observes:—

The uplift of the depressed classes is one of the problems that is engaging the attention of many people in this country, but very little substantial work seems to have been done, as the root-cause of the evil has not been properly diagnosed. Many have tried to find a solution in religion and have made their biggest attempts in this direction, but are seen to be hopelessly disappointed, since they have not yet understood that the problem is essentially economic and admits of no other solution. The question is one of bread and life and must be dealt with on these lines. It is not realized that material progress depends upon certain human virtues which are developed in the daily routine of life and not in

the holy corners of a place of worship. To be of any real value, therefore, our scheme must seek to organise human forces so effectively as to enable men to produce more and wasteless, and make it possible for them to live a better life. It will be found that this very process will lead to the development of such qualities as are necessary for material progress, and thus the problem will be solved automatically.

Buddhist Activities in Japan

In the first number of the YOUNG EAST, Prof. Takakusu contributes an article on "What Buddhists are doing in Japan." He begins with an account of the educational activities of the Buddhist scholars of Japan. Buddhism, the author says, is divided into thirteen sects and fifty-eight sub-sects in Japan. Each sect has its own college. Among the private Universities, the Waseda, Keio, Nihon and Meiji are the important ones which have made provisions for Buddhist researches. Amongst the Universities established and maintained by the Government of Japan the following may be mentioned, Tokyo, Kyoto, Tohoku and Kyushu. Each of these has established a chair or two for Buddhist literature.

Japan profited much by the example of the Christian Missionaries. For the propagation of Christianity had restored life to its rival Buddhism and that was really a great service.

"In fact such social and philanthropic works as temperance and social reform movements as well as the management of charity hospitals and orphanages, which had formerly been initiated and conducted by Buddhists, were afterwards taken charge of by the Imperial Court and Government, with the result the Buddhists ceased to work in these lines. The introduction of Christianity and the various philanthropic works it actively took up, awoke them from their long sleep to start anew and carry on similar services."

The Question of War Guilt

IN FOREIGN AFFAIRS the long vexed question of war guilt is discussed by President Masaryk. He quotes the German historian, Lamprecht, as having declared the pre-War period as an epoch of nervous irritation, and as having mentioned Bismarck and the ex-Kaiser as examples of it. The President says that the German philosophers and scientists, historians and politicians, declared German civilisation and culture to constitute the zenith of human development and, in the name of this self-appointed eminence, Prussian pan-Germanism proclaimed the right of conquest. . . . "Prussian pan-Germanism is responsible for the World War." President Masaryk considering this question rather philosophically says:—

The crisis of the modern man is a general one; it is a crisis of the whole man in his whole spiritual existence. Modern life, our institutions, our views on the world, must be revised. The internal disintegration and disharmony of the modern man and his life, the disintegration and disharmony of society and the general spiritual anarchy, the contest between the present and the past, between fathers and children, the war between the churches and science, philosophy, art and the State, these penetrate the whole of modern culture. . . . We have revolted against the discipline of the church, but we have become slaves to programmes and to the principles of parties and factions. To talk about and to demand morality and moral discipline is considered to be an exhibition of old-world moralising. Restlessness, anxiety, scepticism, exhaustion, pessimism, hate, despair, suicide, militarism, going to war—that is the end of the modern man, the modern super-man. . . . I do not believe in a general and definite degeneration and decadence. As a consequence of the war we are living through an acute and chronic crisis. The war and its horrors upset all of us—we stand helpless before a tremendous historical mystery. But perturbation is not a programme. We need a calm, direct analysis and criticism of our culture and its elements, and we must decide upon a concrete improvement in every sphere of thought and action.

Social Reform

THE BOMBAY SOCIAL SERVICE QUARTERLY publishes Mr. V. R. Shinde's Presidential address delivered at the Maharashtra Provincial Social Conference held at Satara in May. Mr. Shinde explains in this paper how social reform in this country is not so effective as desired, because it is a battle against the traditions and conventions of an old religion. Social reform in the West provokes less opposition and enlists practically the sympathy and support of the nation as a whole. Whereas in our country reform of the society means a regular tug of war between the English-educated classes and the well-meaning enthusiasts of the old school. Mr. Shinde groups the lines of reform under the following heads:—

The first and most urgent group is what may be called re-assimilatory. It includes the problems of untouchability, the non-Brahman unrest, Hindu-Mahomedan unity and Hindu Sanghatan (consolidation). That these items appear separate is an illusion of longer or shorter standing. These are in reality so many symptoms of the same inner disease of the great Indian community. Nay, though differing in their respective degrees of acuteness, they undoubtedly prove the same chronic character of the disease itself. The physiology, so to say, of Indian society has almost from the beginning betrayed a mysteriously obstinate secretive tendency, under the action of which a huge artificial stratification has been still going on unchecked, at times even undetected. This is a disease peculiar to India which has been baffling all sociological diagnosis, not to speak of remedy. Not only great philosophic ideals such as the monism of Shri Sankaracharya, but even fundamental endeavours such as those of the great Buddha have swept over this disease almost in vain. The disruptive elements of the social life of the Indian continent cannot be explained by the diversities of race, religion or culture alone. For these latter can be amply seen in the very many countries that are lying to the West as well as to the East of India.

INDIA IN PERIODICALS.

SOME THOUGHTS ON THE FUTURE OF ISLAM IN INDIA. By Sir Patrick Fagan, K.C.I.E., C.S.I. ["The Asiatic Review Quarterly," July 1925.]
THE BIBLE OF NORTH INDIA. By the Rev. J. M. Macfie. ["The East & The West," July 1925.]
INDIA AND WORLD PEACE. By Mr. C. N. Zutshi, M.B.A.S. ["The Vedic Magazine," July 1925.]

Questions of Importance

The Reforms and the Assembly

The official resolution on the Reforms Inquiry Committee's Report, moved by Sir Alexander Muddiman, in the Legislative Assembly on September 7th, runs as follows:

This Assembly recommends to the Governor-General-in-Council that he do accept the principle underlying the majority report of the Reforms Inquiry Committee, and that he do give early consideration to the detailed recommendations therein contained for improvements in the machinery of the Government.

The joint Swarajists' and Independents' amendment to Sir Alexander Muddiman's resolution is that the following be substituted for the original resolution:

This Assembly, while confirming and reiterating the demand contained in the resolution passed by it on February 18, 1924, recommends to the Governor-General-in-Council that he be pleased to take immediate steps to move His Majesty's Government to make a declaration in Parliament of the following fundamental changes in the present constitutional machinery and administration of India.

(a) Revenues and all property vested in or arising or accruing from property or rights vested in His Majesty under the Government of India Act 1858, or the present Act, or received by the Secretary of State in Council under any of the said Acts, shall hereinafter vest in the Governor-General-in-Council for the purposes of the Government of India.

(b) The Governor-General-in-Council shall be responsible to the Indian Legislature and subject to such responsibility shall have power to control the expenditure of the revenues of India and make such grants and appropriations of any part of those revenues or of any other property, as is at present under the control or disposal of the Secretary of State for India in Council, save and except the following, which shall for a fixed term of years, remain under the control of the Secretary of State for India: (1) Expenditure of the Military services up to a fixed limit; (2) Expenditure classed as political and foreign; (3) Payment of all debts and liabilities hitherto lawfully contracted and incurred by the Secretary of State for India in Council, on account of the Government of India.

(c) The Council of the Secretary of State for India shall be abolished and the position and functions of the Secretary of State for India shall be assimilated to those of the Secretary of State for self-governing Dominions, save as otherwise provided in Clause (b.)

(d) The Indian Army shall be nationalised within a reasonably short and definite period of time and Indians shall be admitted for service in all arms of defence and for that purpose the Governor-General and the Commander-in-Chief shall be assisted by a Minister, responsible to the Assembly.

(e) The Central and Provincial Legislatures shall consist entirely of members elected by the constituencies formed on as wide a franchise as possible.

(f) The principle of responsibility to the Legislature shall be introduced in all branches of the administration of the Central Government, subject to transi-

tional reservation and residuary powers in the Governor-General in respect of the control of military, foreign and political affairs, for a fixed term of years, provided that during the said fixed term the proposals of the Governor-General-in-Council for appropriation of any revenues or moneys for military or other expenditure, classified as "defence," shall be submitted to the vote of the Legislature but that the Governor-General-in-Council shall have power, notwithstanding the vote of the Assembly, to appropriate, up to a fixed maximum, any sum he may consider necessary for such expenditure and in the event of a war to authorise such expenditure as may be considered necessary exceeding the maximum fixed.

(g) The present system of Dyarchy in the Provinces shall be abolished and replaced by unitary autonomous responsible governments, subject to the general control and residuary powers of the Central Government in inter-Provincial and All-India matters.

(h) The Indian Legislature shall, after the expiry of a fixed term of years, referred to in Clauses (b) and (f) have full powers to make such amendments in the constitution of India from time to time as may appear to it necessary or desirable.

This Assembly further recommends to the Governor-General-in-Council that necessary steps be taken (a) to constitute, in consultation with the Legislative Assembly, a Convention, Round Table Conference, or other suitable agency, adequately representative of all Indian, European and Anglo-Indian interests, to frame, with due regard to the interests of minorities, a detailed scheme based on the above principles, after making such inquiry as may be necessary in this behalf and to place the said scheme for approval before the Legislative Assembly and submit the same to the British Parliament to be embodied in a statute.

The amendment was moved by Pandit Motilal Nehru and supported by Liberals like Sir P. S. Sivaswami Aiyar and Independents like Mr. M. A. Jinnah and Dewan Bahadur Rangachari. The debate lasted for two days and the amendment was carried by 72 votes against 45.

Labour Support to India's Cause

In the course of a message sent to India through two Swarajists who have just returned from England, the Independent Labour Party states

that it has never held the view that Britain has any moral right to govern India, and views with humiliation the record of oppression which has accompanied the government. It is profoundly convinced that a policy of freedom and reconciliation must be pursued in the interests not only of India, but of the British Commonwealth.

Concluding the Party pledges itself

to bring all possible pressure upon the British Government and British public opinion in favour of a policy whereby representatives of Indian parties should be asked to meet in a Conference and draft a Constitution for India with a view to immediate application in consultation with the British Government,

The Viceroy on the Reforms

In the course of his address in opening the autumn session of the Legislative Assembly at Simla on the 20th August, Lord Reading made the following remarks about the constitutional progress of India:—

I look upon the Secretary of State's address as a message of sympathetic encouragement to India, at least to those who are desirous of advancing to responsible Self-Government within the British Empire. It is an emphatic indication that political opinion in England stands firm upon the declaration made in 1917 and in 1919, without distinction of political parties,

My Government are prepared to accept, in substance, the view of the majority, that the constitution should be maintained and amended, where necessary in order to remove defects in its working on the lines recommended by them. My Government cannot, at present, commit itself to all the individual recommendations, or to the form or method by which they should be carried into effect, inasmuch as there has not been sufficient time for full consideration of them with the authorities concerned, or even by me with my Council. An opportunity will be afforded to the Legislature for debating this policy and every consideration will be given to the views presented to us, before final conclusions are reached.

The recommendations of the minority amount to a demand for an early and authoritative inquiry with a view to a revision of the constitution. The issue at the moment between them and the Government of India is largely one of the time for the appointment of a Commission. It has been laid down, in the Government of India Act, that in 1929, that is in four years from the present time, there must be a full inquiry into the constitution, such as the minority desire. But the minority say that they wish the inquiry to take place at an early date. I understand their impatience, but my Government and I, after most carefully weighing their views, have reached the conclusion that the moment for an inquiry has not yet arrived. The inquiry contemplated by the Act will be a genuine and an impartial inquiry. Nothing will be prejudged. It will proceed upon the facts of the situation, as ascertained upon the evidence produced to the tribunal.

And here I must remind you of the words of the preamble to the Government of India Act, which have already been quoted by the Secretary of State, "And, whereas the action of Parliament in such matters must be guided by co-operation received from those on whom the new opportunities of service are conferred, and by the extent to which it is found that confidence can be reposed in their sense of responsibility." If those are to be the principles to guide the Commission to its judgment, I cannot think, as a friend of India, that it should commence its inquiries immediately.

I have not abandoned hope, that, as the days proceed evidence of a spirit of co-operation may yet be forthcoming from that large section of political opinion which has hitherto stood aloof and that it

may be manifested that the political attitude of those who have hitherto declined to shoulder any responsibility may undergo a change. I know that there is a school of thought in India, which preaches incessantly that nothing is to be won from England save by force or threats. Believe me that is a profound mistake, and if persisted in, cannot but embitter the relations of the two countries. The Reforms took their origin in England, in a spirit of goodwill, not of fear of optimism, not of opportunism. The history of the last few years has damped the hopes and dimmed the expectations of those in England who wish India well, but those hopes can be rekindled. Those expectations can be recreated if India shows the hand of friendship instead of menace.

But while I am sure that the present would be a most inappropriate moment to hold the statutory inquiry, I wish to re-emphasize, what was made abundantly plain by the Secretary of State in his speech, that there is no special sanctity attaching to the year 1929. The re-examination of the constitution may take place at any time, not later than 1929, when the British Government are persuaded that there has been genuine co-operation of responsible Indian political leaders in working the existing constitution and when sufficient experience of these new and still largely untried conditions has been gathered to form the basis of a considered judgment, and to enable proposals for the future to be made with some confidence, is it not worth while to make a real attempt to wipe out past controversies and to unite in an effort to test the system at present established? In the Secretary of State's words: "We desire and request goodwill. Nor shall we be niggardly bargainers, if we meet with that generous friendship which is near and dear to our hearts. The desire to help India along the road indicated remains unchanged, throughout the general elections and the new administrations."

In a notable passage in his speech, Lord Birkenhead disclaimed, on behalf of the British Parliament, any monopoly in the art of framing constitutions and he invited Indians to contribute, if they could do so, their own solution. He invited them, to quote his words, "to produce a constitution which carries behind it a fair measure of general agreement among the great peoples of India." He gave the assurance that such a contribution to our problems would on the contrary be most carefully examined by the Government of India, by himself and by the Commission, whenever that body may be assembled. The time which may elapse before a re-examination of the constitution, whenever that may happen could not be better occupied by public men in India than by the devotion of serious practical thought to these problems.

I have expressed to you the thought of one, who, whatever mistakes or errors he may have committed, has a warm affection for India and a deep devotion to her interests. For these reasons I have been desirous of carrying you with me along the only avenue which, in my judgment, can lead to the promised land, to the proud heights of India's destiny. It is my earnest prayer, that India, with the co-operation of all of us, of every race, community and interest that wish her well, may avoid the pitfalls that beset her path and win through to the goal to which her face is set.

Indian States

H. H. Tukoji Rao Holkar II.

We have received a copy of the life of the late Maharajah Tukoji Rao Holkar II, the grandfather of the present ruler of the State of Indore. To him Indore owes its present prosperity, good government, prestige and political greatness. The author of this present work Mr. M. W. Burway, is already known to the public by his other works, *The Marathas and the Moghuls*, *Life of Rajah Sir Dinkar Rao* and *Mahadaji Scindia*. The book contains over 600 pages and deals with the period beginning from 1835 to 1886 and throws thus a flood of light in the hitherto neglected portion of Maratha History. The loyalty of the deceased Ruler during the perilous days of the Great Indian Mutiny is narrated with vivid interest. The book contains over 60 portraits.

Baroda Administration Report

As usual we have received a copy of the Administration Report of the Baroda State for the Year 1923-24. In submitting the Report to H. H. the Gaekwar, the Dewan Mr. Manubhai Nandghanker observes that the general financial condition of the State was considerably improved, in the year under Report, showing a surplus of 31 lakhs. The progress of Education has been steady and satisfactory. There has been an increase of 111 in the number of Educational Institutions, and of 11,210 in the number of pupils attending the same. The total number of Libraries has increased to 651. The work turned out by the Agricultural, Medical and Engineering Departments is also commendable.

Cochin Industries

The Dewan of Cochin has issued orders for the closing of the coir factory and the silk farm at Trichur, and also the stoneware factory at Chalakudi. It is presumed that these industries do not contribute to the industrial progress of the State, and apparently the need is felt for the concentration of efforts on larger enterprises.

Krishnarajasagara Scheme

Sir Alfred Dickinson, whose services were requisitioned by the Mysore Government in connection with the seventh installation of power at the Cauvery Falls, has declared the estimates and proposals to be sound and satisfactory. The Chief Electrical Engineer of Mysore is to devote his attention to the suggestions made by Sir Alfred Dickinson. The project was also placed before the Standing Committee for finance and taxation and has been approved by them. After investigating various schemes for generating the additional power required the Government found that the water stored in Krishnarajasagara (the Cauvery Dam above Seringapatam) which is now raised to plus 106, could for 20 to 25 years be used for the generation of an additional 14,000 h.p. at Sivasamudram, that is, until the completion of the high level canals and the irrigation thereunder was fully developed. Proposals were accordingly called for to utilise the additional supplies that could be made available from Krishnarajasagara for sometime to come and the Chief Electrical Engineer submitted estimates and proposals amounting to Rs. 87 lakhs providing for 14,000 h.p. at Sivasamudram and 10,000 h.p. at the dam site, together with the necessary transmission line, remodelling and extensions to the receiving stations and distribution systems at the Kolar Gold Fields and in Bangalore and Mysore.

The Rewa State

His Highness the Maharaja Sahib Bahadur of Rewa performed last month the opening ceremony of a bridge over the Tons river five miles from Sutna—one of the biggest towns of the State on the main road from Sutna Railway Station to Rewa, the capital of the State.

The bridge removes a very great hardship to travellers and will tend to improve the trade of the State. His Highness has decided that no toll should be levied for the bridge.

The Anti-Asiatic Bill**I LIBERAL FEDERATION'S RESOLUTION.**

The Council of the National Liberal Federation which met at Calcutta last month under the presidency of Sir Tej Bahadur Sapru recorded its indignant protest against the outrageous anti-Asiatic Bill.

The Bill lately introduced in the Union House of the Assembly by the Minister of the Interior with the object of making it impossible for Indians to live and carry on business in that Dominion and explicitly treating them as "aliens" is the latest and most offensive attempt of the Union Government against the Indians and the Council strongly urge the Government of India to represent the unanswerable case of Indians with the strength and determination which a national government would have shown and further to take retaliatory action to mark the resentment of the people of India.

II MR. GANDHI'S VIEWS

Commenting on the Bill recently introduced in the Union Parliament of South Africa Mr. Gandhi writes:—

It reduces the position of the resident Indian population to such an extent that without the Union Government having to pay any compensation whatsoever there will be no Indian settlers in South Africa within a few years' time if the provisions of the Bill are applied with enough stringency. There will be powers given to the administration to freeze out every Indian no matter what step may be taken in the land of his adoption and even of his birth for the Bill makes no distinction between Indians born in South Africa and Domiciled. Safeguards provided by the Bill are all illusory and can be rendered perfectly nugatory. The Bill is an indication of the determination of the Union Government to starve Indians out of South Africa. So far as public opinion here is concerned, it is unanimously for Indian settlers. Unfortunately for them it is at present ineffective. Such as it is, it will certainly be mobilised for the purpose of preventing impending exploitation of our countrymen in South Africa in total disregard of the agreement of 1914 which was designed to guarantee the existing rights of Indian residents in South Africa.

III GOVERNMENT OF INDIA'S STATEMENT

Mr. J. W. Bhore, replying to Dewan Bahadur M. Ramachandra Rao's question in the Legislative Assembly, regarding the Colour Bar Bill and the Natal Borough Ordinance in South Africa said that the Government of India were negotiating at present with the Union Government with a view to arrange a conference to consider the Indian question in South Africa.

Indians in Tanganyika

The position of Indians in Tanganyika was the subject of a question in the Legislative Assembly on 25 August by Mr. K. C. Neogy.

Mr. Bhore, replying said, the Government was not disposed to raise before the League of Nations, the question of Indians in Tanganyika, as long as the method of patient negotiation with the Colonial Office held out the prospect of a satisfactory settlement. The Colonial Office had now informed them of the approval of the proposal of the Governor of Tanganyika to appoint a Committee to investigate the question of trade licences and the possibility of raising by an alternative taxation the revenue at present accruing from the Profits Tax. Both European and Indian trade communities would be represented on the Committee.

Mr. C. Y. Chintamani, the President of the Fourth Bombay Provincial Liberal Conference, has cabled to Lord Willingdon, Sir Atul Chatterjee and the Maharaja of Patiala, the three Indian delegates to the League of Nations, the resolution passed by the Conference asking them to raise the question of Indian disabilities in the Mandated Territory of Tanganyika, at the current session of the Geneva Assembly.

Indian Labour in Overseas Countries

Replying to Mr. Venkatapathi Raju, in the Legislative Assembly on August 25, Mr. Bhore gave the following statement regarding the daily wages of Indian labourers in Ceylon and Malaya States:—In Ceylon, a man's wages in the low country was 30 to 35 cents a day, in the middle country, 35 to 40 cents, and in the up-country 40 to 45 cents; women's wages, 25 to 30 cents, 30 to 35 cents and 30 to 35 cents. In Malaya States a man's wage was 30 to 35 cents, and a woman's 20 to 40 cents. Figures for Fiji were not available. The whole question of fixing a standard rate of wages for Indian labour in Ceylon and Malaya is now under the consideration of the Government of India.

The Currency Commission

In his opening speech to the Indian Legislatures on August 20, Lord Reading announced that a Royal Commission is appointed to enquire into the currency conditions in this country and the methods by which ordered progress can be had in the currency field.

The Right Hon. Hilton Young will act as Chairman and the following gentlemen will serve as members of the Commission: Professor J. C. Coyajee, Sir Maneckjee Dadabhoi, Sir Reginald Mant, Sir Rajendranath Mookerjee, Sir Alexander Murray, Mr. W. E. Preston, Sir Henry Strakosch, Sir Purshotamdas Thakurdas and Sir Norcott Warren. The Joint Secretaries will be Mr. Iyer of the Indian Finance Department and Mr. Baxter of the India Office.

The personnel of the Commission has been the subject of considerable criticism. Bombay protests vehemently and has no good word to say of any one except Sir Purshotamdas Thakurdas. Mr. Jinnah gave expression to this resentment on the 25th August in the Assembly when a motion for adjournment of the House to discuss the composition of the Commission was carried by 64 to 45 votes.

Air Services to India

Replying to Mr. Ramachandra Rao, on August 26th in the Legislative Assembly Sir Bhupendranath Mitra said there were two proposals for an Air Service to India, for an Airship Service between England and India and for an Aeroplane Service between Egypt and India. As regards the former the Standing Finance Committee of the Legislative Assembly have agreed to the grant of the land required for the base at Karachi which is estimated to cost about Rs. 90,000, being acquired by the Government of India and placed rent free at the disposal of the Home Government.

Trade Union Bill

The Select Committee's Report which was published on September 1st on the Trade Unions Bill shows that it is not unanimous and that some important changes have been introduced. The Bill has been amended to allow admission of honorary and temporary members to assist Trade Unions. They would enjoy immunities granted to other members. The Registrar's refusal to register a Union is subjected to appeal to a Judicial Officer not below the status of Additional or Assistant Judge, his decision being final.

Mr. Goswami and Mr. D. P. Sinha dissenting from this urge appeal to the High Court. As regards political funds the majority recommend that a separate fund be established for political purposes.

Protection to Textile Industry

Replying to the Bombay Mill-owners' Deputation, which waited on him on August 24th, H. E. the Viceroy said that the Government were considering whether the question of protection to the textile industry should be referred to the Tariff Board and whether modifications were required in the duties on imports generally, or on imports from a particular country. He asked for the mill-owners' opinion on the suggestions. The cotton excise duty, said His Excellency, could not be abolished immediately for financial reasons, and they must wait till the next budget to reconsider the situation. As regards anti-dumping legislation, if the Association provided him with facts, he would get the matter examined.

Protection for paper

The Tariff Board has recommended protection for all writing and printing paper other than newsprint containing 65 per cent. or more of mechanical pulp. It is suggested that in this case the concession should take the form of a specific duty of one anna a pound in place of the present 15 per cent. duty and that it should last for five years.

Lord Reading on Agriculture

In opening the Central Legislatures on 20th August the Viceroy in his speech referred to agriculture as the basic industry of the people of India. He said that the Provincial Governments were unable to undertake researches in agriculture. He favoured the centralisation of the agricultural activities. Referring to the establishment of an All-India organisation he said :—

"My Government have for some time past had under consideration a proposal for the establishment of an All-India agricultural organisation, which would help towards co-ordinating the activities of the various Provincial Departments of Agriculture, promote research, agricultural education, co-operation and other established aids to agriculture, and serve as a medium for agricultural propaganda throughout the country. With the object of obtaining the views of representative and responsible authorities from all parts of the country, before a definite scheme is formulated, it has been decided to refer this proposal to the Board of Agriculture, at its next meeting, which will be held at Pusa in December of this year. It is hoped that, in addition to the regular Provincial Representatives, the Ministers of Agriculture of the various Provinces, will also be able to attend."

Agricultural research in Bombay

After a heated debate in the Bombay Legislative Council, marked by a powerful speech from Dr. Mann, the Director of Agriculture, in defence of the agricultural policy of the Government of Bombay, the Bombay Legislative Council has voted a grant of Rs. 3 lakhs for agricultural research connected with Lloyds Barrage in Sind.

The sum is one of the biggest capital grants in Indian Agriculture and as such is a highly remunerative investment as the Lloyds Barrage when completed is expected to alter radically the agricultural situation in Sind.

Lac Cultivation in the Punjab

The Report on forest administration in the Punjab for 1923-24 states that the year was favourable for lac cultivation. If lac propagation could be sufficiently extended there is little doubt, says the report, that it would prove an important source of revenue but trees suitable for lac are not abundant.

The revenue possibilities of lac may be judged from the sale of the produce of 2,700 infected trees for Rs. 850 or a trifle over 5 annas per tree for the year. Compared with another minor product, namely, gum from *Odina woodier* trees which realised 1.4 annas per tree, this is a very satisfactory yield especially since the purchaser collected the lac, whereas the gum was collected departmentally and the cost of collection amounted to one-third of its sale value.

Bombay Board of Agriculture

The Bombay Provincial Board of Agriculture met at Poona on August 25, the Hon'ble Mr. Dehlavi, Minister for Excise and Agriculture, presiding.

In the course of his opening remarks, Mr. Dehlavi mentioned that the Government had accepted many of the recommendations of the Cattle Breeding Committee, and he forecasted the establishment, next year, of breeding farms for cattle and milch buffaloes.

Agricultural Capacity of Bengal

Dr. Radha Kamal Mukherjee, addressing the Bengal Economic Society, denied that the menace of over-population applied to Bengal and said that there was no evidence that the limit of agricultural development had been reached. The economic problem of India could be solved by expansion and intensification of agriculture.

Prof. Gangulee

The University of London has conferred the degree of Doctor of Philosophy on Professor Gangulee for thesis studies on organisms forming nodules on roots of leguminous plants.

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

Selections from Gibbon's Decline and Fall of the Roman Empire. By H. G. Rawlinson and W. N. U. Dunlop. Longmans Green & Co, London.

Gibbon's *Decline and Fall* is to History what Boswell's *Johnson* is to Biography—the one without a peer. "That Gibbon should ever be replaced," said Freeman, "seems impossible. * * Whatever else is read, Gibbon must be read too." If that is so, the Editors of this volume have done a valuable service to the young by presenting an abridged edition of this monumental work. We have here all the most characteristic chapters of Gibbon—who manipulates his encyclopaedic learning with epic power. We have the tragic story of the Eternal city, followed by a dramatic account of Byzantium and the Near East and ending with the magnificent sweep of Mahomet and his men. Thus the story of the ages is told with true eloquence and power and as we read we seem to hear again the tramp of the Roman legion marching with measured steps over the debris of time.

Readings in Indian Constitution and Administration. By H. L. Chabiani, M.A. and G. N. Joshi, M.A. L.L.B. Bombay, Rs. 4.

The object of the compilers of this volume is to present to the student of Indian polity a series of extracts from important documents designed to throw light on the evolution of the Indian constitution in its relation to the Parliament on the one hand and to the Provincial and Local Governments on the other. The Chapters on the Judicature, Finance and Land Revenue, on Railways, Irrigation, Education and Sanitation throw light on the working of the present administrative machinery. Originally designed as a text book for the Intermediate students of the Bombay University the volume is sure to supply the needs of a wider public interested in politics and civics.

Coleridge. Poetry and Prose. Edited by H. W. Garrod, The Clarendon Press, Oxford.

Coleridge is one of those figures in English Literature who like his "Ancient Mariner" is always arresting. In one respect he was like Grey: he was frugal, not indeed in talk which was voracious but in his actual output. In another respect he was very like Johnson: for he was a great influence and an inspiration to his contemporaries. Tributes to his genius were paid by Hazlitt, Leigh Hunt, Lamb, De Quincey, Carlyle and Emerson, and Mr. Garrod gives judicious extracts from their writings. "I could not have been more delighted if I had heard the music of the spheres," wrote Hazlitt in *My First Acquaintance with Poets*. "Poetry and Philosophy had met together. Truth and genius had embraced, under the eye and with the sanction of Religion." The printed word can give no adequate idea of the magnetic spell of the poet-philosopher. "Coleridge sat on the brow of High Gate Hill, in those years" wrote Carlyle, "looking down on London and its smoke tumult, like a sage escaped from the inanity of life's battle, attracting towards him the thoughts of innumerable brave souls." Mr. Garrod explains in his *Introduction* the part that Coleridge played with Wordsworth in ushering in the new era of Poetry which the *Lyrical Ballads* symbolised. It is pleasant to renew our acquaintance with the men of letters of an epoch probably the most fruitful in English literary history.

Demands of Democracy. By Balkrishna. M.A., PH.D., Taraporevala Sons & Co. Bombay.

Now that a beginning, however inadequate and halting, in representative democracy has been made in this country, it is desirable that the mechanism of that form of Government and the methods of working it to the best advantage of the people should be made popular. The object of this book is to describe the working and appraise the utility of democratic institutions.

Diary of the Month

August 9. The Natal Congress protests against the S. African Government's Asiatic Bill.

August 10. The Economic Enquiry Committee signed its Report to-day.

August 11. The Bombay Mahomedan Educational Conference met at Poona.

August 12. The Skeen Committee met in Simla for the first time.

August 13. The All-India Muslim Ladies' Conference was held at Poona.

August 14. Eight Muhammadan Members of the Calcutta Corporation, resigned as a protest against exhumation of the New Market Saint.

August 15. Chang Tso-Lin of China is dead.

August 16. The Council of the National Liberal Federation of India met at Calcutta.

August 17. France and Germany signed an agreement regarding the Franco German frontier.

August 18. Rai Bahadur Lala Ram is elected President of the N. P. Legislative Council.

August 19. Khwja Muhammad Nur is elected President of the Bihar Legislative Council.

August 20. His Excellency Lord Reading opened the autumn session of the Central Legislatures.

August 21. The Chinese Government has replied to the British Consul General condemning the action of the latter as violating the treaty conditions.

August 22. Mr. V. J. Patel was elected President of the Assembly by 58 votes against 56.

August 23. The Wahabis have launched an attack on Medina.

August 24. Dr. Sir Rama Krishna Bhandarkar died to-day at his Poona residence.

August 25. The U. S. A. Government has formally accepted China's invitation to participate in the Customs Conference.

August 26. The Police have again fired the crowd in Shanghai.

August 27. The State of emergency which was declared on the 1st June has ended in Shanghai.

August 28. Mahomedans in Bombay observed

Hartal as a protest against the attack on Medina and the desecration of the Prophet's and the Hamza's tombs.

August 29. The Fourth Bombay Provincial Conference met at Poona under the presidency of Mr. C. Y. Chintamani.



HON. SIR MIAN FAZL-I-HUSAIN

August 30. Sir Fazl-i-Husain is appointed temporary Member of the Viceroy's Executive Council.

August 31. The Bombay Social Conference met at Poona under the presidentship of Mrs. V. R. Nilakanth.

September 1. Mahatma Gandhi left Bengal for Bombay after 4 months' tour.

September 2. The Iraq Parliament has passed a resolution declaring its friendship with Britain.

September 3. The Legislative Assembly passed the Age of Consent Bill.

Literary

Prof. J. J. Modi

Professor Jivanji Jamshedji Modi, who delivered in Budapest many lectures on the relations between Magyars and the ancient people



J. J. MODI.

of Asia was received by the Regent of Hungary who conferred on him the Second Class Cross of the Order of Merit. Mr. Modi, it will be remembered is an esteemed contributor to this REVIEW.

The School of Journalism

The Convocation of the University of Bombay for conferring degrees upon new graduates was held on August 18, Sir Leslie Wilson, the Chancellor presiding.

Sir C. H. Setalvad, the Vice-Chancellor in his address dwelt at length on five principal needs of the Bombay University, viz., larger teaching staff, concentration of colleges in a University quarter, new schools of journalism and technology, and

need of extending benefits of University culture to town population. Referring to the School of journalism, he said :—

A school for the training up of Journalists desirous of following their profession in the spirit of public service, with a high sense of the sanctity of truth and determined to give fair play to all parties and persons, intelligent and responsible exponents of the views they hold themselves, but at the same time religiously tolerant to all others however divergent from their own, is I submit a great need. With the increasing influence of the Press in our midst, the duty of trying to bring into existence a class of Journalists of high character and ideals, is one that the University cannot long continue to overlook.

I have placed this School of Journalism first in my suggestions not only because of the pressing problem of supplying to the country Journalists who might follow their calling as a *liberal* profession in the highest sense of the term, but also because I feel certain that students of the right stamp would join it, as soon as a suitable course combining the history, philosophy and ethics of journalism with sound practical training in some of its lines could be laid down with the necessary tests and degrees.

BOOKS RECEIVED

PANCHANG & HOROSCOPE. By Dewan Bahadur L. D. Swamikannu Pillai, M.A., Price Rs. 3. (Available of G. A. Natesan & Co., Madras.)

ESSENTIALS OF SCIENTIFIC METHOD. By A. Wolf George Allen and Unwin Ltd., London.

SELECTIONS FROM GIBBON'S DECLINE AND FALL OF THE ROMAN EMPIRE. (in 3 Books) Edited by H. G. Rawlinson and W. N. N. Dunlop Longmans Green & Co., Paternoster Row, London.

THE YOGA PHILOSOPHY, THE JAIN PHILOSOPHY and THE KARMA PHILOSOPHY. (Selection from the Speeches and Writings of V. R. Gandhi Edited by B. F. Karbhari—Librarian

Sree Agamodaya Samiti, Gopipura, P. O. (Surat)

LABOUR AND HOUSING IN BOMBAY. By A. I. Burnett—Hursf. P. S. King & Son, 2 & Great Smith St., Westminster, London.

SONNETS AND OTHER POEMS By S. M. Michael Modern Literature Co., Royapettah, Madras.

Educational

The Study of the Humanities

Sir Coutts-Trotter, the Chief Justice of the Madras High Court, delivered the Convocation Address to the new graduates of the Madras Uni-



SIR COUTTS-TROTTER

versity last month. In his address he referred to the study of the humanities as the most essential feature of liberal education. He said:—

"It is a matter of the greatest moment, what you place before your pupil for him to absorb. We all know in general terms what its nature should be, and it is not my business to draw up a curriculum. It must be on the scientific side some page or pages of the great and never-ending book in which the secrets of nature are inscribed; on the arts side, some portions of the record of noble human deeds, or noble human thoughts, or

noble human words—such things as in Bacon's great phrase 'come home to the bosoms and business' (he does not mean commercial business) of men. Such studies in the past were called 'the Humanities,' to me a far richer term than our modern one of 'arts'; and to this day the final Classical School at Oxford is known as the School of *Litterae Humaniores* and the Professor of Latin at Edinburgh is called Professor of Humanity."

The Andhra University

The full text of the Andhra University Bill is published. Apart from the ground of numbers of Telugu students, justifying the establishment of this University, one essential reason for its establishment is that up to the present, there have been in Telugu districts no colleges either conducting research work or providing for honours courses. The University will also provide courses of instruction in scientific, technical and technological subjects.

The Bill, as a whole, seeks to provide for the Andhras a focus for their culture whereat it might develop to its fullest possibilities. The idea is that the organisation should function in sympathy with its environment.

In explaining the aims of the new University Sir A. P. Patro the Minister for Education said in the Madras Legislative Council:—

"The aims of the new University are, to bring advanced courses and research work within easy reach of the students of the Andhra Districts, to create a corporate University life at the new University centres, to divert to some extent the stream of young men into the growing channels of occupation in the industries of the country and to so relate the life and working of the University to the conditions and needs of the districts which it serves so that no scholar may feel either that he is denied the fullest opportunities for high scholarship or a chance of serving his country in some recognised and definite capacity however humble."

Legal

Repeal of the Repressive Laws

In the Council of State on September 3, Mr. V. Ramdoss moved for consideration of the Bill to repeal enactments supplementing ordinary criminal law as passed by the Assembly last March on the motion of Mr. Patel.

Mr. Cramer, the Home Secretary opposed the motion and stressed on the need for the retention of these laws. Mr. Dwarkanath Mitter moved that the Bill be referred to a Select Committee for opinion. Mr. G. A. Natesan in supporting the motion of Mr. Mitter for a Select Committee said that as a witness before the Repressive Laws Committee, he had suggested that some at least of these laws should be repealed. It was proper and legitimate that this question should receive adequate consideration, especially as it had not received that kind of consideration by the Assembly. The composition of the Select Committee and the responsible character of some of them was a sufficient safeguard that the inherent powers of the State would be conceded. He did not share the apprehension that amendments suggested by this Council would not be accepted by the Assembly. He said that the temper of a considerable section of that House had changed. Those who came to destroy the constitution were now co-operating and guarding their prestige.

Sir Sarvadhikari and Mr. K. C. Roy supported the motion for the Select Committee while Mr. Syed Reza Ali moved a rider to the amendment to the effect that the Committee should report before the 10th September. Messrs. Khaparde, Manmohandas Ramjee, Mr. Selhna, Mr. Karandikar and Mr. Vadamurti supported the motion.

The amendments of Messrs. Dwarkanath Mitter and Syed Reza Ali were put to vote and lost. Then the motion for the consideration of the Bill itself was put to vote and lost, only 9 members supporting it.

The Sikh Gurudwara Act

On August 27th Sir Alexander Muddiman introduced the Bill supplementing and validating the Sikh Gurudwara Act of 1925 in the Legislative Assembly. Certain provisions of the Sikh Gurudwara Act of 1925 confer jurisdiction upon or withdrawal of jurisdiction from or relate to the Procedure of the High Court at Lahore. The Bombay High Court, in the case of *Hari Pandurang versus Secretary of State*, have held that a local Legislative Council is not competent to enact provisions of this kind. Section 12 of the Act also purports to confer on the Local Government power to direct that a Judge of the High Court shall perform functions of the President of a tribunal proposed to be constituted by that section though this is a power that can only be exercised by the Governor-General-in-Council. The Bill proposes to amend the Act where necessary and to validate those provisions which are *ultra vires*.

Calcutta Corporation & the late Mr. Das

In connection with the reference made to him by the Calcutta Corporation as to whether the Corporation was authorised under the Calcutta Municipal Act to set aside one lakh of rupees for the purpose of erecting a memorial to the late Mr. C. B. Das, the Advocate-General Sir B. C. Mitter says: "I do not think that the Corporation can use Municipal funds for the perpetuation of the memory of a man however great."

Legal Practitioners' Act

A Bill to amend the Legal Practitioners' Act, with a view to making the anti-touting provisions more effective, was introduced in the Assembly on the 25th August. The provisions are based on the recommendations of the Bar Committee and the Civil Justice Committee. Legal touting has assumed the proportions of an unmitigated nuisance and the need for putting it down is generally accepted.

Medical

Recruitment to I. M. S.

Dr. Lohokare's resolution proposing that from the year 1926 all recruitments to the Indian Medical Service shall be only by open competitive examinations held simultaneously in England and India came up for discussion in the Legislative Assembly on September 2. The resolution was supported by Sir P. S. Sivaswami Aiyar and others who held that the proposal was only modest and reasonable and did not raise a controversial issue of the organization of medical services.

Mr. Burdon and Colonel Needham explained the Government's view. During the war recruitment by competition had to be stopped. Since the close of the war abnormal conditions continued to prevail, and they could not revert to competitive examination. The whole question of organization and prospects of the I. M. S. and the proportion of European and Indian element was now under consideration, and until this important issue was decided, intending recruits could not decide whether to enter the Service or not.

Perhaps the best solution, said Col. Needham, would be to hold the examination in one place. Dr. Datta accused the Government's Machiavellian intention to keep the Indians out of the service and opined that the British Medical Association stood in India's way. The resolution was put to vote and carried by 55 to 42 votes.

Cause of Cancer

The DAILY SKETCH reveals that Dr. Gye who, as was announced recently, claims to have established the cause of cancer, prepared his vaccine from the cancer virus and used it to inoculate mice. The mice were thereafter immune. His experiments are proceeding. The inoculation of human beings has not yet been undertaken, but it is likely that the next generation will be as familiar with cancer inoculation as the present generation is with vaccination.

Medical Relief in Rural Areas

Speaking at a meeting of the Y. M. C. A., on August 10th Major R. M. Chopra, I. M. S., complained that Medical relief, as at present available, fell far short of the needs of the vast masses of the population. Things were very much worse in rural areas than in towns. There were, roughly 3,927 registered medical practitioners in Bengal, to a population of nearly 46 millions which worked out as one doctor to 11,450 persons.

Major Chopra went on to say that medical relief in rural areas in India was entirely inadequate. Western medicine with all its efficiency and its advantages, was naturally expensive and its utility to the masses was limited by reason of its costliness. Unless a different policy of medical education was built up, the difficulty would not be solved.

Unani Medical Conference

The Southern India Unani Thibbi Conference met at Madras on 29th August under the Presidency of the Rajah of Panagal. Among the resolutions passed the following are of interest:—

1. This Conference requests the Government of Madras to take steps to impart education in Urdu to the students of the Unani section of the Government school of Indian medicine in anatomy, physiology and surgery.
2. This Conference requests the Government of Madras to open Unani hospitals at the headquarters of each district.
3. This Conference draws the attention of District Boards and Municipalities to the desirability of establishing Unani dispensaries.

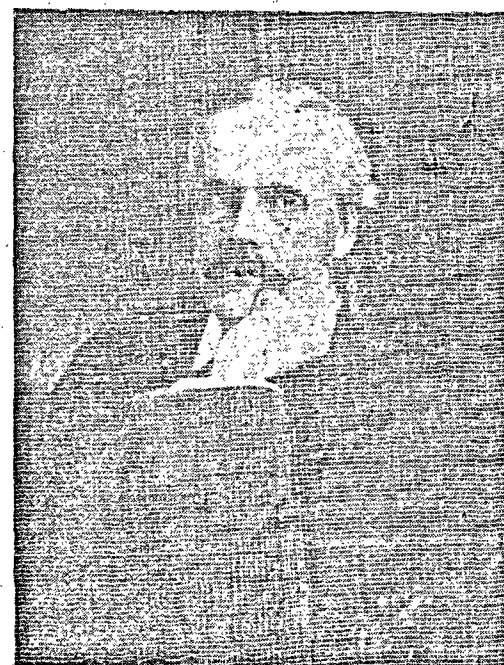
Dangerous Drugs

On July 27th the House of Lords passed the second reading of the Dangerous Drugs Bill, the main object of which is to ratify the decision of the International Opium Conference at Geneva, namely, that coca leaves and India hemp should be added to the list of dangerous drugs, whose importation is prohibited by the Act of 1920.

Science

Lord Balfour on Astronomy

"Astronomy had become more and more interesting as the years had gone on. Astronomy was incomparably more interesting at the present day than it was when the stars were worshipped as divinities, or in a later period when they were consulted as to the future of the individual



LORD BALFOUR.

human observer and his friends," stated Lord Balfour at a meeting of the International Astronomical Union.

"They were then regarded as inexplicable facts to be wondered at possibly to be revered, but certainly not to be intelligently explored. They had now come upon an age so different from that, that it was hardly possible to put themselves in the attitude of their forefathers. They now speculated, not only upon the size of the universe but upon the history of the stars, the sidereal

stars which were regarded formerly as unchangeable in their essence eternal and divine."

"They studied what they considered to be the youth of the stars, their middle age, their older years, and their period of senile decay, and they did more than speculate on the invisible inhabitants of the heavens which certainly produced a marked effect on their brilliant neighbours, whose character they were still awaiting an investigator to determine."

Politicians and Science

In his presidential address before the British Association at Southampton on Aug. 26, Professor Horace Lamb discussed the nature and purpose of science and expressed the opinion that quarters exhibiting the suspicion and dislike of science were now political rather than ecclesiastical.

Referring to the disappointment and disillusion sometimes expressed that science had not produced a new era of prosperity and international reconciliation, Professor Lamb pointed out that science was unable to improve human nature, but he claimed that science tended to increase the intellectual material and even the aesthetic possessions of the world.

Comet with Two Tails

It is reported from Germany that photographs taken of the comet Orkisz show that it has now developed a second tail. This tail cannot be seen with a telescope. The primary tail also is, to all intents and purposes, a photographic object merely, only the vaguest indications of it being perceptible in a telescope. A duplicity, or even a multiplicity, of tails is by no means an uncommon occurrence, although it is not often seen in objects so faint as the present comet. The great comet of 1743, discovered by Kirch, and six tails diverging like the ribs of a fan from its head. In some comets the tails are curved, in others they are straight, while often curved and straight tails exist together.

Personal

Marshal Foch

The Freedom of the City of Manchester was recently presented to Marshal Foch in the British Embassy in Paris. The picturesque ceremony recalls echoes of the Great War and the



MARSHAL FOCH

Marshal's own heroic part in the victory of the Allied forces. It was Marshal Foch who planned the Allied offensive in 1915 and the "great push" in 1916. It was his brilliant success in the great offensive of July 1918 that led to the ultimate triumph of the Allies. The unity of command on which he insisted was justified by the splendid victory of the Allied forces in the final struggle. Marshal Foch, it will be remembered, received the Freedom of London on Peace Day and was made a British Field-Marshal. The Paris correspondent

of the MANCHESTER GUARDIAN in his account of the picturesque ceremony in Paris records that Marshal Foch made a pointed reference to Manchester's part in the Great War. "Peace," he admitted, "was a long while coming; there was now a crisis of the peace as there had been in war. A supreme effort at unity, a sinking of all claims in a single purpose and a single command, a deepening and enlarging of the Entente had saved the Allies and brought victory."

Now as then, in peace as in war, the cure was an entente—an entente, however, of the nations that had fought for liberty. "Let us beware of those who even in times of peace nourish the schools of hate." The words fell from the great soldier's lips *staccato*, with pointed emphasis; their significance was unmistakable. With this echo from the future ringing from the cream and gold panels of the vast silent hall the little ceremony ended.



DADABHAI NAOROJI

The Centenary of whose birth was celebrated on 4th September.

Political

The Old and New Presidents

In a felicitous speech in the Assembly on the 25th of August Sir Frederick Whyte, the retiring President, welcomed Mr. V. J. Patel, the new President who was elected by 58 votes against 56 secured by his rival Mr. T. Ranga-



SIR FREDERICK WHYTE
The Retiring President of the Assembly.

chiar. Sir Frederick hoped that every member of the House would extend to Mr. Patel that co-operation and cordial regard which it was his great privilege to enjoy.

Other members belonging to all Parties and communities including Sir Alexander Muddiman congratulated Mr. Patel on his election and assured him of their hearty co-operation in the discharge of his duties.

In responding to the welcome, Mr. Patel paid high tributes to Sir Frederick for creating good

precedents and establishing healthy conventions, and expressed cordial appreciation of the excellent work done by him during the last four years. He told the House that henceforth he was a non-Party man and assured them that he would discharge his duties with the strictest impartiality.

Concluding he said: "From this moment I cease to be a party man. I belong to no party."



MR. V. J. PATEL
The First Elected President of the Assembly.
I belong to all parties. I trust my honourable leader of the Swarajya Party will take steps to pass express resolutions dissolving me from all obligation of a Swarajist (loud laughter and applause.) Fears have been expressed that I would not meet the Viceroy. That I will do. I should see the Viceroy ten times a day. I am here ready to see His Excellency as many times (applause). I find it is necessary to see every official member of this House. I shall go and see him. No one need have any apprehension on this point. Friends, I again appeal to you for co-operation."

General

Intestate and Testamentary Succession

The Council of State passed on September 2 the motion of Sir Henry Moncrieff Smith who moved for the consideration of the Bill consolidating the law applicable to intestate and testamentary



SIR MONCRIEFF SMITH

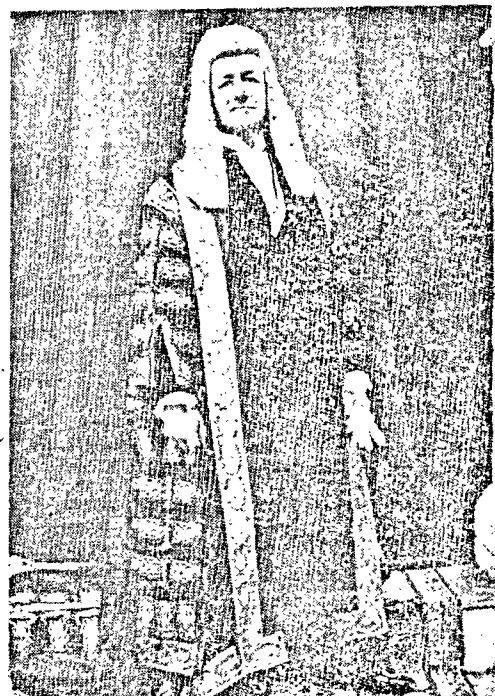
The New President of the Council of State.

succession as it has emerged from the Joint Committee. Sir Henry emphasised that despite many changes introduced the Bill remained a purely consolidating measure, and did not incorporate certain enactments which could not be brought in it. Sir Arthur Froom then withdrew the Bill which was intended to amend Section 27 of the Succession Act of 1865.

Sir Narasimha Sarma said that without committing his successor in office, the Government would bring an amending Bill dealing with those enactments which could not be incorporated in the Consolidating Bill.

The Age of Consent Bill

Sir Alexander Muddiman moved for consideration of the Age of Consent Bill in the Legislative Assembly on September 1st. The Bill raises the ages from 12 to 13 years in the case of married girls and to 14 in the case of unmarried girls. He said in moving the Bill that if the age



SIR ALEXANDER MUDDIMAN

The First President of the Council of State.

was raised the Bill would be delayed, and could not become law for some considerable time. Dr. Gour moved an amendment to the effect that the age of consent in the case of non-martial races be raised to 15 years instead of 14. But the House rejected his amendment.

The further discussion of the Bill came up on the 3rd when Dr. Datta moved an amendment raising the age of married girls from 13 to 14 but he withdrew the same. Messrs. M. K. Acharya, Belvi and Amarnath Dutt opposed the Bill. The motion was put to the House and passed by 84 votes against 14.

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Self-distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are weakest, however strong, who have no faith in themselves, or their powers.

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2. Mr. George Douglas says:—"By using the Biswa-Bijoy Kavach I have derived much benefit. In fact, I am quite astonished at its uncommon power and its extraordinary effect."

3. Amrita Lal Mukherjee, [Additional District and Sessions Judge, Midnapur.] writes—This is to certify that the "Biswa-Bijoy-Kabach" of the Jogmaya Asram, Kunda, Deoghur has done me immense good by its use. My family is greatly indebted to it as it has ensured it its health, and success in secular ventures. Can safely recommend it to the general public, as I trust similar benefit will accrue to them by its proper use.

4. K. C. Chatterjee, M. A. [Prof., Benares Hindu University, formerly Extra. Asstt. Commissioner and Magistrate, C. P.] writes:—"I have great pleasure in certifying the efficacy of the Biswa-Bijoy Kabach. Myself and my friends have derived great benefit from its use."

5. Mr. S. N. Lala, M. B. T. A. I. S. A. (London) F. E. I. (Birmingham), Prof. Scottish Churches College and Calcutta University, writes:—"The Biswa-Bijoy Kavach is really a wonderful instrument. I had several occasions to see its divine influence."

6. Well-experienced doctor Akshaya Kumar.

Chatterjee, the medalist, the late medical officer of S. S. Apkar—"By using this Talisman I have got unexpected results and herewith I am sending some money for spending it in offering Puja to Goddess."

7. The poet Harishchandra Niyogi, the Zamindar of Bagbazar, the Honorary Magistrate of Sealdah Court, and Commissioner of the Municipality, writes with his own hand—"By using the Biswa-Bijoy Kabach I have got unexpected result."

8. S. J. Jatindra Mohan Mukherjee, M. A., B. L., Vakil, High Court, Calcutta, writes:—"The person for whom I brought the Biswa-Bijoy Kabach has got good results from its use. Herewith I send money for worship of the Goddess. Kindly send per V. P. 3 more Kabachas at your earliest convenience."

9. Jogesh Chandra Gupta, the Head Master, Tippera, writes:—"I had procured Biswa-Bijoy Kabach for my daughter. Kindly worship the Goddess in the name of my daughter. Herewith I am sending the usual Puja for the Goddess."

10. S. Hari Lal Ghose, Mongaldoi, Assam, writes:—"I am sending money for the worship of the Goddess in the Yogmaya Asram which I determined in my mind to offer for a long time. Kindly worship the Goddess with it."

11. Adhar Brahmachari, Postmaster, Kamakya Dham, Kamrupa, Assam, writes:—"Having received unexpected result by using your Talisman I am now sending you order for 8 more. I have used many Talismans but none gives so good a result to me as the Biswa-Bijoy Kabach. Kindly send kabach as early as possible."

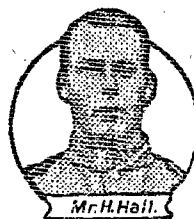
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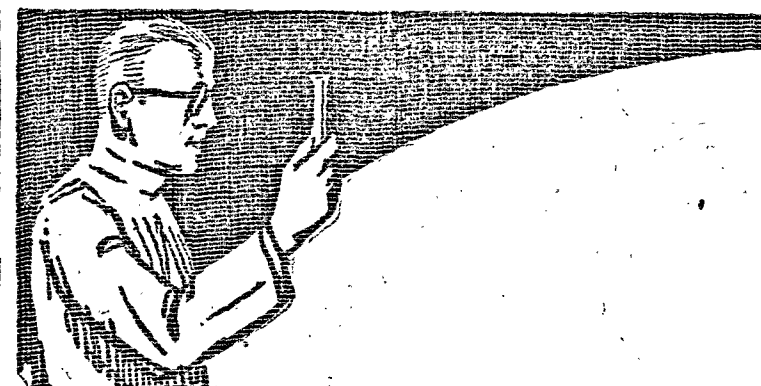
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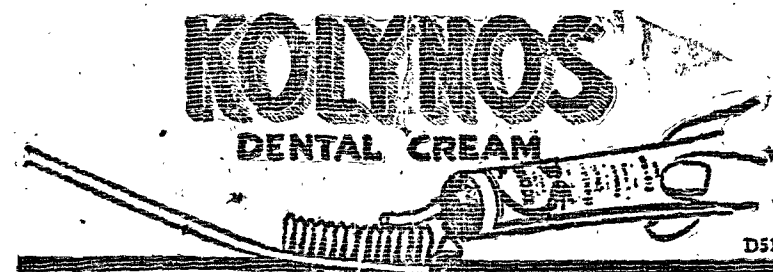


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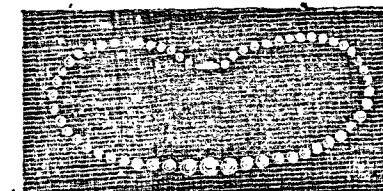
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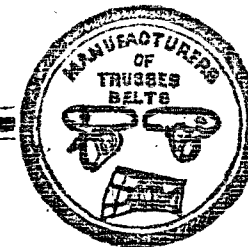
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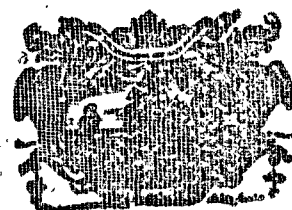
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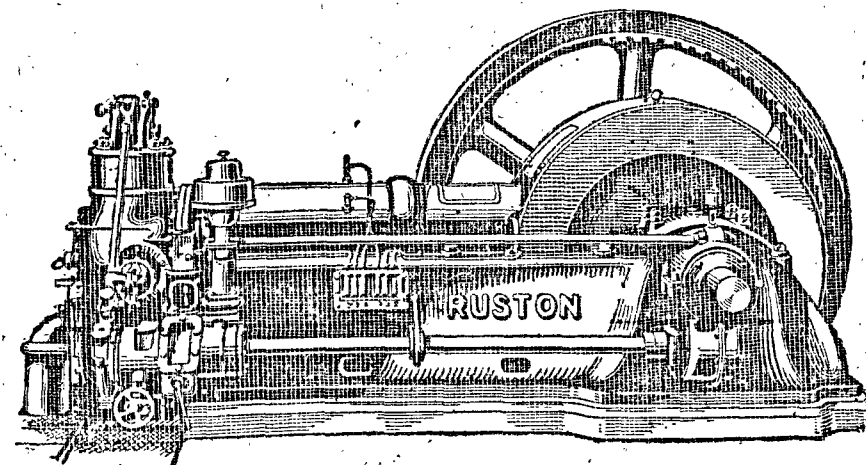
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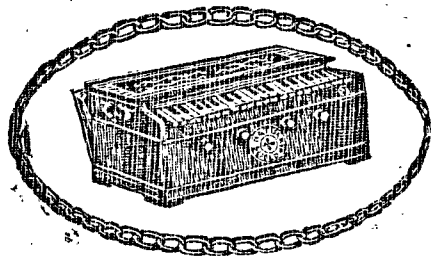
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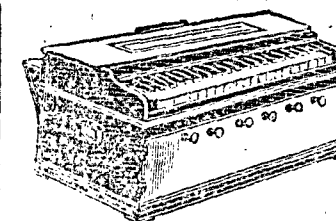


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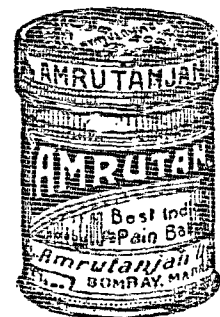
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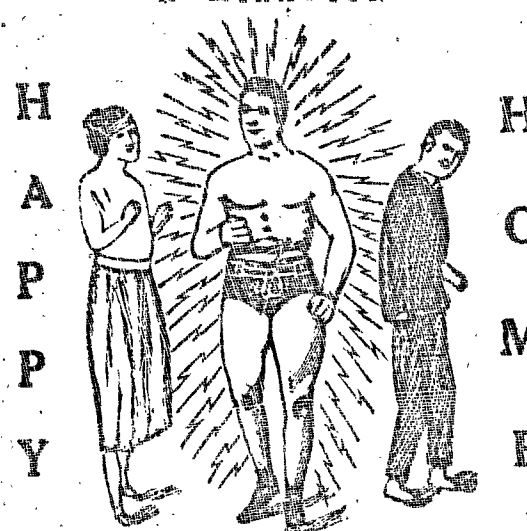
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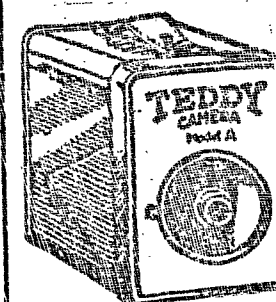
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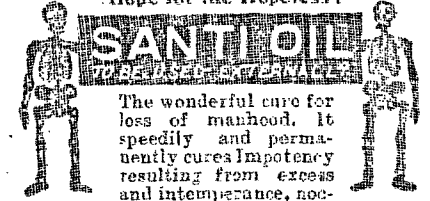
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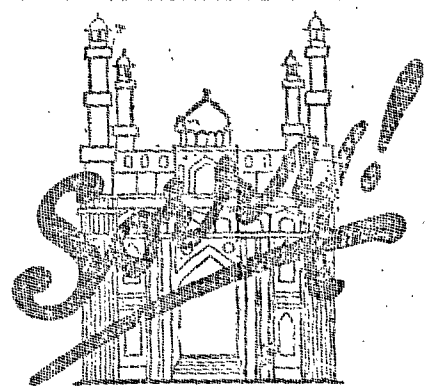
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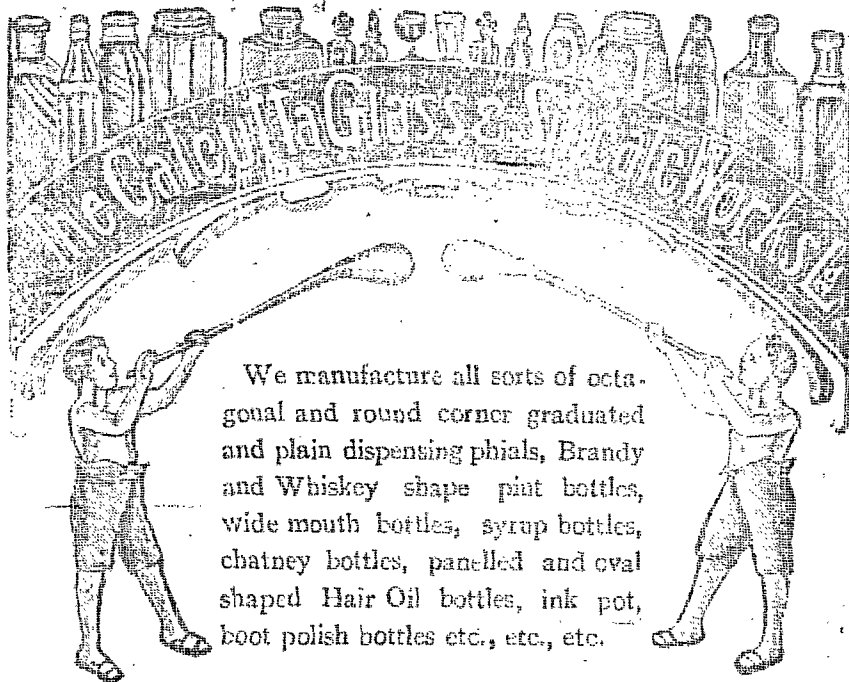
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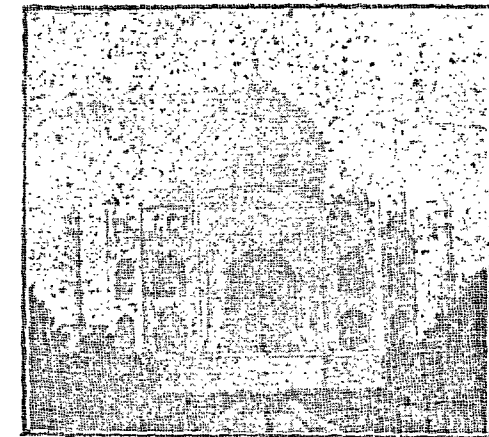
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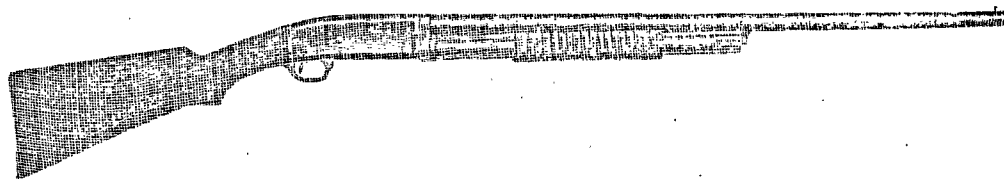
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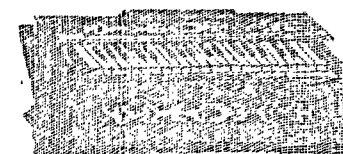
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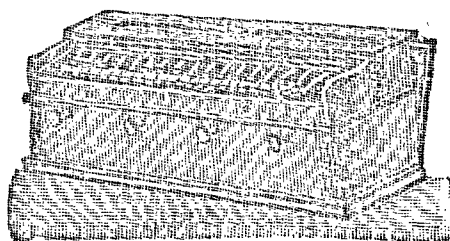
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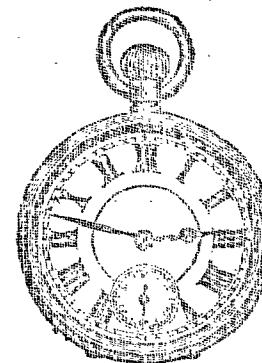
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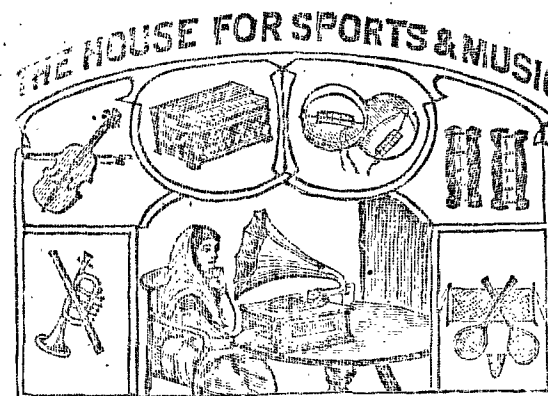
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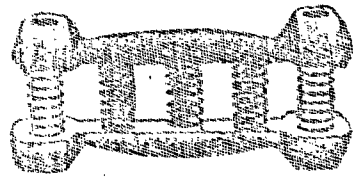
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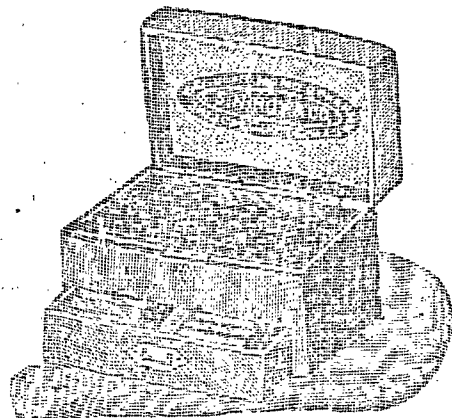
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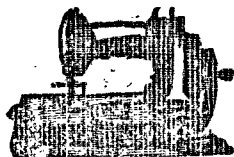
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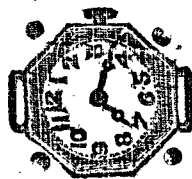
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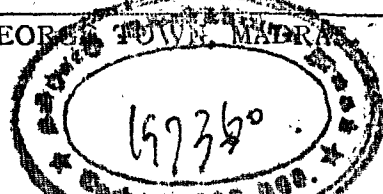
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