

# THE INDIAN REVIEW

A MONTHLY PERIODICAL  
DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST  
EDITED BY G. A. NATESAN

XXVI.

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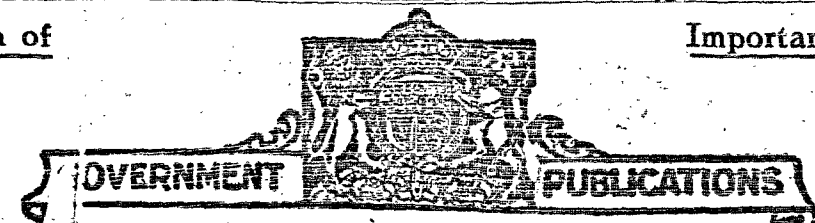
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## THE INDIAN PROBLE

### BY C. F. ANDREWS

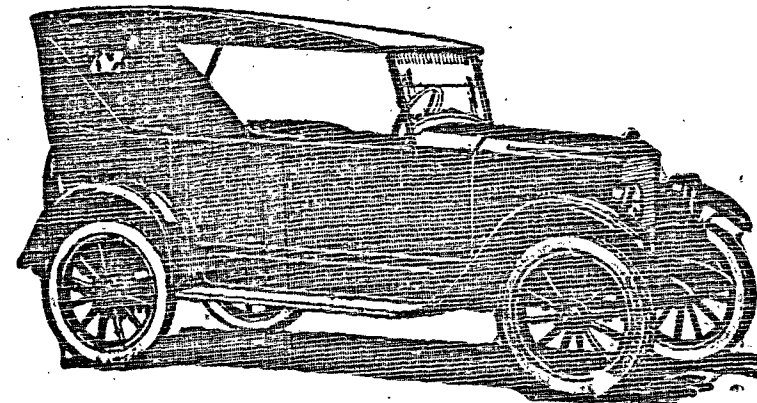
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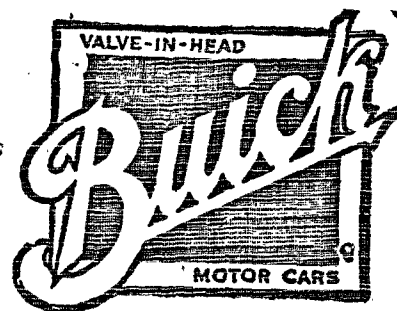
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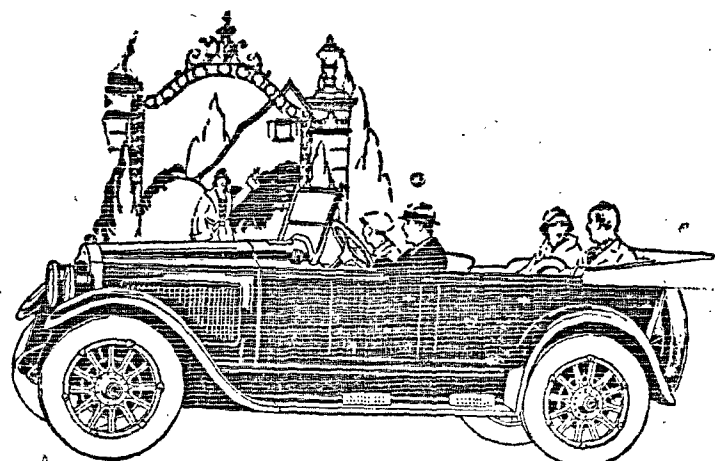
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## AS AN ENGLISHMAN SEES INDIA

BY MR. J. T. GWYNN, I. C. S. (Retd.)

HERE is a frank Westerner's appreciation of things Indian. It is based on superficial knowledge and it betrays imperfect sympathy. Yet it may have an interest for the Indian who likes to know what other people really think of his affairs.

Should we give India Swaraj? We could not if we would. We could give her the kind of independence that China now enjoys. But that is not what Indians mean by Swaraj I hope. The truth is that Mr. Gandhi and his Non-Co-operation very nearly frightened us into believing that we could no longer rule India. But we never imagined that India was yet able to rule herself. We even doubt whether India will ever be able to give herself a decent stable government. But to let our policy be shaped by that doubt would be to confess ourselves desperate for the future of the human race. We must act on the assumption that it will be possible with time and patience to bring a strong government into power in India. Will it be a democracy? Certainly not. The blind faith in democracy has gone the way of the orthodox religious creeds. On the continent men ridicule it openly. In India they do not do that, not at least if they wish to be elected members of Parliament. Their practice pays no regard to

democratic theory. We believe in the inequality of men. Equality of opportunity? That is an unattainable ideal. And it is far more important that some men should have splendid opportunities than that all men should have equal opportunities. All men cannot go to Oxford. Would you then break up the University and bury one professor in each provincial town? No. We are all authoritarians now. Let But in the best men if possible, give the men the possible advantages and get them into power. And whoever is in power whether he is best or second best let him have faith in himself and use his power according to his own lights and see that he is obeyed. Don't let him ask for guidance from his enemies or compromise with them as the old fashioned Liberals expected our Governors to do. No need to make enemies of those whose ends are the same as ours merely because we differ about means. But you must learn to recognize a real enemy when you meet one. We have learnt something from Lenin and Mussolini much as we dislike those gentlemen.

Since we are no democrats it follows that we are not much impressed by those who tell us that India is not ripe for democracy. We ask; "Can you see any elements in

India capable of giving India a stable native Government?" We should like to find such elements for we fear that the dislike of alien rule is a strong ineradicable and highly dangerous instinct and an Indian mercenary army is a gun that may go off at either end. We should like to see India quietly transubstantiated into a self-governing and self-defending Dominion. But till we see how that miracle can be wrought without imminent risk of a disruptive explosion we shall expect our agents in India to continue to govern India with India's co-operation if possible but if not then as best they can.

Where shall we look for elements capable of giving India a stable native government? It is fashionable to point to the Native Princes and others talk of the bureaucracy. We get all countries strong and enterprising in all ravinate naturally towards the seat of power, wherever that is placed. We have given the reins into the hands of the Western educated class. We believe that for that reason the strongest and most energetic (not necessarily the most prudent or the most virtuous) will be found in the ranks of that class and that they will learn to get themselves elected at the polls and to dominate the legislatures. Whether they will have enough character to hang together and support each other and make a government and keep the bureaucracy in its place or whether they will fritter away their strength in communal and personal squabbles that is the crucial question.

Are we impressed by what the highbrows tell us of the potentialities of a distinctive Indian culture? Of course there is something in it but we suspect exaggeration. We used

to hear so much about the Gaelic culture but now that the Free State is in being and the sons of the soil have got all the jobs to quarrel over—well the Gaelic culture has failed to materialize and nobody cares any longer about its disembodied spirit. Tagore we easily understand. He is in harmony with Western thought. In fact he is a little too much in the fashion. We suspect that he could not stand by himself, that he is not quite in the first class. As to Gandhi we don't take him seriously as a thinker any more than we take him seriously as a statesman. His personality is of course quite another thing unique and all but wholly admirable. He has the "will like a dividing spear" and with it unselfishness and a complete mastery over all the baser instincts, envy, hatred, malice and all uncharitableness. We have a weakness too for the puritan ascetic in him. But much of his puritanism and asceticism seems to us misdirected energy. We feel that his view of man is out of date. He seems to look on man as the Psalmist did as a special creation of God's, a being a little lower than the angels and in no way related to the beasts of the field. We think that the statesman and the moralist must always bear in mind the fact that men are only beasts some further and some less far evolved and that they therefore be careful not to expect too much of everybody and not to lay down rules of conduct for universal application. Perhaps there is a radical distinction between good and evil but the rules of conduct cannot alter with the environment and probably not the individual. A pity that Mr. Gandhi not take up gardening instead of cottoning. The gardener's unending war

birds, caterpillars, insects, fungi and weeds would have enriched his meditations on the doctrine of non-violence as they have taught others the necessities of the practical statesman. But the most significant fact about Mr. Gandhi is the influence he acquired in India. That reveals both the strength and

the weakness of the Indian people. Their strength is their readiness to recognize and be attracted by true benevolence. Their weakness is their sentimentality by which I mean a certain moral weakness which makes them afraid to accept the criticism of their intellect when an appeal is made to their emotions.

## The Fodder Problem and Cattle Breeding

BY DR. D. CLOUSTON, C.I.E., M.A., D.SC.,

*Agricultural Advisor to the Government of India.*

AT the tenth session of the Indian Science Congress held at Lucknow in 1923, a joint meeting to discuss ways and means of improving the supply of fodder and forage in India was arranged by the Presidents of the Sections of Agriculture and Botany. The papers read at this joint meeting were afterwards published as one of the bulletins of the Agricultural Research Institute, Pusa. This bulletin, No. 150 of the Pusa series, is well worth perusal, giving as it does a general survey of the wider aspects of the fodder question in different parts of India.

Efforts are being made on Government farms in several provinces in India to improve the local breeds of cattle by selective breeding and cross-breeding. It is everywhere felt, however, that any improvement of our breeds must be preceded by an improvement of the fodder supply; for in the realm of animal husbandry better feeding is just as important a factor as better breeding. The fodder question in this country is largely one of economics. The bulk of the cultivators are small men, each cultivating an area of only a few acres, no part of which is ordinarily set aside for the cultivation of fodder crops only.

His cattle are grazed on the waste lands and grazing grounds common to the whole village where the pasture available is poor in quality and very limited in quantity. In addition to the food they pick up on these pasture lands so called, draught bullocks and cows kept for milk are ordinarily given crop residues consisting mainly of wheat and rice straw, *juar* (sorghum) stalks, the husks of certain grains with a little oil-cake and cotton-seed where and when that is available. But the amount of these crop residues is very small as compared with the number of mouths to be fed, with the result that his cattle have to subsist from December till July i. e., throughout the dry season, on a ration which falls far short of the maintenance standard. During this period they undergo a period of semi-starvation and lose condition in consequence. In the neighbourhood of forests open for grazing the position is somewhat better, but not much; there, too, the pasture is burnt up when most required. For cows in calf this treatment is particularly detrimental; with the mother in a run-down condition the calf suffers for want of nourishment both before and after birth.

The remedies commonly suggested for this state of affairs are to throw open larger forest areas, including reserved forests for grazing, and to increase the area set apart for this purpose in villages etc. With regard to the first of these remedies, I need only say that it would not go far to solve the fodder problem, even if Government were prepared to sacrifice its forests in the interest of cattle owners; for owing to climatic conditions the grasses in the forests like those in village grazing areas get burnt up in the dry season and lose much of their nutritive value. The great bulk of the villages in India are, moreover, so far distant from forest lands, that the villagers cannot conveniently send their cattle there for grazing. The Advocates of the second remedy aver that within the last half century cattle have deteriorated owing to the reduction of village grazing areas. They forget, however, that within that period peace and comparative plenty have fostered an enormous increase in the human population both in towns and villages and that this ever increasing population must be fed. But even if it were feasible to increase grazing areas at the expense of cultivated land, that would not go far to solve the fodder problem; for during the dry season of the year village grazing lands do not provide pasturage worthy of the name. In the past when large grazing areas were available, the cultivator relied almost entirely on Nature to provide food in the form of pasture for his cattle. To this improvidence we mainly attribute the inferiority of the ryots' cattle in this country. The increase in population and reduction in the area of pasture lands have given rise to rural problems which are new to him, and he is

only beginning to re-adjust his system of farming to meet the new conditions which face him. In some parts of India it cannot be said that even a beginning has yet been made; but in the more advanced provinces where grazing areas have been reduced to a minimum, fodder crops are being grown and cattle are being stall-fed. In these provinces the cultivators realize that any increase in the grazing area at the expense of that suitable for cultivation would merely encourage cattle owners to keep larger numbers of useless cattle, and that this would increase still further the pressure on food supplies. It is a fact that in the more backward parts of India where grazing areas are large, no provision is yet made for growing or storing fodders; and thousands of cattle are kept for no other purpose than to produce dung, the annual value of which is reckoned to be about Re. 1 or at most Rs. 2 for each animal. The existence of large grazing areas is, in short, one of the factors which retard progress in animal husbandry in India to-day. It is in the direction of tillage that scientific and economic advances are possible; for village unites the two great branches of farming, namely, bread production and live-stock rearing.

Cattle rearing over the greater part of rural India is thus handicapped, to a great extent, by the fact that there is not enough fodder produced in the average village to meet the annual requirements of the animals kept therein. Further, cattle-owners do not carry over the surplus available at the end of the rains—for use from December till July when grazing areas are parched and bare. There is besides no carry-over from one year to

another, with the result that in years of short rainfall the fodder problem becomes acute. The Agricultural Department has of late years given much attention, for that reason, to the question both of growing and storing fodders. Several very promising fodders have been introduced and methods of storing them in the dry state and as ensilage have been adopted on Government farms throughout the country. It has been definitely proved, moreover, that good palatable ensilage can be made from coarse grasses, weeds and other herbage which in most parts of India are available in considerable quantities towards the end of the rains. Crops such as maize and *juar* cut and siloed when in flower also make excellent ensilage as experience has shown.

There are definite types of silos in use on Government farms and on the military dairy farms in India; but they may be divided roughly into two classes, viz., (1) *pucca* and (2) *kucha* silos. The former are, perhaps, too expensive except for the well-to-do landowner. The *kucha* silo, on the other hand, which consists merely of a pit in which the fodder is stored in the green state and covered with a thick layer of earth, costs very little, and is well within the means of the ordinary ryot. Such silos are in use on many Government farms in this country. At the Imperial Cattle-breeding Farm at Karnal pits dug in the heavy alluvium soil and filled four years ago with green *juar* were opened last cold weather; the ensilage at the end of four years was found perfectly sweet and good. This method of storing fodder in the green state, when it is abundant and not required for immediate use,

should in course of time commend itself to the more enterprising agriculturists of this country. It is a method which, if adopted by stock-owners, would enable them to provide their cattle with a luscious food in the dry weather when grazing areas are parched and bare.

What, it may be asked, can the Imperial and the Provincial Departments of Agriculture do to popularize the use of ensilage as a cattle food? They can and are doing much by example and precept; ensilage is now being made on Government farms and cultivators are encouraged to visit these farms and to study the process of ensilage making. In some provinces lectures illustrated by magic lantern slides are being given. A very excellent cinema film illustrating in detail the processes involved in making ensilage in *kutchha* pits has been prepared at Pusa and will, we hope, be available for use in the provinces. By carrying on propaganda on these lines it should, in the course of the next 20 years, be possible to effect considerable improvement both in the production and storage of fodders in this country; but the apathy of India's landowners towards agricultural development generally will first have to be broken down. Until this is accomplished, animal husbandry will continue to suffer neglect, and the high standard of cattle-breeding and cattle-feeding aimed at on Government farms will be of little avail. But to bemoan our difficulties will not remove them; we must look for a remedy. This apathy can be dispelled only by giving the sons of the landowners a more scientific and practical education. The type of literary education given them in the past has alienat-

ed their sympathies from agricultural pursuits. Realizing this, Government has within the last two decades evolved a system of agricultural education based on science and practice. The indications are that this type of education, as provided for at our provincial agricultural colleges and the Imperial Institute of Animal Husbandry and Dairying

at Bangalore, will go far to foster a real practical interest in animal husbandry and dairying in this country. The men trained at these institutions, will, we trust, in course of time aspire to do for animal husbandry in India what the gentlemen farmers of England have done for it in that country which is now regarded as "the stud farm of the world."

## INDIAN SANDHURST COMMITTEE

BY MR. C. HAYAVADANA RAO, B.A., B.L.

*Editor "Mysore Economic Journal."*

THE work of the Indian Sandhurst Committee, which is shortly to begin, should be watched by Indians with some care and attention. On the future military training of Indians depends the progress of India on its Civil *i.e.*, political side. The existence of an European army it is that necessitates, as Lord Birkenhead made a point of, the existence of an European Civil Service in India. If Indianization on Civil side is at all to progress, the Indianization of the Military side is essential. I had almost said paramount.

The Indian Sandhurst Committee is charged with the inquiry of finding out why the flow of recruits for Sandhurst, through the Prince of Wales Royal Indian Military College at Dehra Dun, is not as good as it might well have been and whether the present supply can be accelerated by the establishment of a military college in India, in addition to or in lieu of the Royal Military College at Sandhurst and the Ordinance College at Woolwich. The terms of reference are exceedingly limited. They do not go beyond giving effect to the slow scheme of Indianization of the army already fixed upon, which

is restricted to 8 Cavalry and infantry units of the Indian Army. The appointment of the Committee virtually means the acceptance of the truth of the contention that the scheme of officering even these eight units has been a pronounced failure. The fact that for the ten vacancies which are annually allotted at present at Sandhurst to Indians, it has been possible to find only five Indian Candidates (one being the son of a Barrister and the remainder the sons of Indian officers) shows that the scheme has really nothing to recommend it. The Sandhurst Committee has, therefore, been appointed not a day too soon. The rate of Indianization of the Indian Army will depend entirely on the successful evolution of a right scheme for producing the requisite officer class. Judged from this point of view alone, the work of this Committee is of vital importance to India. The Prince of Wales College at Dehra Dun provides for the training of but 70 boys at any one time, the normal course extending to six years. The boys are required to join at the age of 11 and 12 years and the fee per boy per annum is Rs. 1500/- *i.e.*, Rs. 125/- a month. The whole

arrangement is such that the College at Dehra Dun cannot produce anything more in the shape of officers than what is required at Sandhurst to fill in the ten vacancies allotted to Indians every year. We owe this scheme of Indianization and training to Lord Rawlinson, the late Commander-in-Chief. His Lordship doubtless meant well, but he was confessedly too conservative and cautious. This paucity of candidates shows that the scheme has not touched even the outer fringes of the problem. The scheme requires radical alteration and it seems right that the changes required should be carefully thought out and put before the Committee now about to take evidence.

Looking at the course of the training prescribed, the fees charged, and the methods in securing the recruits, under the existing scheme, it seems as though it was intended for the upper rich,—sons of high officials, Rajas, Zamindars and so forth. In actual working, it has been found it is just those who would avoid it. What is required is (1) a little democratization as to recruitment; (2) a few facilities for the poorer and lower middle class boys for joining the proposed Indian Sandhurst or the original Sandhurst in England; and (3) a modicum of decentralization in regard to training institutions. As regards recruitment, the present position stands self-condemned. This being practically admitted, words need not be further wasted on it. While those who can pay for a costly military education might be made to pay for it, the fees for the poorer folk and for soldiers' sons might be reduced to nominal figures. At Sandhurst, there has been a recognized rule to admit boys at fees ranging

from £ 100/- to £ nil, according to the class they come from. Orphans were admitted free, and they were styled the "Queen's" or the "King's Cadets," as the case may be. Some such system of admission of poorer candidates is eminently necessary, if the right sort of men should get a chance. As the object of Sandhurst training is the grafting of professional education on the ground work of general instruction, there is no reason why certain selected colleges in the different Presidencies, Provinces, and States in India should not be required to provide for the preliminary training to avoid concentration, on a very limited scale as now, at one distant place, and thus provide for the creating of necessary facilities for the training of a large number of persons who can successfully aim at becoming officers. The alternative of a limited number of military colleges, as such, might also be considered, but the balance of advantage seems to lie with the suggestion above made of utilizing the existing colleges as largely as may be possible for the purpose. No doubt funds would be required but that ought not to stand in the way. Even at Sandhurst, less has been recovered from admission and other fees and more has been paid from the public funds. Such an expenditure, even if heavy, would and ought to be tolerated as an investment in education, which it really is, or as a Defence measure, which ought to be an intelligible proposition to any one. The position would be immediately improved if the scheme of limited democratization herein suggested is approved.

That the above suggestions are not made in a mere academic spirit will be apparent if a few facts about the Sandhurst College are

set down here. This College—called the Royal Military College—was founded by the Duke of York, who opened it originally at High Wycombe in 1799. He next removed it to Great Marlow in 1802, from where it was finally settled at Sandhurst, a small town near Cambridge. It is described as being situated in beautiful grounds containing a large lake. The College is stated to be located in a handsome stone building, amidst surroundings which apparently leave little to be desired. Up to 1862, it would appear that this institution was devoted to the education of boys from the age of 13 upwards. In 1858, the Junior Department of the College was, it would seem, remodelled into a Cadets' College. Its objects were to give a sound military education to youths intended for the army, and to facilitate the obtaining of commissions when the education was finished. The age of admission was between 16 and 19. The friends of a youth, able to pay the sums of money mentioned below, applied to the Commander-in-Chief for permission to place the youth on the list of candidates. This permission was usually granted on the production of satisfactory certificates and references. The youth then went up for an examination on any half year. The list of subjects included English Composition, Continental languages, mathematics, history, geology, natural sciences, experimental sciences, and drawing. After the examination, the candidates were reported to the Commander-in-Chief in their order of merit. Those who had the most marks were admitted as Cadets as soon as vacancies occurred at the College. When entered, they studied for two years on a great

variety of subjects connected with military science and practice. The friends supplied clothing, books, and instruments. The annual payment for education, board and lodging varied from £100/- per annum to £20/- the highest sum being demanded for the "sons of private gentlemen," while the lowest was deemed sufficient for "the sons of officers of the army or navy who have died in the service, and whose families are proved to be in pecuniary distress." Twenty of the youths were "Queen's Cadets," sons of officers "who have fallen in action, or have died from the effects of a native service, and have left their families in reduced circumstances." These twenty Cadets were admitted and educated gratuitously. When the course was completed, the Cadets became eligible for commissions in the cavalry and infantry, a certain number of which were placed at the disposal of the College.

By a Regulation of 1862, however, this system of education was somewhat changed; the course was limited to one year immediately before entering the army and the subjects of instruction confined to the higher mathematics, modern languages, and military science. Entrance was on the nomination of the Commander-in-Chief; and the payment by the Cadet's parent or guardian varied from £100 to nil, according to the circumstances and rank of the parent. Those for whom no payment was made were to be orphans, and were styled "Queen's Cadets." All first Commissions in the Cavalry and Infantry of the line, which were granted without purchase (purchase was still in vogue at the time) and not to men from the ranks, were given to Cadets from the (Royal

Military) College, who competed for those prizes and obtained them in order of merit. While at College, the organization of the young men was purely military, the whole forming a battalion, divided into Cadets Companies, each commanded by a Captain and lieutenant of the regular army. The boys were allowed to hold the non-commissioned ranks in their several Companies. In addition to mental labour, gymnastics, riding, boating and swimming were taught to the students. The training above described does not differ materially from what obtains now. It is a question for consideration whether some parts of the scheme of education pursued prior to the regulation of 1862 are not better suited to Indian conditions. Two points in its favour are the higher age limit for admission, 16 to 19; and presentation for preliminary examination independently of the College i.e., without studying in the College itself. The lower age limit of 13 was prescribed in 1862 and the Indian Government have copied apparently the rules existing since then for the admission of candidates into the Prince of Wales Military College at Dehra Dun. The conditions in India call for distinct departures in regard to (1) age (2) preliminary study and (3) cost of training per individual candidate. India is a poor country and the generality of Indians are poor. Hence they cannot afford a costly education. Especially, if military education is rendered dear, it would bar all but the richer few—a consummation not to be devoutly wished for. The rules of admission at Dehra Dun provide, no doubt, for the exercise of wide discretion by the Commander-in-Chief to settle "the fees

payable by candidates who are sons of Indian officers of good service." This is good as far as it goes; but it does not amount to much. The details recently published as to the estimated cost of expense at Sandhurst itself, after the training at Dehra Dun, show that they amount, as recently revised, to about £558 in the case of the son of an officer below the rank of Lieutenant Colonel, and about £775/- in the case of the son of a private gentleman. This, in Indian currency, would mean something like Rs. 8000/- in the one case and about Rs. 10,000/- in the other. These are exclusive of other charges. It is needless to state that they are beyond the means of even the upper middle class boys. It is from them that the large number of the officer class required should be tapped, if the scheme is at all to succeed. A scheme to some extent on the principles on which the old Cadets' College—before it was transformed by the Regulation of 1862—seems better suited for the present requirements of this country. It might be adopted in other respects too, to suit India's needs.

## Raja Ram Mohan Roy

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## BIOLOGY AND WAR

By MR. CEDRIC DOVER.

Editor, "The New Outlook."

As for war, which is the greatest and most glorious of all humane actions, I would fain know if we will use it for an argument of some prerogative, or otherwise for a testimonie of our imbecillitie and imperfection, as in truth the science we use to defeat and kill one another, to spoil and utterly to overthrow our own kind, it seemeth it hath not much to make itself to be wished for in beasts that have it not. Montaigne: *Apologie of Raymond Sebond*.

OF the slanders against Darwin and evolutionary biology, there is none more unfounded than the declaration that human warfare, as we know it to-day, is necessary in the struggle for existence. That biology provides no argument for such a fallacy is ably proved by Dr. G. F. Nicolai, a German Professor of Physiology (who was imprisoned during the last war for his pacific opinions), in his book 'The Biology of War.' The depth of the author's learning and the wealth of data and references he has accumulated renders it, however, a work which can make but little appeal to the general public. Panegyrists of war are numerous and as they generally voice their opinions in a more popular manner than Dr. Nicolai, I feel justified in doing my share in the growing pacifist attempt "to inflame the civic temper as past history has inflamed the military temper."

Early in man's history, while he still roamed the earth but a little superior to his ape-relations, it was but natural to protect one's woman or one's other property with the club or poisoned arrow. The instinct to destroy and to shed blood is also very primitive, but we will see that in our species the most deeply rooted instincts are capable of alteration.

We are told that instincts are among man's most valuable possessions, but while

there are many valuable instincts there are also many that are incalculably harmful. The desire of the moth for the flame invariably leads to its own destruction, but this was not always so. There was a time, in an age when there were no lamps, when the moth flew upwards out of the darkness towards the genial light of the sun, and its flight was beneficial. Here is a case of an instinct once useful, but now blind, purposeless and destructive. Take another example. The ancestors of our own pet dogs were predatory, and at that period acquired the habit of burying their excrement to make it difficult for other animals to scent them. This instinct still persists in the modern dog, in spite of its peaceful occupation, which goes scratching with its hind legs on the pavement after relieving nature. Is man, like the dog on the pavement, unable to rise above the instincts he has inherited? No, for he differs from all other animals in that he is a rational being free to do as he likes to preserve those instincts which are useful and to eliminate those which are harmful.

In exercising our reason, it is natural that we should often err, but liability to error is the result of freedom, and while instincts are undoubtedly infallible they are also blind and unable to adapt themselves to changed surroundings; and this has been the doom of many an animal species. The capacity for adaptability to environment in predominant forms of life below the human scale, is as yet an unknown factor in biology, but man, endowed as he is with reason, is capable of perpetual modification, and if he does not

fully avail himself of this precious possession he must inevitably die—not because he could not change, but because he would not change.

The road of history is a road bathed in blood, and much also of literature and art is but a lurid depiction of the glory of war. The injury done to the immature mind by the subject matter of part of most Latin textbooks, and such works as Dequincey's "Essays," and Ruskin's "Crown of Wild Oliver," is a matter which deserves the close scrutiny of modern educationalists. Accustomed as we are to the clang of cymbals and the beat of drums, we turn for relief to the peace of the countryside, and chant praises to the Deity for the refreshing green and vivid hues of nature. But in this atmosphere of calm there is a perpetual struggle, not war, but the struggle for existence. There is scarcely a tree which is not gnarled, twisted and bored by parasites both animal and vegetable; scarcely a living thing free from parasites and enemies. There is parasitisation and hyper-parasitisation, reminding one of De Morgan's familiar lines:

Big fleas have little fleas upon their backs to bite 'em,  
And little fleas have lesser fleas and so ad infinitum.

This is the true struggle for existence, a struggle which exists, however, only between species, a struggle so constant, so severe, that any internicine warfare is impossible if the species is to continue. The strongest and fiercest carnivorous animals do not usually attack each other.

In this struggle for existence, man is also involved. His right of bread is disputed by the weevil and the bacterium, and his very life can be terminated in a few hours by

some invisible germ. Riches are of no avail; king and beggar alike fall before the indiscriminating bacteria. And yet, attacked though he is on every side, man—rational man—commits the criminal folly of drawing sword against his fellows, or prostituting the gifts of science, by blowing them into a thousand pieces.

As I have said above, it is an entirely erroneous idea to suppose that internicine warfare is included in the struggle for existence in nature, and among men it is neither necessary nor efficacious in "thinning the population." It has been calculated by Dr. Nicolai that even according to our present agricultural mode of living, probably 150 human beings could live on each square kilometre of land, and the earth could comfortably support a population of more than 20,000 million. If Man was able (and he is) to become more independent of plants and animals for his supply of energy, and if the available energy was utilised by him to the full, some 3,000,000,000 million! people could be supported without overcrowding. Abstract though these figures are, fantastic though they may seem, they are nevertheless true, and when we consider that the present total population of the world is not 2,000 million, pseudo-biological twaddle about war being necessary to thin the population becomes glaringly evident as a feeble excuse to cover the viciousness of man.

And again, if it was necessary to thin the population, the inefficacy of war is proved by the fact that in the greatest of all wars, the last European War, the total loss of human life was only 6 million while in

India, malaria alone exacts a toll of 4 million lives in the same period. If war only involved a mere loss of human life, the objections to it would be slightly decreased, but it is a barrier to progress, causes economic disruption and moral degradation, increases suffering and misery, and whereas in the struggle for existence only the fittest survive, in war it is usually the fittest that perish, leaving a large proportion of the citizens of the future to be propagated by the mentally defective and physically impaired.

History, as I have said, is tracked with blood, mainly 'a panorama of jingoism and imperialism,' and it points a moral which is scarcely appreciated—the utter ruin of all militant nations. Where are the vast empires founded on war and oppression? The great Greek Empire, in certain intellectual respects so highly developed, came to an end with the Peloponnesian war, and Alexander, the unconquered pirate, though dressed in romance, is but a memory; Spain, the Empire on which in the sixteenth century the sun never set, is to-day but a second rate power; and all that now remains in Europe of the once great Ottoman Empire, is an inconsequent city on the Bosphorus. Truly did the old Chinese philosopher Lao-Tse say: "Whosoever humbleth himself shall be exalted, and whosoever exalteth himself shall be abased." Military conquests are always temporary, and illustrate the truth of another epigram of the same philosopher: "Is a man strongly armed? Then shall he not win." Chinese history itself proves this Chinese saying. During the Tartar invasions of China these robber hordes invariably gained the

victory, but as a prominent Chinaman has remarked, where are the Tartars now?

That patriotic Englishman, Ruskin, has declared that without war there could be no art, a declaration which has no logical basis. It is certainly true, that much art has sprung from war, or rather ancient war, with which warfare such as we have recently experienced cannot be compared. The most decisive battle of the Spartans was won with the total loss of eight cleanly killed men, while all through the Great War about as many men died every two minutes, many disfigured beyond all countenance, poisoned, or rent and blown to bits by powerful explosives. Such war could only be soul-destroying rather than creative. While granting, however, the relation of art to war, it would still be impossible to decide if there would have been no art had there been no war. We may agree with Ruskin that the greatest artistic work produced by the Egyptians are sculptures 'of their Kings going out to battle, or receiving the homage of conquered armies.' It seems to me, that had the Egyptian been a purely peaceful people, they might have produced equally fine sculptures of their priests going out to worship, equally beautiful frescoes detailing their un-militant accomplishments, equally pleasing though primitive pictures of cattle grazing in their fields. The weakness of Ruskin's argument is further proved by the fact that the best in European art owes more to Christianity—the religion of peace than to war.

We must also concede to Ruskin and the apologists of war that war has helped in producing efficiency and discipline, the excellent virtues of courage and self-sacrifice, and that almost indefinable quality we call manliness,

It is a low moral standard, however, in which self-sacrifice necessitates first sacrificing as many others as you can, in which one man's strength is based on another's weakness, one man's courage on another's cowardice, and discipline and efficiency on the fear of being killed by some other militant nation. In modern warfare, moreover, if the best qualities of men are often brought out, the worst are made even more evident. The physical conditions it produces are conducive to debauchery and the moral conditions of modern armies, both before and after battle, speaks little for their disciplinary training. I need hardly point out the prevalence of venereal diseases and drunkenness among soldiers or mention the crimes of violence against women and children, and the other evidences of degradation which were daily recounted during the last war. Even brute courage is no longer very evident for there is little personal interest in modern war, and enemies are no longer killed on account of a real grievance, but because the order is issued from the comparatively secure palaces of national administrators. Such courage as there is, is only too often the result of liquid impetus!

Of modern warfare Ruskin himself wrote:

If you have to take away masses of men from all industrial employment,—to feed them by the labour of others,—to move them and provide them with destructive machines, varied daily in national rivalry of inventive cost: if you have to ravage the country which you attack,—to destroy, for a score of future years, its roads, its woods, its cities, and its harbours;—and if, finally, having brought masses of men, counted by hundreds of thousands, face to face, you tear those masses to pieces with jagged shot, and leave the fragments of living creatures, countless beyond all help of surgery, to starve and parch, through days of torture, down into clots of clay—what book of account shall record the cost of your work. What book of judgment sentence the guilt of it?

It is strange that a man so intellectual should have desired the impossible—the reversion to old standards of war—rather than utilise his genius in outlining an ideal of peace. I believe with William James that War is a moral force in the world, and its eradication will be dependent on the substitution of a higher moral equivalent. I need borrow from his famous essay no more, than to point out that he recommends the conscription of fit humanity to civic pursuits, to form a disciplined army to engage in the struggle for existence, to fight against nature and to utilise her gifts to the full. "Such a conscription" he says "with the state of public opinion that would have required it, and the many moral fruits it would bear, would preserve in the midst of a pacific civilisation the manly virtues which the military party is so afraid of seeing disappear in peace." This can only be effected by an exchange of international thought, which should broaden our narrow patriotism and teach us that there is more money to be made out of the salvation of mankind than by its destruction. As Mr. Galsworthy has pointed out, without "the free exchange of international thought, we may be fairly certain that the present purely national basis of livelihoods will persist, and if it does the human race will not, or at least so meagrely that it will be true to say of it, as of Anatole France's old woman: 'It lives but so little'!"

I have endeavoured to show briefly the main argument against war; it has not been possible to recall all the great minds that have helped to build them. There is however, a large section of humanity whose

motto is *practicality*, who would dismiss such thoughts with the contemptuous words "mere idealism." All that is greatest in human knowledge however, are the fruits bestowed by so-called dreamers: petty practicality can provide no more than a passing prosperity. There are many who still believe with Ruskin that "the soldiers of England must be her tutors; and the captains of her army captains also of her mind"—a dream scarcely capable of realisation in view of the trend of modern thought, but if realised, a condition which would eventually lay the British Empire in the dust as it did the Greek and Roman Empires of old. Only recently General Sir Reginald Hart, V.C., K.C.B., K.C.V.O., has defended his position in the *HIBBERT JOURNAL*. He puts patriotism before cosmopolitanism saying (what saying has been more abused?) "Charity begins at home." "We must take the world as it is," the great General continues, "and not as idealists imagine it might be, and we must recognise the extraordinary differences in national characteristics, and that there is absolutely no craving (*sic*) in the world for cosmopolitanism." "Can any one" he asks "who knows India cherish any hope for the ideal brotherhood of man in that great country, where exists such fierce racial and religious prejudice and superstitions, and where caste and horrible social customs play so large a part." I reply with all conviction that the ideal brotherhood can exist between men, even in India, and my hope finds some solace in the fact that in this same country a single 'vague dreamer' has laid the foundations of peace and brotherhood between the Mahomedans and Hindus—sects formerly as

antagonistic as the mongoose and the snake. Sir Reginald thinks that men are as unwise to-day as when they crucified Christ, but articles such as his are not conducive to the elevation of this deplored state.

At the beginning of this article I mentioned that the warlike instinct is a very ancient one, but I may add here that the desire for brotherhood is even more primitive. Anatomically, man is among the most defenceless creatures known to science, and when he left the security of the tree-tops, he would undoubtedly have been exterminated were it not for the fact, that he became a social being and lived in hordes. If history shows us that man has been warlike from very early times, biology proves that peaceful tribal instincts existed before the beginning of history.

War may impart a dynamic quality to humanity, but in a world of peace, in the vastnesses of knowledge, interests equally dynamic may be found and opportunities for courage, sacrifice, and all the other virtues, supposedly born of war, would not be absent. It is not peace that dulls a kingdom, but a sense of pseudo-contentment, of fatalism, of being happy while one has a bed to sleep on and bacon and eggs for breakfast.

In closing this article I am forced to admit that not a million pages of print can stem the tide of man's iniquities, but his own desire for elevation, free from the petty politics and passions of the passing hour. A pessimistic outlook perhaps when we consider the nature of man, but I am as a recent satirist has said "a two-legged God-forsaken protege of Prometheus" and am convinced that some day the Zeus of human vileness will be hurled from his throne, and man attain the state so beautifully depicted by Shelley:

Sceptreless, free, uncircumscribed, but man;  
Equal, unclassed, tribeless and nationless,  
Exempt from awe, worship, degree, the King,  
Over himself; just, gentle, wise: but man.

## Modern Tendencies in Andhra Literature

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BY

MR. K. ISWARA DUTT, B.A.

FOR the last two decades and more there has been working a revolution in the world of letters in Andhra towards a Renaissance. A spirit of rebellion against and defiance of old and effete convention in the art of literary composition has been manifest in writers. There is, of course, a community of authors in the commonwealth of letters whose chagrin at these movements of reform is vulgar in its exhibition and has culminated in controversies of an unhealthy character breeding bitterness and spite—symptoms of a disease not easily curable. For a long time these literary wrangles have created a fetid atmosphere surging with nauseous enthusiasm for party triumph and sectional success.

The conflict between the old and the new, the tried and the untried, the progressive and the reactionary is everywhere visible, in literature, in science, in art, in philosophy. Men range themselves on either side prompted little by reason and much by emotion, forget their personal animosities for party solidarity, excite convictions and cling to conventions and plunge into the fight headlong with needless acrimony to gain their ends. This kind of literary warfare which characterises every transition marking a 'Renaissance' has not been a new feature in the Andhra where at one time it did assume dangerous proportions. Mutual recrimination in press and on platform, obnoxious to those who favour unperturbed calm and nauseating to those whose standards of literary judgment are just and disinterested, permeated the atmosphere. Certainly literary pugnacity had a temporary triumph.

What is the cause for such literary squabbles which should have been merely delightful divergences, delectable digressions in literary taste and temperament? Why is it that a degradation in literary morals characterises every transition? The obvious explanation is found in the absence of right, dispassionate criticism. The critical talent is either sparse or is directed to channels scarcely beneficial to the progress and prosperity of the literary art. Hardly any distinction is drawn between the critical and creative aspect of Literature. The energy is wholly directed to creation, imitation and translation. Even the creative part of it has not attained a supremely high standard of excellence and the works of imitation and translation whose incredible abundance is surely a sign of decadence, with few and honourable exceptions, manifest a considerably low standard of literary efficiency.

What is, again, the reason for the superabundance of quasi-literary production? It is the want of criticism. The almost hourly and daily multiplication of authors and the rapid procreation of unedifying literature is sure to impede the growth of genuine work. Besides, the unhampered activity of pigmy authors serves to lower the literary standard of readers rendering, though indirectly, the position and progress of literary genius, precarious. Their work becomes unacceptable and their teachings and their trend of thought unpalatable. Slowly genius is sought to be supplanted by mediocrity. Every effort must be made for the avoidance of such a disastrous change.

The 'Renaissance' in Andhra literature has its prominent feature in the introduction of a form of prose, clear, lucid, precise and unambiguous stripped of all the ornamental trappings and artificial decorations sadly mistaken for literary devices of a forgotten age. A continuance of this system, rigid, inflexible and inaccessible would have kept the thoughts and ideas of the authors immobile, and confined their comprehension to a small and conservative literary clique. The purpose of literary production ought to be the circulation of thoughts and ideas among the largest possible number. But this should not blind us to the fact that all forms of scurrilous literature should strictly be precluded and prohibited. For this a healthy and impersonal criticism is a cardinal condition.

Of late a heap of Journals have cropped up that do not deserve existence. They are positively injurious in so far as they subserve sordid ends and sully the very character of literary production. These journals, with very few exceptions, conducted and edited by intellectual mediocrities and literary dwarfs publish literary articles and poetic compositions whose value as pieces of literature hardly any one cares to know. Literary prolixity has been interpreted, really misinterpreted as literary excellence. The art of humour has been grievously abused while satire has degenerated into slander.

A form of prose claimed by its authors to be conversational has been inaugurated since knowledge can best be disseminated through the medium of such prose. But if this propensity panders to the vulgar tastes of the public, then it has got to be frankly discountenanced and energetically counteracted.

Quite a novel feature lately introduced has been the 'Short story.' A free, facile, easy and felicitous prose accessible and intelligible to the ordinary reader with slender pretensions to scholarship, is employed for the purpose. The 'Short story' is sometimes didactic, sometimes satirical. It is also employed for depicting social life in a short compass. The art is still in its nascent stage and an assiduous cultivation might carry the writers a long way.

The 'Novel' which has been in vogue for a long time still holds the field. Originality seems to have perished altogether and all the novels that we find in the market are either translations or adaptations usually of a very contemptible kind. A thorough revolution must take place sweeping away all the cobwebs of existing literature and creating a thoughtful and intellectual circle devoted to the story and depiction of problems of social life, didactic in purpose and comprehensive in scope. Thus a new type of novel must be ushered into life. No more shall romantic moonshine about sordid passions of uncultivated men and women, dominate in novels as at present.

Old forms of poetic composition have become but the scattered survivals of a by-gone epoch or a remote era. Strict adherence to metrical rules has been replaced by an independence in the choice of metre. This is like the 'Romantic revival' in England which was a rebellion against classical rigidity and classical conventions. Rhythmic harmony seems to be the concern of the poets. They are attempting, not unsuccessfully, at the composition of lyrics whose melody is sought to be attained by a dexterous arrange-

ment and disposition of words. Pastoral songs whose poetic merit is certainly not of a mean order, where we discern the communion of the poetic soul with the natural phenomena serve to enrapture hearts and lift them to the sublime regions of poetic grandeur.

But there are distinctly unpoetical minds who trespass into this field and believe that by a strange combination of words they have rung sweet melodies and by a ruthless trampling of metrical rules they have attained poetic sublimity. These mystified minds curiously enough believe that mysticism is but a net work of unmeaning expressions behind which an unexplored region of significance lies. With this view they begin to indulge in thoughtless rhapsodies and invite the opprobrium of the sensible and receive the acclama-

tion of the unthinking multitude. This tendency ought to be nipped in the bud.

Towards the clearing of weeds that have sprung up in the garden of literature and have sapped the strength of the soil a dispassionate and disinterested criticism must be directed on all productions of literature. For want of this, the good and the bad, the genuine and the spurious have been indistinguishably huddled together. To suppress the sordid and applaud the sublime in literature must be the end of such criticism. Personal criticism, guided more by passion than by reason, is now prevalent. But criticism ought rightly to be directed towards the exact and precise evaluation of the literary productions and it is for this that every lover of literature yearns.

## ANCIENT INDIAN PEDAGOGY

BY MR. G. L. SINHA.

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IN the following few pages an endeavour has been made to put before the readers of this journal a few facts in connection with the theories and the principles of education which were advocated by our ancient Rishis. It need hardly be mentioned here that there is no book available which we can exclusively attribute to the science of pedagogy or education in general and it is very doubtful whether any such book was ever written. There is a chapter on 'studentship' in the Laws of Manu but it deals mainly with the duties of the teacher and the taught. Gobhila has also given a detailed list of instructions to be followed and performed by the pupils

during the period of study but no mention in them is to be found of the principles of which those injunctions are the practical manifestations. The difficulty of the task is, therefore, very great and a searcher in the field is faced with difficulties very hard indeed to surmount.

But before the sources of information could be ascertained and settled it becomes necessary that our problem should be made definite and clear; and what was the aim of education is the question which is suggested to the mind first. The modern world with all its boasted philosophy and science has ever failed to decide the problem and to come to a

common agreement. To one section the development of the spirit of scientific investigations and researches is important and therein it sees the end of its efforts. Then there are others for whom questions of offence and defence, increase of population, matters of trade and agriculture, commerce and mineral wealth are more important. But the moment we sit to reflect upon the significance which our sages and seers of the past have given to education, a feeling of awe and reverence overtakes us. Knowledge—knowledge of Truth or what was absolutely Real was the one ideal placed before the world. Freedom from the bondage of Ignorance was the aim of humanity. The whole universe was found to be striving for that one end; and education was a process to enable man to make a right and conscious effort towards that end. Thus says Manu:—

The ancient science to True Knowledge beareth and nourisheth all beings. All welfare dependeth upon right knowledge. Right knowledge is the living creature's best and only most certain means, helper and instrument to happiness.\*

The modern psychologist is right in tracing the beginnings of the life of man to a state of consciousness in which there is no differentiation and no distinction either of things or even of himself from his surroundings. The whole course of life according to him is a 'progressive analysis of that primary experience'† The ancient philosopher while recognising this state as the beginning of life found it to be the end of life also. If a man was to begin in non-differentiation and non-distinction, he was to end in non-differentiation and non-distinction. 'There is but one life, one Existence.' Everything is

that one, is the Omega of the Vedanta philosophy. The modern philosopher while knowing the beginning is quite unaware of the end and there is no wonder if in spite of all his efforts he has failed to produce the right sort of humanity. To the ancient teacher the things were quite different. It was clear to him that if the expression of the powers of man was a process of evolution and growth of a certain primary state, then all these powers after having had their full play and expression were to be focussed and concentrated into a similar state. The beginning and the end both being known and understood, the problem of education was rendered easy and simple.

While the superphysical and the spiritual life was made the end of life, the material existence and the material world was never to be neglected and ignored. The various forces of nature, the laws of life and the laws of humanity and their workings all were to be fully obeyed and observed, as they were the great teachers of the soul. The object of the knowable is of course the fulfilment of the object of the Purusha\* said the great sage Vyasa. 'The whole universe is for the soul' said Kapila the founder of the Sankhya philosophy. † This world of ours was a field of action where every one was offered an opportunity to do and to learn and be freed. ‡ To be born as man was a special privilege. Even the Gods descended from the heaven and assumed the human form.

\* Patanjali Yoga Sastra 11, 21.

† Karma Yoga—Vivekanand P. 75 III Edition

‡ Patanjali Yoga Sastra 11, 18.

If the solution of life was to begin with life there grew the necessity of laying down a system of training which, while enabling the individuals to react fully and appropriately to the demands of the nature and the society would, at the same time, converge all these responses towards the final goal. And here the education exhibited a comprehensiveness of meaning and universality of application, very difficult indeed for the modern educationist to understand. Between the simplicity of its aim and the complexity of its details, there was the peculiarity of its method into which both of them merged. Its intense naturalness and its intense practical character combined with the highest ideal of soul development was a feature to which there is no parallel. The scientist, the philosopher, the warrior, the trader and the labourer while each being trained and educated according to his respective powers of mind, inclination and the demands of the environment, was made equally eligible and fitted for the final aim.\* The social differences of high and low, rich and poor were admitted as not only superficial but baneful. None was to be slighted and scorned. Each soul was potentially divine and possessor of all knowledge; and it was left to man to let his actions strike the soul as it were, every moment of his existence, and unveil that knowledge.

This consummate relationship of the external and the internal was a very special feature of the Hindu thought and it was a discovery which it alone could discern. It was a deduction and an inference churned out of the great ocean of knowledge. The

workings of the highest sense development of the scientists, the abstractions and the argumentations of the philosophers and the mysteries of the region of superconsciousness were all gathered, compared and discussed; and it was found that the various spheres of human knowledge although having an apparent look of isolated and independent entities were essentially analogous and interdependent. The entire series of human experience, be it in the region of physical or super-physical, formed a whole in which there was no break and no anomaly. The chain of continuity from the gross to the subtle and then to the absolute was one unbroken and continuous series of events in the process of soul-growth of which the material world and the material existence formed the basement and the bulwark.\* In fact in the scheme of complete education was included the study of the whole circle of knowledge indicated by the word *Trayi*, the three Vedas, the all-comprehensive Trinity of Sciences, the Science of Trinity, and all their subsidiary sciences.†

What was that system which acted as a buffer between the inner man and the outer man? What was that system which formed the connecting link between the world of God and the world of man? The Vedas, and the Upanishads and the Puranas all unanimously hold the one and the same opinion that that singular path is the path of Dharma. 'Right and conscious obedience to Dharma is the one and the only sure basis of true and eternal happiness,' ‡ says

\* Laws of Manu XII.99. Translated by Bhagwandas.  
† Welton's Psychology of Education P. 145.

\* Sacred books of the Hindus, Panini Office, Allahabad. Vol XX Isa Upanishad IX to—XIV.  
† Laws of Manu—Bhagwan Das, Page 138-139  
‡ Sukaraniti III. I.

\* Bhagvad Gita XVIII, 60-65 John Davies.

Sukracharya. Under the all absorbing and never failing influence of Righteousness there was nothing which could not be changed and transformed into what was right and moral. Selfishness and sense pleasure, desire for reward and worldly riches are no doubt, not praiseworthy, 'but they exist everywhere,' says Manu, 'yet one rightly occupied in those acts goes to the world of immortals and gets all his desires here as hoped for,'\* just as the famous touchstone of the ancient scientist which transformed all into gold that came in contact with it, even so under the halo of Dharma every act of man including even those which belonged to his lower nature were rendered pious and made efficient means of attaining the final end.

But Dharma had another phase also. Dharma in the form of duty as determined by one's nature and position in the society was considered equally important. Thus we read in Bhagwad Gita :—

Every wise man tends to do that which conformed to his nature, 'all beings follow (their) nature, what will then opposition effect?'† The man who is content with his own work, whatever it may be, attains to perfection. He who does the work imposed upon him by his own nature incurs no sin.‡

Karma, pleasure or gratification of the senses and Artha, profit or reward, which were shown subordinate to morality first now occupy an equal place with it. And if it was true that from Righteousness flowed both Profit and Pleasure as Vyasa said on the eve of the Mahabharat War || it was not less true that Righteousness could only be possible when the other two were fulfilled and satis-

fied. Thus while Freedom and Morality were required as the two great requirements of man in virtue of his spiritual and moral sphere, Pleasure and Profit were held in equal importance in as much as they were the requirements of the natural and the social spheres of his life. Thus says Sankaracharya :—

Let not one try to get Moksha without trying to acquire the other three (Dharma, Artha and Kama) and let him constantly follow the path of Moksha without discarding the other three.\*

In fact these were mutually interacting factors. The right performance of one's worldly duties lead to the development of righteousness in him and this once secured there was no end to worldly happiness.

A theory of life of which Dharma comprising as it did the spiritual and moral awakening on one side and the worldly achievements on the other necessitated a corresponding system of training also. Education was thus a process of complete human development and evolution in which duty formed the determining factor and in which the four types of studies—Artha, Dharma, Kama, (Morality) and Moksha studies—were brought in complete co ordination with this factor. Both the heaven and the earth having been rendered available perfection was made possible and easy. Thus says Manu :—

"Some say that performing of duty and the getting of wealth are 'the good,' some say that wealth and sense enjoyments' are 'the good,' some dharma only, some riches only. But the right opinion (is) that it consists of all the three (dharma includes righteousness as well as Moksha.†)"

\* Sukraniti III. 4-5.

† Matsya Purana ccxli 3,4.

\* Laws of Manu III. 1-5. Früener Oriental Series.

† Bhagwad Gita III. 30-35 John Davis.

‡ Bhagwad Gita III. 30-35 John Davis.

|| Laws of Manu, Bhagwan Das, P. 34.

## RAVI DAS

BY

PROF. C. S. SRINIVASACHARI, M. A.

THE Ravi-Dasis form one of the most important Vaishnava sects of Hindusthan who take their name from their teacher Rai (or Ravi) Das who was a tanner. This sect has a large number of adherents among the Chamars or Curriers of Upper India; and it forms a most interesting and instructive example of the reformed Vaishnavism extending even to the despised menial classes.

The Revivalist Movement in Mediaeval India was pioneered by the illustrious Ramananda and furthered by other equally great teachers. Nanak sowed the seeds of a new religion which helped to unite the peasants of the Punjab into a new and vigorous nation. Chaitanya in the east taught of a merciful God and the path of devotion and roused Bengal from its slumber. In Central India itself, the reforms of Kabir and Ramanand inaugurated an era of saints and poets who by their lives and by their songs attested the nobility and value of the new movement. The movement, however, accomplished its supreme achievement when in the beginning of the fifteenth century, it gave birth to a Chamar saint whose memory is still cherished by the masses of Hindusthan.

One of the most noted of Ramananda's followers was Ravi Das, the Chamar. But attempts have been made to give him a respectable ancestry and in one account he is regarded as a Brahmin reborn from the womb of a Chamar woman. The story goes that when Ravi Das was born he refused to suck from the breast of his mother, because she had not been initiated into the Ramanandi sect and was still a Chamari. Thereupon

Ramananda was commanded by God to initiate the whole family and then the infant prodigy consented to be fed. Ravi Das even as a youth was a devout worshipper of Rama. His father, displeased with his abstraction, turned him out; and Ravi Das then set up business as a shoe-maker and made it a practice to supply shoes to all mendicant ascetics whom he came across. When he was reproached for making an idol of God out of hide, he retorted by dwelling on the various uses to which hides are put. He was always immersed in his devotions and had soon to abandon his trade. When God came to his rescue in the garb of a mendicant and offered him the philosopher's stone, Ravi Das told him he might keep it in the thatch of his hut, meaning thereby that the article was not worth his acceptance. After the lapse of some months the mendicant returned; and finding Ravi Das in the same poor condition as before he asked him what became of the philosopher's stone to which came the reply :—"It must be where thou didst put it. I have been afraid to touch it." Upon this successful second test, God was satisfied that Ravi Das desired no earthly wealth.

This incident has since been versified by Sur Das thus :—

"A great treasure is the name of Hari to me. It multiplieth day by day, nor doth spending diminish it.

"It abideth securely in the mansion and no thief can steal it.

"The Lord is the wealth of Sur Das; what need hath he of the philosopher's stone?"

One day he miraculously found five gold

coins deposited in the basket containing the usual articles of worship. Ravi Das now trembled for the safety of his soul, that even devotion to God brought him wealth. Then God appeared to him in a dream and ordered him to accept the wealth that was given to him by Divine command. Ravi Das accepted it, but used it up in building a rest-house for travellers and a temple for his god—which was so beautiful that visitors were enchanted with it.

Many stories are told of his great faith and purity. When the Brahmins refused to eat with him, they saw to their consternation Ravi Das sitting and eating between each two of them. They then became convinced of his sanctity and being repentant fell at his feet asking for forgiveness. Ravi Das then cut his skin and showed them under it his Brahminical thread, and thus he proved to the satisfaction of all that he had been a Brahmin in his previous birth. We are also told how Ravi Das could cure men even of foul diseases like leprosy and how even high-caste Brahmins came to him for relief. Some legends about him have distinctly Chamar characteristics about them.

The Ravi-Dasis believe that he died at the ripe age of 120 years and was taken to *Brahmapada* (the state of bliss). He disappeared in the flesh and took his sayings also with him. But many of his songs and sayings survive. Ravi Das was a strict monotheist following the general lines of Ramananda's teachings; and his faith may be said to be even better than that of Kabir, his fellow-disciple. He has been admitted to an honoured place in the *Bhakta Mala* (Lives of Vaishnava Saints). He held that the soul

differs from God in that it is encumbered with a body; God is everything, is gracious to all and is accessible to all. He alone can save men from all evil passions and should be worshipped with all the devotion that man is capable of. Ravi Das was said to have been such a perfect saint that "his conversation and poetry were like suns to dispel the darkness of doubt and infidelity." Like the swan that separates milk from water and drinks only the milk, "Ravi Das selected virtue from vice, made choice of good acts and avoided things forbidden."

Many compositions of Ravi Das are found in the Sikh *Granth Sahib*. One is particularly instructive, being his reflections on his relation with God.

"If Thou art a Hill, then I am Thy  
Peacock;

If Thou art the Moon, then I am thy  
Chakor;

If I break with Thee, whom shall I join?

If Thou art a Lamp, then I am Thy Wick;

If Thou art a Place of Pilgrimage, then  
I am Thy Pilgrim;

I have joined true love with Thee;

Joining Thee I have broken with all others;

Whenever I go there is Thy service;

There is no other Lord like Thee, O God,

By worshipping Thee, Death's noose is cut  
away.

Ravi Das singeth to obtain Thy service."

There are other victories of faith recorded of him, how he became accepted as the spiritual guide of Queen Jhali of Chitor a high-born Rajput lady; and how he often humbled the pride of the sacerdotal class and brought them to a keen sense of the equality of all God's creatures.

Ravi Das's permanent work survives even to this day. Taking its name from him, there is an important Vaishnava sect, the *Ravi-Dasis* (or *Raidasis*) which, as already told, has a large number of adherents among the currier and tanner castes of Upper India who follow, at least in theory, the "theistic form of belief venerating the one Omnipotent all-seeing God to whom alone worship is due". They form a community ranking in numbers next to the *Ramanandis*

and the *Kabirpanthis* (Brooke—*The North-Western Provinces of India*.—p. 256).

Legends about Ravi Das can easily be multiplied; and they are most of them fine and appealing. But as H. H. Wilson says: "Whatever we may think of their (legends') veracity, their subject-matter and tenor, representing an individual of the most abject class—an absolute out-caste in Hindu estimation—as a teacher and saint, is not without interest and instruction."

## PANCHANG AND HOROSCOPE

BY MR. C. GOVINDARAJU MUDALIAR, B.A.

Editor, "The Anandha Bodhini Panchang."

"PANCHANG and Horoscope or the Indian Calendar and Indian Astrology astronomically considered in the light of first principles with numerous illustrations" is a recent work by the late Dewan Bahadur L. D. Swamikannu Pillai, M.A., B.L., LL.B., C.I.E., I.S.O., F.M.U., an eminent astronomer and chronologist. This book\* 110 pages long, quarto in size, decently printed and bound, will serve as a handbook on Chronology, Calendar, Panchang and Horoscope, containing a mass of valuable information in small compass and will, I am sure, meet a long felt want among not only chronologists, epigraphists, and students of historical research, but also among Panchangam-compilers and astrologers.

The book, though small in size, covers a vast ground. It is divided into 5 parts. The first part deals with the Panchanga, Sunrise, Lagna, Local Time, the various Eras now in use or met with in inscriptions, Tithis and

Nakshatras in relation to fasts, feasts, and festivals, the Muhammadan Calendar and the perpetual week day almanac for European Calendar besides many other things. It gives an explanation of the fundamental concepts of the Panchang, Zodiac, and precession, the rules for fixing the commencement of solar months in various parts of India, a short account of the important elements, of the Sun and the Moon's anomaly, equations of centre, equivalents in days of tithi, nakshatra, and yogas which largely enter into the calculation of the 4 out of the 5 important elements of the Indian Calendar (the 5th element being the wara or week day). Thanks to the author who, recognising the importance of the part played by the almanac in the religious and social life of the Indians has devoted 12 pages in this small manual to the principles for fixing the days of fast, feast and festival. In the section relating to the Muhammadan Calendar, the author gives a short account of the difference between the Indian and the Muhammadan Calendars, has

\* *Panchang and Horoscope*. By Dewan Bahadur L. D. Swamikannu Pillai, M. A., LL.B. Price Rs. 3/- (Available of G. A. Natesan & Co., G. T. Madras.)

found out the reason for the difference in the number of days in certain Muhammadan months according to various schools and above all has given a very simple rule for determining the day of the heliacal rising of the Moon to which Muhammadans and Hindus alike attach much importance.

Part II deals with the casting of horoscope, the precession or ayanamsa and the planetary eye-tables. The question of precession or ayanamsa, so far as India is concerned, has been a vexed problem and has engaged the attention of innumerable students of Indian astronomy. The author who was an eminent authority in matters of precession as in other things, has once for all and more successfully than any one else, solved the problem and has given a table in this book for ready use. This will be of immense value to the editors of Drig-Ganitha Almanac.

The eye-tables namely both Panchang eye-tables and Planetary eye-tables, are the quintessence of this book. With the help of these the Panchang tables, and the planetary tables given in parts III and IV, any student of chronology or astrology or almanac-maker can readily and easily calculate the positions of planets, the beginning and ending moments of Nakshatras, Tithis, and Yogas etc., for any day past or future without going through the cumbrous and almost bewildering processes of the Siddhantas. He has devoted a chapter to Eclipses and Eclipse Chronology, as a recorded eclipse is a genuine solid landmark in history and a valuable and unerring landmark for a chronologist.

Chapter V gives many illustrative problems on matters hitherto not dealt with. In order to illustrate the method of using the tables

given in his book and of finding the date corresponding to a given set of data the author has selected the famous Chinese observation of a conjunction of five planets, the birth of Rama, the birth of Visvanatha the author of *Visvaparakasa*, the Paripodal horoscope and several other problems. He has investigated Rajayoga horoscopes, and horoscopes conducive to unlimited longevity, has determined the total number of possible horoscopes coming under the name of Samkhya yogas (all given by Varahamihira in his famous work *Brihat Jataka*.) The table of geocentric position of planets or planetary ephemeris given in pages 62-87, for the years from 1839 A. D. to 2000 A. D. coupled with the author's Planetary Cycles, places a vast stretch of time, past and future, at the tender mercies of the chronologist who, lording as it were over the domain of time, can locate a horoscope to its place in time with the least trouble. Many astrologers fail in their predictions because, for want of a book giving planetary positions or ephemeris in the future they are at a loss to know the Gochara positions which are an important factor in predicting the events of a man's life. I believe that this ephemeris will certainly tend to improve the tone of astrological predictions.

The tables of his work and the planetary positions are all worked out very accurately mostly according to Surya Siddhanta, the standard book on Hindu Spherical Astronomy. It is no exaggeration to say that the author, in his characteristic way, had spared no pains to aim at the utmost accuracy. This small volume, as has been shown above, is invaluable to chronologists, epigraphists, historians, and panchangam-producers,

## SIR MAHOMED IQBAL\*

BY

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

IQBAL was born at Sialkot in 1877. He is descended from an ancient family of Kashmiri Pandits, some of whose descendants are now living in Kashmere with the family name of Sapru. The fore-fathers of Iqbal embraced Islam about 200 years ago out of sincere devotion to a Saint, and even to-day there are strong Sufistic tendencies that mark the members of his family to an

boy would become in future the pride of the whole family, nay, the pride of the whole nation. There was nothing extraordinary about him to mark him out from the children of his place. He was sent to a Maktab along with other boys and after some time his education began in an elementary school. His success in the 5th standard won him a scholarship. He finished the middle school course and the scholarship he got in recognition of his merit made it easy for him to take to the entrance examination.

His success in the entrance examination opened to him the field of higher studies. The ambitious young man could not stop with the laurels he had already won in the school. He joined the Scotch Mission College, Sialkot, for his collegiate course. One thing happened at this time, which, perhaps, is the chief factor in his life to prepare him for his future greatness. His acquaintance with Moulana Syed Mir Hasan, who was a very profound Arabic Scholar of his time, exercised over him an imperceptible influence in creating in him a noble devotion to Islamic culture and ardent appreciation for the literature of Islam. Iqbal, after finishing his course in Sialkot, joined the Government College, Lahore, where he graduated with distinction and a medal.

Iqbal was extremely fortunate in his friendship with Moulana Syed Mir Hasan at Sialkot. Even in Lahore good fortune followed him in the person of the well-known Mr. Arnold. Mr. Arnold had been working in the Aligarh College, but, as though by fortune, he was entertained in the Government



SIR MUHAMMAD IQBAL.

admirable degree. It may be said that Iqbal, as a true descendant, has inherited the religious fervour of his ancestors along with the noble qualities of mind.

The parents of Iqbal never thought that the

\* Condensed considerably from a sketch prepared for a forthcoming volume, "Eminent Mussalmans," to be issued shortly by the publishers, Messrs. G. A. Natesan & Co., George Town, Madras.

College, Lahore, while Iqbal was a student there. He found him a promising young man and gradually made him his friend. He was no more the master of Iqbal but an experienced friend who took pleasure in his company. He once remarked about him that he really made his master wiser. Iqbal then took his M. A. degree, the highest degree of the University and received a medal for standing first among all the students.

After his M. A. Examination he was appointed lecturer in History and Philosophy in the Oriental College, Lahore. He subsequently became Assistant Professor in English and Philosophy in the Government College, Lahore. He was held in high esteem for his knowledge and ability by the College authorities, and his position there gave him many excellent opportunities to carry on his literary pursuits. His charming manners soon won him the heart of his students, but Iqbal's ambition to find out truth by means of higher studies could not allow him rest satisfied with his condition. The liberal-mindedness of his brother at last helped him in realising his ambition to go to England, where he remained for three years in Cambridge pursuing his research. The University of Cambridge conferred upon him a very high degree in Philosophy, and his thesis on Persian Philosophy presented to the University of Munich in Germany obtained for him the degree of Ph. D. After his visit to Germany, he returned to London and passed his law examination at Lincoln's Inn. He also joined the London School of Economics and Political Science with a view to study Sociology and Politics. By this time Iqbal became a renowned man. His reputation secured for him

for a short period of 3 months the place of Professor Arnold in the London University. He acted there as the Chief Professor of the Arabic Language.

While in service in Lahore, Iqbal was restless for the acquisition of knowledge and his passion had found outlet in various researches. The atmosphere of the place was too incommodious for his high imagination, and his soul needed a wider scope for development which was destined to make him one of the greatest poets of the age. The vast and numerous libraries of the different Universities in Europe and the influence of some of the best thinkers had afforded him an opportunity to develop such intellectual power as afterwards captured the imagination of the whole world. The greatness of Iqbal consists in his powers of writing as well as of speech. It is given to few to be masters in both arts. He made himself conspicuous while in London by his lectures on Islam and won the approbation of the critical public. One cannot but admire his ability when one remembers that he returned to India at the early age of 32 honoured with diplomas and degrees. \* \* \*

By his education and travel Iqbal is the best person to speak about the West as well as the East. The genius of Iqbal found its expression in poetry. He may be considered undoubtedly to be one of the great men who are needed to interpret the East to the West and the West to the East and bring the two civilizations to a meeting point. Iqbal's message is no more confined to India. It is addressed to the Nations of Europe in as good a manner as it is done to the nations of India. Moulana Shibli rightly said that he would occupy the chair of Hali and Akbar when

they would be no more, and the philosopher-poet of India has justified the prediction of the Moulana to a remarkable degree. He studied the different aspects of the growing materialistic tendencies prevalent in the West and has come to certain important conclusions which formed the back-ground of his poetry. Great poets are born, not made. The truth of this familiar saying is illustrated by the early life of Iqbal. Even from his college days signs of his genius have been shown to the world by his early but successful attempts at writing poetry. \* \* \*

It was the time of Musha'iras (the meetings of the poets) when every one who had something worth expressing in the form of poetry had an opportunity to give to the public the product of his imagination and poetic fancy. Iqbal was one of the poets of his place. \* \* \*

Iqbal's days in the Lahore College are more noted than his days at Sialkot from the point of view of his literary pursuits. In Lahore he very soon became the star of the poets' gatherings. The two lines which he wrote on one of the occasions won him a very great admiration.

Divine grace gathered the dew drops  
Of memories from my forehead taking them to be pearls.

There are three stages in the development of Iqbal's poetic mind, leaving aside the outburst of imagination in his College days, and each one of them is marked by a distinct period of time. The first period ranges from 1901-05; the second, from 1905-1908 and the third from 1908 to the present moment. \* \* \*

Iqbal's first poem to be published was "The Himalaya Mountains" which appeared in the MAKHZAN, the famous literary magazine of Northern India. \* \* \*

"The Himalaya Mountains" which is an invocation to the great mountains, is inspired by modern thought. It is full of ideas of patriotism that touches the heart of the people in a very beautiful manner. One of his poems "The Cry of the Orphan" which he read at the time of the Anniversary of the Lahore Anjuman is full of pathos for the forlorn condition of the Mussalmans. It appeals to the spirit of the Prophet of Islam for the amelioration of his followers.

Some of the best poems of Iqbal of the first period are so popular that they find a place in the books that are prescribed for the several University Examinations. "Himala" (The Himalaya Mountains), "Gul-i-Rangin" (The Coloured Flower), "Parinday ki Faryad" (The Cry of the Bird), "Sham a Wo Parwana" (The Lamp and the Moth), "Ek-Arzu" (One wish), "Tarana-i-Hindi" (Song of the Indians), "Chand" (The Moon) and "Kinari Ravi" (Beside the Ravi) are some of them. All the poems are in Urdu and very beautifully written. Their names themselves suggest to the mind of the reader that they do not deal with wine and the traditional love but with the natural aspects of the Universe. They are written in simple language and with much grace and ease. \* \* \*

The second period of Iqbal's poetry begins from 1905 and ends roughly with 1908, the period of his life in England. \* \* \*

The poems of the second period mark an advance in the poet's thoughts about life. It is no longer an imaginary play in the main with nature as it was in the first period, but imagination is made to serve the purpose of expressing his thoughts on more serious subjects.

"Muhabbat" (Love), "Haqiqat-i-Husn" (Truth of Beauty), "Payam" (The Message), "Visal" (Bliss of oneness), "Koshishi Na Tamam" (Imperfect trial), "Payam Ishk" (The message of love) and Gazlyath are some of the poems of the second period. Their very names as those of the first period are suggestive of the contents.

My message is different from the message of others,  
As different is the way of speech of one overcome by the pain of love.  
Thou hast heard the cries of the bird in the cage,  
But hear the different cry of the bird that flies high.

(Address to Aligarh students)

My friends, the movement of the world is life,  
And this is an old truth;  
Rest is impossible,  
For in rest there is death.

(Chand Awar Sayyarah)

The streams strongly wish for rivers and rivers for the deep;  
And the billows for the moonlight,  
Find out the secret of life from Khizar  
—everything lives by imperfect attempt.

(Koshishi Nat'amam)

Man of the West! the country of God is not a shop;  
What thou takest to be real is a counterfeit coin;  
Thy civilization will bring about thy death,  
As the nest that is built on a delicate branch cannot last long.

(Payam)

The third period of his thought begins from 1908, the year which marked his return to India after his contact with Western civilization, and continues to the present moment. It is the best so far in his life, considering the two great works the world has seen from his pen in the Persian language. He returned to India with matured thought and definite conclusions that have found expression in them. His minor poems in Urdu have also been written during this time and they naturally indicate a loftier tone of thought. The names of some of them may again suggest what they stand for. "Mazhab" (Religion), "Kufro Islam" (Islam and heathenism)

"Muslim Awar-Talimi Jadid" (Muslims and the new education), "Khizari Rah" (The guide of the Path), "Tulu-i-Islam" (The rise of Islam), "Shakespeare, Shikwa and Jawabi Shikwa" (The complaint and its reply), "Jawanan-i-Islam" (Young Mussalmans), "Asiri" (Slavery) etc., are the more important of them. But the most important are his Shikwa Jawabi Shikwa and Khizari Rah. The first two poems are the complaint to God and the reply of God about the pitiable conditions of the Mussalmans, and the third deals with a discussion between the poet and Khizar. These three poems in Urdu give us some of the main ideas of Iqbal about the deplorable condition of the Mussalmans and the means to bring them back to their former greatness, and his interpretations of life, love and Government.

The more important still are his Asrari-Khudi and Ramuzi Bikhudi (both of them present the continuity of one theme) and Payami Mashriq which are indeed the greatest of his works as has already been mentioned. "The first of them "Secrets of Self" has been translated into English by Dr. Nicholson. This poem may rightly be called the world poetry or the world music meant for all times and all climes.

"It is a unique piece of literary art," says Sir Zulfikar Ali Khan. He adds:—

It establishes a new system of character training. It formulates a philosophy which will produce saviours of a misguided world. What flavours and forces do we not find mingled in it? It has fire and courage which make the soul restless. It directs thought into new channels. It inspires self-confidence in palsied wills to climb ice and frowning heights. In a fascinating style he deals with the whole problem of man, his life and attempts to forge a new destiny for his people by preaching reversion to the vigorous but simple life of the early Moslems based on the teachings of the Prophet.

The dynamic philosophy of Iqbal inculcates the vital principle of developing the latent forces inherent in man, "in order that the radiant and commanding personality may find manifestation, the travail of humanity being a necessary preliminary."

'Tis the fate of moths to consume in flame,  
The suffering of moths is justified by the candle  
The pencil of the self limned a hundred to-day  
In order to achieve the dawn of a single morrow.  
Its flames burned a hundred Abrahams  
That the lamp of one Mohammed might be lighted.

It is this dynamic philosophy of Iqbal that has won him the highest admiration of some of the great men in the English speaking countries. "Payami Mashriq" (The Message of the East) written in the style of the poems of Goethe, the German poet, is the latest work of the great Indian poet. There are three main parts of the book. The first part, Ruba'iyath deals with some of the philosophical interpretations of important problems of human life, such as eternity, manifestation of God, desire and the effects of desire in the world, love and reason and their influence on man, change and materialism. Some of the allied problems such as life, the world of action, wisdom and poetry are dealt with in the second part, and there are beautiful poems on the greatest men of Europe such as Schopenhauer, Nietzsche, Hegel, Bergson, Goethe, Tolstoy and Karl Marx. This part consists of "The Message to the Wise of England," "Tavern of the English" and "Address to England." The last part of the book comprises of Ghazals that have been written in the style of Sa'di, Naziri, Urfi and Ghalib as a token of the poet's admiration of the masters of literature.\* \* \* \* \*

Iqbal laments very much the materialism of Europe, destitute of spiritualism that is born

of true religion and real love of God. Man is no better than a mechanism and this conception of the Western mind is at the bottom of the miserable consequences and the commercialism of the European Nations.

The resemblance between Iqbal and Goethe, though they are separated by time and distance, strikes the mind of the student of literature. It has already been pointed out that Iqbal's "Message to the East" was written in the manner of the German poet. It was a very troublesome time when Goethe lived. There were evident marks of degeneracy among his countrymen but his inspired imagination worked their salvation. Very much similar is the voice of Iqbal in India. His inspiring thought has shown to Indian Muslims the futility of Western materialism and made them devoted to religion and the things of the spirit. They are little by little influenced by his noble appeal for action and spirituality which alone can give them a place as a nation in the world. But the message of Iqbal is not confined to India. It is as much a message as to the Westerners themselves to the Indians who have come under the Western influence. \* \* \*

His poems breathe sincerity. He feels for the abject position of his countrymen and every line of what he writes is poetry in the sense that it is inspiring.\* \* \* Iqbal is an out and out nationalist and his poems also sound a pan-Islamic note. In fact it is one of the chief features of Islam that takes in its hold the Muslims of the whole world.

A glance at the poems of Iqbal makes it clear that there is charming variety. One feels as though he is reading the works of some of the modern poets of England. The

poetical works of Iqbal side by side with the "Dewan" (poems) of any one of the poets before him make the point very clear. There is not only variety of topics, but also variety of form—Ruba'iyath, Mussaddas, Masnavi, Qita'a Ghazal, but all made use of with his natural ease and charm. The poet's inspiration does not wait to be twisted into one particular form; but it expresses itself freely in the words of the moment, full of harmony and music. The variety of form even in one poem in some cases indicates the natural and spontaneous expression of the poet's thoughts as they rise up in his mind. Some of his longer poems, dealing with the lofty themes bring to our minds the grandeur of Milton's poetry. They carry with them the full soul force of the poet and create in us an emotion that makes us forget ourselves. His power of depicting nature is marvellous, though perhaps his greatness is in his "study of man." There is in him the eye of the poet combined in a happy manner with the eye of the Eastern philosopher marked by its spiritual insight. \* \* \* \* \*

Iqbal has no faith in modern democracy. It represents to him nothing but the oppression of the poor by the rich. There is behind it the influence of commercialism, which is the result of the materialistic proclivities of European Nations. It is in fact slavery, but not genuine freedom and shows the least respect to the divine self of man. It is sacrificed to serve the selfish ends of the wealthy classes, the real rulers in the name of democracy. Hence the painful misery which bursts out in a revolt. True freedom must give scope for the development of the self. Submission to

one who is inspired by religious feeling is better than submission to the heartless many.

\* \* \* \* \* America has unfurled the banner of revolt against that favourite doctrine in bringing about State interference wherever it is preached. Is the faith of the great poet then unsound not based upon facts but on imagination? Some of the translations in the book show to the reader how he thinks about the problem. He says in *The Message of the East*:—"My days in the English tavern came back to my mind. The cup was more shining than Alexander's and the cup bearer had a prophetic eye, but it did lack the enthusiasm and love of Khaleel and Khaleem, which were devoured by the careless thought."

Iqbal is essentially the poet of the future. As a writer in the ALIGARH MAGAZINE aptly says:

He paints the past to contrast it with the present, and thus pave the way for the future. The greatest charm about him is that he is not a dreamer or idealist, but is a realist, and combines in himself the poet, the reformer, the leader and the practical man of the world. He does not teach us simply to think but to act. To sum up he has rejuvenated the old, roused the lethargic, raised the fallen, inspired the dispirited, strengthened the weak, emboldened the cowardly, elevated the humble, cured the ailing, electrified the inert, invigorated the enervated and enlivened the lifeless.

So lives amidst his glories the philosopher-poet of India, the pride of the world and an inspired messenger to all the nations. It may not be far off when his great works will be translated in every language and he will find a loving welcome in every country. For already in Afghanistan, Persia, and Turkey, in England, Hungary and other European countries his reputation is rapidly spreading. And of late his powerful and vitalising poems have cast a spell over the minds of those who have come in contact with the Muse of Iqbal.

## The Problem of Agriculture in India

BY MR. L. N. SHARMA, B.A.

Editor, "The Guide."

THE first quarter of the twentieth century may be said to have seen the high water mark of Industrialism. It is not long that the Nations of Europe vied with each other in the development of their manufacturing industries and felt no hesitation in sacrificing agriculture at the altar of Industrialism. The inevitable re-action, however, appears to have set in at last and even in countries like England and Germany, the greatest strongholds of manufacture there are unmistakable signs of a feeling towards the revival of agriculture. Having seen industrialism at its highest pitch and having discovered to their grief that pure, unadulterated industrialism is no panacea for all their ills, the nations of the world are gradually coming to the conclusion that agriculture too is not a thing to be neglected altogether. It is time, therefore, that India, a country where according to the latest census figure about seventy per cent of the population are more or less dependent upon agriculture, should examine her system of agriculture and see if it is capable of any improvements and so to determine how those improvements can actually be brought about.

No one who has devoted any attention to the problem of agriculture in India would have failed to notice that the system of agriculture that is prevalent in this country is entirely rotten and ante-diluvian. It is evident almost at the first sight that our system stands not in need of mere improvements here and there, but it requires to be completely overhauled if any material results are to be obtained from its working. In order to bring about the desired improvements, however, it is necessary for us to have a clear and distinct idea in our mind as to what the lines of improvements are and for this we shall have to examine the system a little more in detail.

The first point that strikes the observer is that the Indian peasant devotes little attention to the selection of his land. Simple-minded as he is, he relies more upon Provi-

dence than upon his own sense, and being convinced of the fact that whatever God Almighty has ordained for him must come to pass irrespective of his efforts, he cares little as to what land he selects and how he cultivates it. He takes up almost any plot of land that comes in his way or which has been in possession of his family for some time past, and begins to cultivate it with the aid of implements which appear to have undergone little change since the days of Chandragupta Maurya and Asoka. He disdains to use any other manure except the dung and urine of his own farm-animals which simply mean the lean and decrepit pair of bullocks that has been in possession of his family since the days of his grand-father, and grows his crop year after year without allowing the land to have any rest. Apart from these there is another point which is apt to be overlooked by a casual observer, but to which students of agriculture will probably attach the greatest importance. This is the question of seed for the crop. The peasant in India often suffers from the want of good seeds. Owing to the crushing burden of poverty, he is hopelessly in the clutches of the money-lender who not only charges a very high rate of interest but also sometimes takes away the lion's share of the peasant's scanty crop. The result is that he is usually left with grain of a poorer quality and it is from this that he draws his supply of seed. From the economic point of view he suffers from several other difficulties notable among which is the absence of any facilities for storage with the result that his crop is often destroyed by the untimely setting in of the rains or by the birds and pests of the neighbourhood. Reference has not been made so far to the difficulty regarding irrigation, but it has to be borne in mind that notwithstanding the marked development of irrigation that has taken place in recent years, vast tracts of the country are still at the mercy of the monsoon and in most places the fields have to be watered

with great difficulty from the small well dug near the field or from some pond or stream of the neighbourhood.

These are all matters, however, which are known to every one and are capable of a comparatively easier solution. We come to a point at once more difficult and complex when we take up the question of agricultural holdings. Various economic and social causes have combined together to reduce the size of the fields and cultivation is carried on in mere patches. It is the considered opinion of the students of Economics that this division and sub-division of land into small patches is having a very adverse effect upon agriculture. Last of all there is the question of the agriculturists' relations with the landlord and the State. In his dealings with these, it is always the agriculturist who suffers. His treatment at the hands of the landlords is appalling and though the Government never fails in its professions of sympathy with the cause of the agriculturist he gets little sympathy in practice. The result is that he comes to regard himself to be doomed to a life of misery and poverty and unless steps are taken to improve his outlook on life it is difficult, if not impossible, to induce him to increase his efforts towards production.

It will be seen from this brief outline of the present system that the first thing necessary to improve Indian agriculture is to induce the peasant to give up his old type methods of production and to instruct him to adopt the advanced and scientific methods prevalent in America and other advanced countries of the world. He should be impressed with the importance of good land, good seed, good manures and above all of leaving the land fallow for some time, say a year, after cultivating it continuously for two or three years. Efforts should be made to introduce the advanced type of implements and the agriculturists should be made familiar with their use. It should be remembered, however, that while all these steps are very desirable and ought to be taken immediately, they will not be sufficient in themselves. Unless the country discovers some device to

check the further sub-division of agricultural land, it will probably be too much to expect any material increase in the quality and quantity of our agricultural produce.

The present agricultural Colleges like those of Cawnpore and Pusa which turn out graduates who though equipped with the best type of agricultural education are the last men to take to actual farming of the fields, cannot possibly meet the needs of the poverty stricken agricultural population of the country. The development of the Co-operative Credit Movement along sound and well-tried lines ought to solve the problem of the peasants' poverty and indebtedness and the introduction of the Law of Primogeniture should check the further sub-division of agricultural land. That any serious modification of the Hindu and Mohammedan Laws of the country will arouse a strong opposition from vested interests, there is not the least doubt about it but the time has come when the fear of popular opposition should no longer deter the Government from embarking upon this much needed reform which appears to be the only possible solution of the existing evil.

It will thus be seen that the cause of agriculture in India is not altogether hopeless and that there is no reason to doubt that all the required improvements can easily be brought about. The initiative for every reform, however, ought to come from the Government. The agricultural population of the country is as yet too backward to cry for any reform. The leaders and the legislators of the country too have a duty to perform in the matter. They should lose no opportunity to press for such reforms as would improve the agriculture of the country.

Let us hope that the Government, and the leaders of the people and the so-called 'dumb millions' of the country will all unite together to improve our agriculture which is, and will probably for ever be the main and the leading industry of the nation.

## CHURCHES

BY

MR. YAKUB HASAN.

### RELIGION IN PERSIA

WHILE Jewish prophets were, in continuous succession preaching the religion of Moses to their own people in Palestine and Syria, Persia was not idle but was developing a religion of her own. The Great Teacher Zardasht or Zoroaster most probably lived at the same time as King Solomon (1000 B.C.). His teachings are preserved to us in the Zenda Avesta. The opposition of a good god, Ormuzd, the god of light, truth, frankness and the sun, and a bad god, Ahirman, god of secrecy, cunning, diplomacy, darkness and night, formed a very central part of his religion. It is a ceremonial and sacerdotal system; it has no images, but it has priests, temples, and altars on which burn a sacred fire and at which sacrificial ceremonies are performed.

Five centuries later when under the Persian King Cyrus the Jews were released from Babylonian captivity and Judaism was being revived in Palestine and Syria by Prophet Ezra, Zoroastrianism made a great headway in Babylonia and Nineveh, and prevailed against the ancient gods there. At this time Buddha flourished in India and Confucius in China. Idolatry had therefore practically ceased in Western Asia and it had not yet begun in India.

A second great religious movement in Persia was Mithraism, a development of Zoroastrianism. Mithras was a god of light, a Sun of Righteousness, and in the shrines of the cult he was always represented as slaying a sacred bull whose blood was the seed of

life. It taught immortality of soul, and its method of worship and ceremonials were very elaborate. Candles were burnt at the altar at the time of service.

In the third Christian century another religion, Manichæism, arose in Persia which was characteristic of the way in which men's minds were moving in those days. Its founder Mani declared he was not proclaiming anything new. The great religious founders before him had all been right: Moses, Zoroaster, Buddha, Jesus Christ—all had been true prophets, but to him it was appointed to clarify and crown their imperfect and confused teaching. This he did in Zoroastrian language. He explains the perplexities and contradictions of life as a conflict of light and darkness, Ormuzd was God and Ahriman Satan.

Mani not only went about Persia preaching these new ideas but into Turkistan, India and China. These ideas spread eastward and westward with great rapidity. About A. C. 270 Mani returned to Ctesiphon in Iraq and made many converts. This brought him into conflict with the official religion, Zoroastrianism, and the priesthood. In signing monarch had him crucified. Nevertheless, Manichæism held its own in Persia against orthodox Zoroastrianism and Nestorian Christianity for some centuries.

### THE COMING OF THE MESSIAH

In the days of captivity and afterwards the Jews began to look forward to, and a number of prophets prophesied, the coming of a special saviour, a Messiah, who would

redeem the nation and restore the glories of David and Solomon. When that Saviour came at last, in answer, as it were, to their own prayers, in the person of Jesus of Nazareth, the Jews would not recognize him in spite of all the signs he showed them of his being the true successor of the Great Law-giver Moses and the King-Prophet David. They denounced him as an impostor, resolutely opposed his mission, intrigued against him and within three years of his ministry had him convicted in the Court of the Roman Pilate for "perverting the nation, and forbidding to give tribute to Caesar saying that he himself is Christ, a King" and had him nailed on to the cross as a common criminal. Christ did not die on the cross, but the cross did end his personal ministry.

#### THE GOSPELS

Of the twelve disciples that Jesus Christ had, one, Judas, betrayed him to the priests but afterwards repented of his treachery and committed suicide. The remaining disciples had to flee the country for the time being on account of the bitter persecution of the Jews. Two of his disciples, St. Mathews and St. John, wrote the first and the last of the four Gospels contained in the New Testament of the Bible. The other 2 Gospels were composed by St. Mark the nephew or cousin of the apostle Barnabas, and by St. Luke, the faithful companion of St. Paul.

#### CHRISTIANITY

Many modern authorities regard St. Paul as the real founder of Christianity. He was a learned man who had studied holy literature under Jewish teachers. He was also well versed in the Hellenic theologies of Alexandria,

\* St. Luke 23.

and his language was Greek. He was a religious theorist and teacher long before he heard of Jesus of Nazareth, and he appears in the New Testament narrative at first as the bitter critic and antagonist of the Nazarenes. "What will be clear to any one who reads his various Epistles, side by side with the Gospels, is that his mind was saturated by an idea which does not appear at all prominently in the reported sayings and teaching of Jesus, the idea of a sacrificial person, who is offered up to God as an atonement for sin. Paul came to the Nazarenes with overwhelming force because he came to them with this completely satisfactory explanation of the disaster of the crucifixion. It was a brilliant elucidation of what had been utterly perplexing."\*

Paul had never seen Jesus. His knowledge of Jesus and his teaching must have been derived from hearsay of the original disciples. He built this into a theological system, a very suitable and ingenious system. He taught at Jerusalem, Antioch, Athens, Corinth, Ephesus, and Rome, and the book in the New Testament called the Acts of the Apostles is mostly a record of his mission, and his teachings are further expounded in the further numerous Epistles that he wrote to the Churches. He had himself founded in different countries.

#### CHRISTIAN CREED

Jesus called himself the Son of God and also the Son of Man. Lay readers of the Gospels would attach no significance to the former phrase for Christ has many a time referred to God as "Our Father" or "Your Father," "which art in heaven." In

\* The Outline of History by H. G. Wells. Chap. XXIX Section 5.

declaring that Jesus Christ was more than a man and divine, Paul and his other followers opened up a vast field for argument. Was Jesus God? Or had God created him? Was he identical with God or separate from God? The Christian communities were so agitated and exasperated by tortuous and elusive arguments about the nature of God that a General Council of the Church had to be called at the initiation of Constantine the Great in 325 A. C. at Nicæa (a town near the site of the future Constantinople) to settle the Christian creed.

There were three chief views about the creed, those of the Arians, the Sabellians, and the Trinitarians. The Arians followed Arius, who taught that Christ was less than God; the Sabellians taught that he was a mode or aspect of God—God was Creator, Saviour, and Comforter just as one man may be father, trustee, and guest; the Trinitarians, of whom Athanasius was the great leader, taught that the Father, the Son, and the Holy Ghost were three distinct Persons, but one God.

The last Trinitarian view prevailed at Nicæa and is embodied in the Nicene creed as now current all over Europe and America.

#### RELIGIOUS AUTOCRACY

Constantine was not a Christian at the time he presided over the Council at Nicæa. He had leanings towards the religion that had by that time come into prominence and was claiming several adherents among the Romans. After Constantine's baptism Christianity became the state religion and the Church, under the imperial patronage, developed into a centralized organization running parallel to the empire.

The Emperors played the role of autocracy as much in matters religious as they did in State affairs. Theodosius the Great (379-395) forbade the unorthodox to hold meetings, handed over all Churches to the Trinitarians, and overthrew the heathen temples throughout the empire, and in 390 he caused the great statue of Serapis at Alexandria to be destroyed.

#### DIVISION OF THE CHURCH

The Church itself did not remain united for long, and it was unnatural to expect any institution to remain intact that is based not on the teachings of its real founder but on the different conjectures of his various so-called followers. Latin-speaking Western Church and Greek-speaking "Orthodox" Church severed themselves from one another ostensibly upon the question of adding two words to the creed. The older creed had declared that the "Holy Ghost proceeded from the Father." The Latins wanted to add and did add "*Filioque*" (=and from the Son), and placed the Greeks out of their communion because they would not follow this lead. Already as early as the fifth century the Christians in Eastern Syria, Persia, Central Asia and India had detached themselves on a similar score; and so had done the Egyptian and Abyssinian Churches also.

While the Greek-speaking Eastern Empire held together and the Emperor at Constantinople remained dominant in the Church, the Latin half of the empire collapsed, and left the Church free of any such imperial control. Moreover, while ecclesiastical authority in the Empire of Constantinople was divided between the high-bishops, or patriarchs, of Constantinople, Antioch, Alexandria a

Jerusalem, authority in the West was concentrated in the Patriarch, or Pope of Rome. The Pope who had already pretensions to a quasi-imperial authority, with the final fall of the Western Empire, took over the ancient title of *pontifex maximus* which the Emperors had held, and so became the supreme sacrificial priest of the Roman tradition.

#### PROPOGATION OF CHRISTIANITY

Christian monastic orders that arose in the Western world in the 6th and 7th centuries did much in propogating the Gospels of the Christ. "Everywhere we find them as centres of light, restoring, maintaining and raising the standard of cultivation, preserving some sort of elementary education, spreading useful arts, multiplying and storing books and keeping before the eyes of the world the spectacle and example of a social backbone."\*

Peaceful missionary work, no doubt, did much to convert people to Christianity but fire and sword also played their part in this field. "Both in England and on the continent the ascendent rulers seized upon Christianity as a unifying force to cement their conquests. Christianity became a banner for aggressive chiefs—as it did in Uganda in Africa in the bloody days before that country was annexed to the British Empire."

Charlemagne the Great (771-814) the Ruler of the Franks "made his wars of aggression definitely religious wars. All the world of North-Western Europe, which is now Great Britain, France, Germany, Denmark, and Norway and Sweden, was in the ninth Cen-

\* H. G. Wells' Outline of History Chap. XXXII, Section 4.

tury an arena of bitter conflict between the old and the new. Whole nations were converted to Christianity by the sword. With fire and sword Charlemagne preached the Gospel of the Cross to the Saxons, Bohemians, and as far as the Danube into what is now Hungary; he carried the same teaching down the Adriatic coast through what is now Dalmatia, and drove the Moslems back from the Pyrenees as far as Barcelona."\*

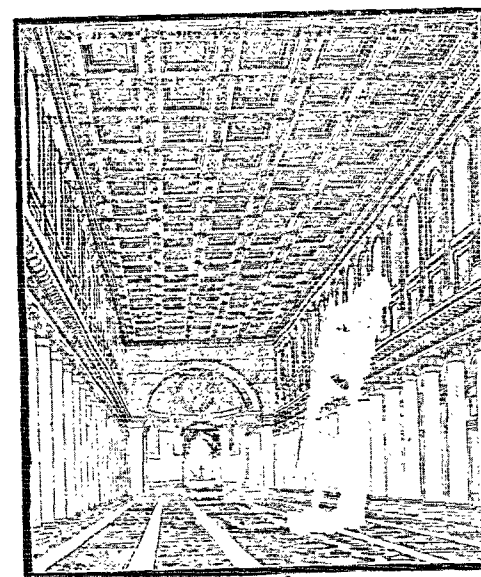
#### CHURCH ARCHITECTURE

##### LATIN CHURCH

Before the time when Constantine officially accepted Christianity, Christian worship must have been long carried on first in secret hiding places, such as Catacombs; then, as the religion was tolerated and openly professed by persons of wealth and position, in the better class of private houses, especially in the colonnaded atria. With the greatly increased numbers of congregations there would naturally arise the necessity for much larger buildings. It was here that the sectional structure of the Roman basilica, built for secular and business purpose, with its low side aisles, and internal columns supporting a loftier centre, with openings for light above the colonnade, attracted attention as the architectural solution of the problem. Some pagan basilicas had an apse at one end as an annexe. The basilica thus provided the type of early Christian church—a long building divided by rows of columns into three, or occasionally five, avenues of which the centre one was considerably higher and wider than the others, the vista of the centre compartment being closed by a semi-circular apse. The

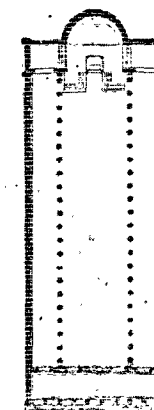
\* H. G. Wells' Outline of History Ch. XXX Section 4.

colonnade in some cases carried a horizontal entablature of quasi-classic design; in other cases a series of round arches. Above the colonnade or arcade there was a considerable space of blank wall, and above that a series of generally rather small windows.



40. S. MARIA MAGGIORE, ROME.

The word "basilica" itself became synonymous for Church building. The typical

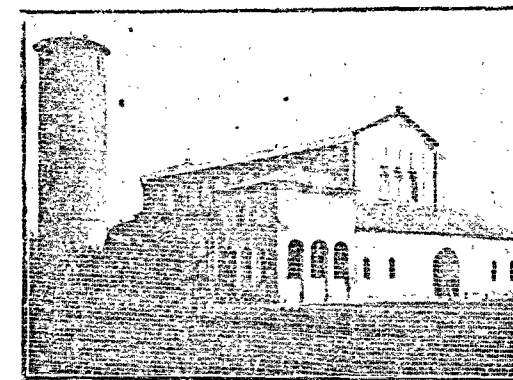


41. PLAN OF S. MARIA MAGGIORE.

character of an early basilica is shown in the

interior view and the plan reproduced here is of San Maggiore, Rome, built in 432 A. C.

At the Church of S. Apollinare in Classe, Ravenna, (circa 550), we find one of the



42. S. APOLLINARE IN CLASSE, RAVENNA.

earliest examples of the tower or campanile as an addition to the Church. A huge bell is hung in the tower and is rung to summon the people of the town to the Church service. In Italy the tower does not form an integral part of the architecture of the Church but stands a little apart as a separate erection. The tower in this instance is on circular plan which is unusual in Italy for campaniles there are, as a rule, square structures.

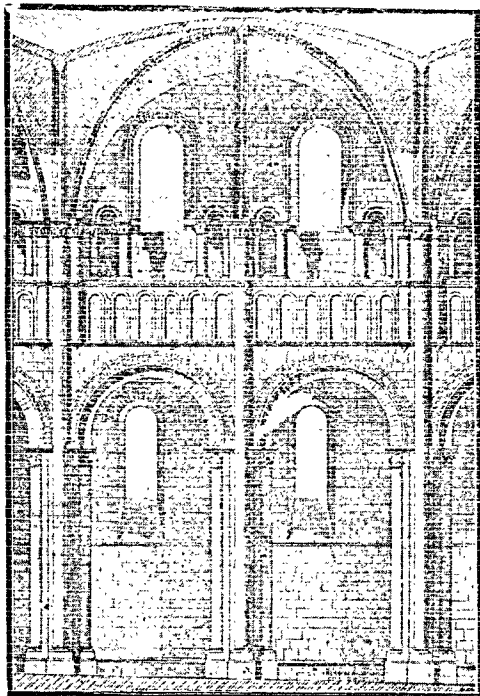
It will be noticed that, as usual with the basilican type of Church technically called Latin, the exterior is exceedingly plain as compared with the interior.

#### ROMANESQUE

The Romanesque architecture differed from its predecessor the Latin in the following particulars. In the Romanesque nave the arches are of much wider span, and instead of classic column there is a pier of compound plan; the arches are recessed in

two or three rings, the upper one only being the thickness of the wall, the inferior ones each receding; the recessed lower arch of the main arcade has a separate half column on the pier for its special support; the roof is no longer of timber, but vaulted in stone; the vaulting introduces a new feature in the pier, in the shape of the long column running up to take the springing of the vaulting ribs.

The Romanesque church may have a centre tower or two western towers, or all three; or two towers placed in some other position than the west front: but always the towers form an integral part of the building.



43. LA TRINITE, CAEN.

Externally the Romanesque church shows a series of wide, flat, pilaster-like buttresses

corresponding with the main divisions of the bays of the arcade and vaulting, and a certain amount of mural decoration in the shape of wall-arcading.

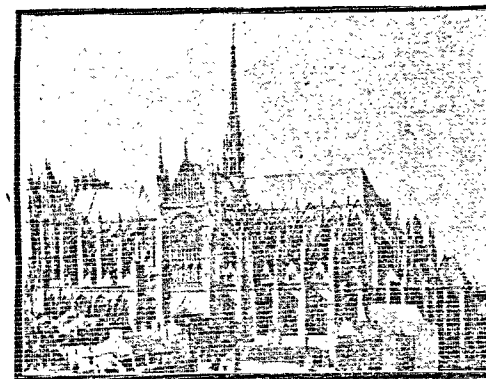
We are indebted to Mr. H. H. Statham's book *A SHORT CRITICAL HISTORY OF ARCHITECTURE* for the illustration we reproduce here of the interior of La Trinite, (Abbaye Aux Dames), Caen, founded in 1083 for an example of complete Romanesque architecture and also for the description of various styles of church architecture adopted from the same book.

#### GOTHIC

The most important change from the Latin to the Romanesque was in respect of the roof; for a wooden roof is, after all, something laid on a stone building not structurally or architecturally a part of it. The solid cross vaulted roof in the Romanesque architecture was no doubt a great improvement on the flat roof, but still it had its limitations and certain amount of difficulty arising from the rigid and unadaptable character of the semi-circular arch, when employed to bridge over, in the same vaulting construction, spaces of different widths. This difficulty was got over by substituting pointed arches invented by Arabs for the semi-circular arches that owed their inception to the Romans. This led to the development of a new style of architecture known as Gothic.

The problem of vaulting governed the whole form and development of Gothic architecture. "The vault became a collection of arched ribs starting from a common capital, and freely designed each in its appropriate curve, the shape and inclination

of the vaulting surfaces being entirely determined by the line of the ribs, which formed the real structure." In order to counteract the thrust of the vault and arches the buttresses had to be enlarged and later on, instead of solid buttresses ranges of open arches or "flying" buttresses had to be introduced.



44. CHURCH AT AMIENS: GENERAL VIEW.

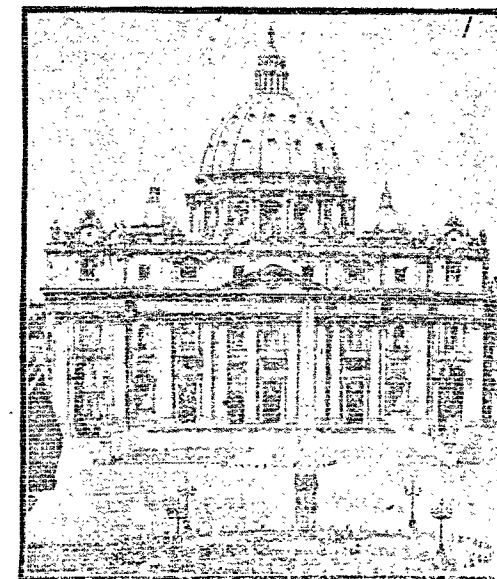
Fig. 44 will give an idea of the general appearance of the Gothic Church at Amiens of the thirteenth century.

#### RENAISSANCE

The revival of interest in classical literature which in the 15th century became the order of the day in Italy, and more specially in Rome itself, made the architecture of the age which produced this literature also an object of interest and a standard for imitation and emulation. Architecture thus took to looking not forward but backward to the precedents of what was considered to be, and was in some senses, a greater age. Architectural design now became a conscious artistic effort the outcome not of habit but of choice and culture. National character still retained

a certain influence, in as much as the Renaissance architecture of France differs in some respects from that of Italy, and German Renaissance from both.

The famous Church of St. Peters at Rome, illustrated here, is a noble example of the



45. ST PETERS, ROME,

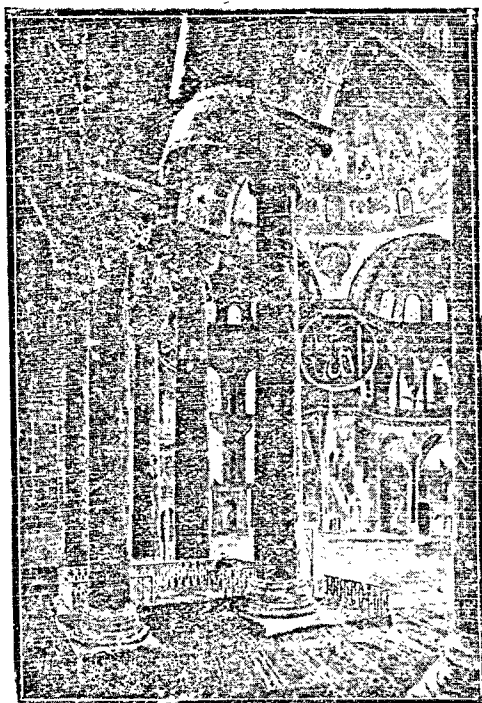
Italian Renaissance of the early 17th century.

#### BYZANTINE

Now we will return to the church architecture of the East.

We have seen that domed buildings were erected by the Romans on a round plan, and we have noticed in the first article on Temples, the Pantheon, one of the grandest and most important domes ever built. The real problem of domed construction was solved in Persia where circular domes over square compartments were erected by bringing over the triangular spaces between the walls and the base of the dome with pendentives. The

great exemplar of this consistent method of domical construction is the church, now the mosque, built in Byzantium in the 6th Christian century by order of the Emperor



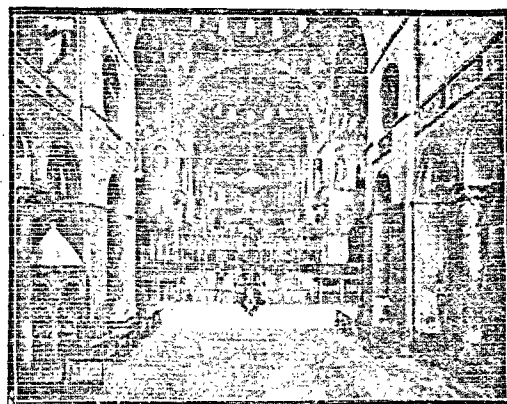
46. HAGIA SOPHIA, CONSTANTINOPLE.

Justinian and dedicated to Hagia Sophia or Holy Wisdom. "What the Parthenon is to columnar architecture, Hagia Sophia is to domed architecture. It is the greatest and unequalled monument."\*

The most remarkable example of Byzantine influence in Italy is the Church of St. Mark at Venice, which in spite of its geographical position, is architecturally, to all intents and purposes, a Byzantine (*i.e.*, Eastern) church

\* A Short Critical History of Architecture by H. H. Statham, p. 183.

(11th Century). The plan shows a group of domes symmetrically placed in regard to a central one. The immense timber "bonnets"



47. ST. MARKS, VENICE.

subsequently erected over the structural domes, for exterior effect are anything but Byzantine in style: they are no doubt due to the influence of Saracenic models. The building is more like a mosque than a church.



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

# A LILLIPUTIAN HISTORIAN

BY PROF. J. R. MACPHAIL.

THE "World's Classics" series of cheap reprints has now a great and popular reputation, and one good consequence is that the editors can republish, along with works which are certain of a large sale in any edition, many good books which are forgotten by the "general reader", or which are not likely to appeal to him of themselves. The managers of the Oxford Press are making a noble use of their opportunities; they have greatly helped in the present "revival" of Trollope, and have spread abroad books so different as Morier's "Haji Baba", Johnson's "Lives of the Poets", and Herman Melville's "Moby Dick". One modern author whom they have "taken up" in this way is Austin Dobson; after including him in the Oxford Poets and the Oxford Standard Authors, they have re-issued a selection of his poems, and no fewer than nine collections of his essays, in the "World's Classics"; and we <sup>view</sup> <sup>of</sup> <sup>8</sup> <sup>at</sup> <sup>l</sup> <sup>u</sup> <sup>l</sup> <sup>a</sup> <sup>t</sup> <sup>e</sup> <sup>and</sup> <sup>thank</sup> <sup>them</sup>. Most of his books were difficult to get before.

Henry Austin Dobson, died four years ago, at the age of eighty-one. Probably his "public" was never very large; he was known best as the writer of unassuming trifles of verse, carefully handled and often frankly imitative, but always evidently the work of a cultured and kindly gentleman. In this subdued style he was serious and sincere, as some charming lines, in the French form called "Rondeau", testify:

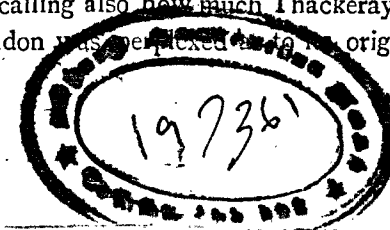
In after days when grasses high  
O'er-top the stone where I shall lie,  
Though ill or well the world adjust  
My slender claim to honour'd dust,  
I shall not question nor reply.

I shall not see the morning sky ;  
I shall not hear the night-wind sigh ;  
I shall be mute, as all men must  
In after days !

But yet, now living, fain would I  
That someone then should testify,  
Saying—"He held his pen in trust  
'To Art, not serving shame or lust,"  
Will none?—Then let my memory die  
In after days!

But the greater bulk of Dobson's work was in prose, and consisted of short essays,—or, as he preferred, more modestly, to call them, “papers,”—dealing, almost without exception, with the “side-walks” of eighteenth-century history. The period of his interest began under Queen Anne, and closed under the Regency; and he loved most of all those mid-years which are illustrated in the paintings and drawings of Hogarth. (He was one of the best of Hogarth's editors.)

He was frankly interested in small points; our authority for calling him a "Lilliputian historian" is his own. It is characteristic of him that he liked to know who had engraved a picture, as much as who had painted it. He preferred not to deal directly with the more familiar figures of his period, though one of his books—*A Paladin of Philanthropy*—contains delightful sketches of Goldsmith and Gay; he was attracted rather to the ordinary people, the minor painters and the poor poets. Here for instance, he gives the life of Lloyd, whose chief title to fame is that he is mentioned (incidentally) by Boswell. Dobson's kindly memory was packed with information about such people; they were intimate friends to him. Fictitious personages appealed to him in the same way; it is interesting to find (in the paper called "Garrick's 'Grand tour'") that he cannot recall the Seven Years' War without recalling also how much Thackeray's *Barry Lyndon* was indebted to its origin



BY MR. P. S. PAULIT.

Dobson's period, as we have said, is restricted. The only author whom he invokes with any enthusiasm, and who did not flourish in the eighteenth century, is Thackeray,—an exception, of course, which hardly counts. The author who is cited oftenest in the Indices is, we think, Horace Walpole, and after him comes Fielding. But within that period his attention is not confined to literary history, for he lavishes loving care on the old streets of London,—St. Martin's Lane and Charing Cross; nor confined to England either, for he is as thoroughly at home in the Court of Louis XV or XVI, as in that of George I or II. One of his pleasantest sketches is that of Bailli de Suffren who fought five valiant sea-battles with Hughes, in 1782 and 1783, off Madras.

Within the limits which he sets himself, he is nearly unassailable. The sort of journalist (too common now-a-days) who seems to think that a review should be a list of author's and printer's errors, will find very little to bite on in Dobson's works. They are full of details; there is hardly a page without its date, and often the proper names are so thick that the cluster of capitals is apparent from quite a distance: yet his accuracy is extraordinary. And though he is so informative, no one would dream of calling him a pedant. We suppose that this is so, because he takes himself so good-humouredly; he never forgets, even when he is engaged on the intricate matter of Pope's relations with his publishers, that the beer which he is chronicling is very small beer; he never loses his humanity in his learning. Indeed, it is not difficult, as one reads these leisurely notes upon the "spacious days of the Georges", to under-

stand why he should have been as well-loved by those who knew him, as he undoubtedly was.

Another quality which saved him from pedantry was the genuineness of his interest in these trifles, for all that he recognised how small a place they occupy in the eyes of the majority of mankind. Pedantry we take to be ostentatious display on learning, on subjects which do not greatly affect the author, for the sake of impressing other people, combined with a defective sense of proportion; if so, Dobson was saved from it by his unflinching good manners and sound common-sense.

A third saving quality was his humour. It is never obtrusive or forced; it is pervasive, not superimposed, and implicit, not explicit. It is hard, therefore, to give examples; and we shall give one to prove it. He quotes this passage from the journal of a visit to Paris paid by Benjamin West, a very conceited painter of enormous pictures:

Wherever I went people looked at me, and ministers and men of influence were constantly in my company. I was one day in the Louvre—all eyes were upon me, and I could not help observing to Charles Fox, who happened to be walking with me, how strong was the love of Art and admiration of its professors in France.

Dobson is content to italicise the words, "who happened to be walking with me", and to add; "Fox, whose reputation as an orator and a patriot had preceded him, was naturally the observed of all observers."

Probably Dobson's prose is not for everybody. One must be a leisurely and idle man to appreciate it fully. Let us quote finally a test sentence. He mentions the invocation to Fame in "Tom Jones", and adds in apposition the words: "an invocation which, it may be observed, has enjoyed the exceptional advantage of being heard." Those who do not find the wording of the phrase a pure delight, are almost certain to find Dobson's books utterly dull.

"Ah! What would the world be to us,  
If the children were no more?  
We would dread the desert behind us,  
Worse than the dark before."

THE sentiment adumbrated in the above lines belonged to a world which would seem to be passing out of sight. "Enjoy—hang the children," has become the gospel of many among the post-War generation. The Church—once the custodian of public conscience—stands perplexed and horrified; and within the Church itself is a confused babel of doctrine and dogma, one contradicting the other. A Bishop, in the morning, thunders from the pulpit "Thou shalt"; his vicar, in the evening from the same pulpit, cries out "Thou shalt not." This would appear to be the case almost all over Europe at the present time, the only exception being the community under the discipline of the Church of Rome which refuses to bargain with Modernism in any form.

The tendency to which I have referred, apparently accounts for the recurrence, for the fourth time, during the past nine years, of the malodorous question of birth-control, the scientific definition of which is the restriction of family by the use of chemical or mechanical appliances known as contraceptives. Fortunately, in England, there are still many whose faith and veneration for tradition are too great to permit them to jolly with the revolutionary evangel of the new school. The theme introduced by the National Council of Public Morals is, in their judgment not only uncalled for but obnoxious inasmuch as it opens the door to a gigantic social evil which is calculated to paralyse the home, to

kill the family, to disorganise society, and, in the end, to devitalise the nation.

From every point of view, therefore, the Report of the Special Committee on Birth Control, which was published a few months ago, is unfortunate. The Committee set out "to consider the ethical aspect of birth-control from the point of view of Christian people," so as to afford a definite guidance to public opinion and to individuals who are honestly in doubt. It was composed of a President (Lord Bishop of Winchester), who is a high dignitary of the Established Church, and sixteen members, including four ladies, who are recognised authorities in religion, science, economics, and education. It had the advantage of considering the views of ten distinguished men and women who had probed the problem from different aspects, not only ethical, but also medical, economic, educational and domestic. The result of the performance, as was to be expected however, is admitted failure to arrive at a definite conclusion.

On the one hand are the views that the practice of conception-control by the use of contraceptives, is neither unmoral nor opposed to the teaching of the Christian religion especially as abstention and self-control are, in most cases, impossible or ineffective; and that such practice is essential in the economic interests of the British race which has already become too large and over-industrialised. On the other hand, four of the members, among whom are two ladies, make the following bold and frank statement:—

We believe that the use of contraceptives is a frustration of God's design in nature and of the

primary end of the marital act, and as such, is unjustifiable. For that which seems to us to be a rule of divine law cannot, we think, be modified by man's needs and motives.

Judging from the expressions of public opinion in the British Press, the subtle and insidious propaganda in favour of democratic birth-control is not countenanced outside the pale of social revolutionists, among whom one has to notice with regret the presence of several distinguished ecclesiastics.

Nevertheless, the Report has performed one useful service—in disclosing the extent of the grip of the evil in question on Europe and America. Undisputed evidence goes to show that the use of contraceptive methods, with the primary object of destroying unborn children, has increased frightfully during the last fifty years. According to Lord Dawson, M. D., F. R. C. P., whose testimony is above impeachment:—

In the upper and middle classes it is the rule rather than the exception. It is extending amongst the artisans and commencing to do so amongst the agricultural population.

Lord Dawson attributes this to six causes which may be summarised into the single sentence: "Desire for enjoyment without incurring responsibilities." Whatever the direct cause may be, the fact remains that for Europe, as a whole, excluding Russia, the fall of fertility in thirty years from 1881 to 1911, is in the neighbourhood of 20 per cent. The only country which shows no variation from the normal is Ireland, and this is manifestly due to her tenacious loyalty to Catholic teaching which condemns the practice, as being as heinous as homicide.

In the opinion of Sir William Beveridge, K.C.B., this revolutionary fall in human fertil-

ity in Europe, is due mainly, if not wholly, to deliberate prevention which is not connected with any change of economic conditions, increasing the need for restricting families, but is to be attributed to "invention of more effective means of prevention."

The foregoing facts illustrate the artificial character of present-day civilization, owing to the severance of religion from life, and indicate the danger of "race suicide," which soon or late, is sure to overtake the West unless it returns to the divine law. The methods of war, pestilence and famine cannot have more disastrous effects upon a nation than the methods which the neo-Malthusians are trying to propagate—unfortunately, with the sanction of certain religious bodies—among people of unbalanced, undisciplined minds.

### Dark as Krishna

BY

PROF. T. L. VASWANI

— :o: —

Blessed is the man who  
drinketh deep of sorrow's cup;

Blessed is the man who  
mingles with the poor and weak;

Blessed is the man who  
takes as gifts defeat and loss;

Blessed is the man who  
calmly looks into the face

Of God the Silent one  
in tragedy and tears;

For dark as Krishna,  
is the path of Truth and Love.

## SYED HUSAIN BILGRAMI

BY PROF. SYED ABDUL LATIF.

[Dr. Syed Husain Bilgrami, Nawab Imad-ul-Mulk, who is now in his eighty-third year, is affectionately called the Grand Old Man of Hyderabad. He richly deserves this honour. Half a century of public service in different departments has earned for him well merited recognition. Nor have his services been confined to Hyderabad where he has been a popular and familiar figure. The first Mussalman Member of the India Council, he impressed Lord Morley, the Secretary of State for India, by his knowledge and judgment. His has been a life of varied activity and he enjoys to-day the peace that comes of a well filled and honourable career, marked by the esteem and affection of his countrymen. Judged by the volume of his public work Dr. Bilgrami deserves an honoured place among the Eminent Mussalmans of India. This critical appreciation is prefixed as a Foreword to Dr. Bilgrami's "Addresses, Poems, and other Writings" recently published in Hyderabad. Ed. "I R."]



SYED HUSAIN BILGRAMI.

NAWAB Imad-ul-Mulk Syed Husain Bilgrami has, of late years not been so much in the public eye. His weak health and advanced age—, he is nearly 84 now—have forced him into retirement. But there was a time covering nearly a half-century—a pretty long period in the life of an individual—when the foremost among the leaders of Muslim thought in this country looked to him for counsel and support.

Syed Husain Bilgrami is essentially a scholar and an educationist. Politics was never his forte. He was drawn into its vortex by pressure of events rather than choice. Even then it was not as an active participant in the political struggle that he appeared before his country; it was more as a detached onlooker, counsellor, and a disinterested friend of its people. Only on two occasions, does he appear to have gone out of his way—first, when he addressed his memorable letter to Sir Syed Ahmed, cautioning him not to be enticed into the Congress politics of the day but to conserve all his

energy for concentration on the education of his community—next, when he drew up the famous joint memorial to Lord Minto on the eve of the Minto-Morley Reforms demanding special representation for Muslims on the Imperial and Provincial Legislative Councils.

The attitude which these and a few other writings of his suggested to the Indian Muslim community at several critical moments in their political life has in no small measure been responsible for their activity during the last two generations. That attitude, it may be observed, has not always found favour with his Hindu compatriots and even a few among his own co-religionists. A careful and dispassionate examination will, however, show that there is much in his standpoint that needs the earnest consideration of everyone, whatever the nationality or creed, who has the interest of this country at heart.

The instinct of self-preservation in man is a powerful impulse. He may in a moment of weak benevolence be carried off his feet by catchwords and shibboleths, but when crises arise in individual or national life and bring realities into play, he is invariably disillusioned. The instinct of self-sacrifice may indeed be very strong in him but when he is made to realise that it is being exploited by a clever comrade for his own selfish ends, he lets the instinct of self-preservation assert itself violently. The writings of Syed Husain Bilgrami will reveal to the reader the working of this human trait. In his private and official life he has always been serviceable to one and all, be he a Hindu, Muslim, Christian, or Parsee. Never has he been known to have sacrificed merit on any racial or religious ground. But in matters political, his advice

has always been: "Equate yourself to facts."

He has held that without a heartfelt unity among the different sections of the Indian population, India can never hope to command respect from others and secure her proper place in the comity of nations. Says he, addressing a gathering of his co-religionists in 1896:—

The different races among whom we live in India are children of the same soil and should therefore be like brothers to us and it is our duty to live with them in brotherly love and amity; their success is our success; their failure our failure: they are naturally our friends and supporters whom it would be suicidal to alienate from us by any act of our own; it would, indeed, be both bad morals and bad policy.

With this expression of genuine friendly feeling towards the sister communities of India, there always went a strong conviction that true and lasting friendship in politics necessarily implied the preservation of one's own identity. The memorial to Lord Minto brings this idea to the forefront. He does not believe in lip-loyalty to any particular political creed or in unity feverishly attempted on paper to prevent a high-souled patriot from starving himself to death. Unity of hearts is what he asks for, and he makes it clear that that is impossible as long as the numerically, and economically the stronger of the two leading communities of India, namely, the Hindus, create new and newer differences by dwelling more on the seamy than on the bright side of the present or past of the Indian Muslims. On this aspect of the inter-communal life of India, the Syed Sahib is most outspoken. And looking at the chequered relationship that exists at the present between the two sections so soon after the vociferous demonstration of love and friendship on either side, who can say that the consistent

attitude of Syed Husain Bilgrami is not without its meaning to the people of understanding in either camp? When the hearts do not beat in unison, when one of the two parties is always on the alert to profit by the other's good-will and forbearance, there is bound to be a reaction and the result is that life becomes limited; the thought of self asserts itself, and becomes a creed. That seems to be the reason why some of the political speeches of Syed Husain Bilgrami are such as they are.

The educational addresses are of a different character. They indeed, were almost all of them primarily intended for consideration of his own community and dealt with their immediate needs. In discussing them however, he has given expression to views which are of universal application. The Syed is one of those very few living Indians in whom are harmoniously blended the knowledge and culture of the East and of the West. His attitude in educational matters, therefore, deserves the respectful attention of the exponents of both the Western and the purely Eastern systems of training. He has no sympathy with those who are disposed to idealise and idolise secular training at the expense of religion. He emphasises the claims of intellect as well as of the spirit with equal force. Religion without the searchlight of modern thought will cease to be a powerful factor in human progress. And purely intellectual training divorced from religion is but a soulless culture.

"Bread-earning," says he, "is unfortunately a necessary pursuit, but manhood is not nourished on bread alone; the spirit also has to be provided with good wholesome food. But not only is manhood not nourished by bread alone; it is neither books nor bread that is needed for the body; but what is really

healthful for the whole man is a training that will, as I have said before, lead us to clean living and high thinking. This is the essence of culture, for what after all is life worth if it is lived as the animals live it in the gratification of mere physical needs or migrations from the blue bed to the brown."

Says he again:—

We Muhammadans have received a nobler and more sacred inheritance than our secular literature and learning, namely our God and our religion, and were our children to forget these in the turmoil of worldly pursuits however desirable, they shall surely perish, since a people who have abandoned their God and their conscience are like sailors who have lost their moorings and are floating adrift on a tempestuous sea without pilot or rudder.

"True education," says he in another place, "should teach us to distinguish truth from falsehood and draw valid conclusions from the occurrences of daily experience; it should discipline all our faculties: it should make us acquainted with the best that has been said on the topics of importance by the wisest of former generations; and fit us to bring this knowledge to bear on the practical conduct of life: it should inspire us with a burning desire to be ever moving onward, ever taking a step in advance; it should teach us to be sincere in our daily life and considerate of others; it should bring us up to exalt public good above our own, and to respect others as the most natural corollary of respecting ourselves."

Since these last words were addressed to its promoters, the M.A.O. College, Aligarh, has grown into a statutory University, and it is a matter for serious consideration, how far its courses of study are made to conform to this simple and yet great ideal of education.

Apart from their contribution to thought, the speeches of Syed Husain Bilgrami have a literary value of their own. To any reader of them, particularly of his incomplete but masterly translation of the Quran into English it will be obvious that he has a style which, in the polish and purity of diction, and the elegance and precision of expression, can be favourably compared with that of any writer of English that modern India has ever produced.

His poems, all lyrical in character are interesting reading. Nearly half of them are

sonnets; some written in the Petrarchan form, some in the Shakespearean. In these, as well as in other songs, the writer has shown a mastery over the technique of English verse which is, indeed, surprising. One hears in them the echoes of the famous English poets, the "Nature's Pontiff Priest," "The Blind Board of Mars," and of him "Who heard the stars still quiring to the young-eyed cherabim." A line like:

Time laughed and would not hear the song.

—coming at the end of every stanza of his beautiful poem "April in Upper India" reminds us of Spencer's:—

Sweet Thames! run softly till I end my song.

which occupies a similar place in "Prothalamion." There is in his poems a lyrical element so true, so sincere, and so apparently spontaneous that one hardly fails to note that the ring in them is the ring of a born poet. The only regret is that they are so few.

Syed Husain's has indeed been a scholar's life. Few with the opportunities he has had in his official career would have so successfully stood the temptation to live in the glare of publicity. Lesser minds, men of inferior stature—disturbing elements at best in politics and in literature—have so often frantically striven to win popular applause and even official recognition. Strangely, these go not infrequently to such men. The Syed Sahib, however, has always risen superior to his environment and considerations of ignorant worldly preferment, and has sought, like a true scholar, all the honour that he deserves in the consciousness of having lived a righteous and useful life.

During the last ten years, he has lived in retirement in his retreat, "Rocklands,"

raised under the shadow of a rocky hillock, which hangs over on one side, the restless Fatheh Maidan, and, on the other, the serene reservoir of Husain Sagar. As a link between the past and the present, with the suavity and serenity of the silent and deep waters behind him and the genial warmth of youth so often displayed on that royal field of tournament before him, with his back to the Great Rock, facing heroically the onslaughts of advancing years lives this sage of Hyderabad supported by his loving and devoted wife a scholar herself, a centre of quiet domestic happiness to his progeny and an object of reverence to many like the writer.

## SONNET

BY

MR. V. V. CHINTAMANI.

Oh let not life mean death and death mean life,  
And let not hope mean fear and fear mean hope;  
So things in life may have their fullest scope  
And grow from small to great without a strife;  
Or once when dead shall not to life return  
To spin round hope and gloomy fear again,  
And linger on the margin of the main  
Of death, till death itself and life too spurn  
Things born to live. Oh Lord of Life and Death,  
On life or death eternity endow;  
And hope be hope and fear be fear, but ne'er  
Shall either chase the other out of breath.  
Once let me die, and let me die but now;  
Or let me live, and let me live for e'er.

## TOPICS FROM PERIODICALS

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### Lawyers and Politics

The Earl of Birkenhead who has earned a reputation in Law as well as Politics contributes an article on "Lawyers and Politics" to the NASH'S MAGAZINE. He says that unless a man has a particular gift for politics "he is surrendering the scanty leisure of a busy professional life without the certain prospect of any return at all." Unless, therefore, the rising barrister has given some distinct evidence of political, as distinguished from forensic capacity, he will on the whole, be well advised to write politics off the slate. He says:—

For politics, after all, mean only the science of government. And we are, in my judgment, approaching a period in which no man who has the slightest stake in the country will be able to afford himself the luxury of abstinence from politics; and if you are interested in politics, it is, after all, at Westminster that the great game is and must be played.

It is there that you may measure yourself, not only with your fellow King's Counsel, but with all the great political gladiators of the day. Parliament, after all, is the microcosm of the talent of Great Britain; and no man of great ambition, conscious of great powers will willingly, throughout his career, be excluded from its arena.

It is of course, not less apparent that the most dazzling prizes of the profession fall to those who have proved alike their political and their legal efficiency. The Earl illustrates his statement in the following passage of his article.

Except by strange and infrequently recurring chances, no man becomes Lord Chancellor who has not sat in the House of Commons. The Lord Chief Justice of England, except by the same kind of accident, is always one who has passed through the Parliamentary hurly-burly. And, of course, the Law Officers of the Crown, with all the dazzling possibilities which their offices afford must from the very nature of their duties find seats in the House of Commons.

It may, therefore, be confidently predicted that the lure of Parliament will always make an irresistible appeal to the most adventurous and gifted members of the legal profession. But nevertheless, as I have already indicated unless their debating and political capacity marches in equal step with their adventurous qualities, they may easily abandon the substance for an elusive shadow; drawing no prize, after years of expenditure and disillusionment, from the political lucky bag.

### Japanese Patriotism

In the course of an article under the above caption in the October issue of the NEW ORIENT, Mr. A. E. Lincoln, who has lived in Japan and has had personal experience of that country gives us an idea of their patriotism. He recalls the words of Swami Vivekananda who once said: "It seems almost a sacrilege to name the patriotism of any other people in the same breath with that of the Japanese."

Of their loyalty and devotion to their ancestors, the writer observes: "Loyalty and filial piety are still the cardinal points in the ethics of the Japanese and personal devotions even to-day are little more than a ritual of endearment addressed to the "living dead," far too literal to be regarded as mere sentimentality.

There is in the Japanese, of whatever class, an instinct of unbroken lineage, an indissoluble relationship not only with "sun and stars," but alike with every island and hill, every blossom and breeze throughout Japan. The people and the land and their common *dharma* are knit together as vital parts of a living organism, for the Japanese has a vivid and abiding sense of *dharma* though as yet he has coined no distinctive word for it. His *dharma* is so much a part of himself that he cannot see it objectively. It is probably his chief psychological imperative, however, synthetic of the whole past and present of his people and their world-unity, conformity to which constitutes the full content of "right" and divergence from which is the only conceivable "wrong."

Such use of the gift of one's life as will incorporate it indispensably in the life, the destiny, of one's people, has been for the Japanese the only immortality: patriotism, hence, has been the highest expression of life—a normal emotion and as imperative and inevitable to existence as respiration itself: for the Japanese soul, indeed, it is the inalienable breath of the soil."

### Art and Empire

It has been said, says Mr. James Stanley Little in the UNITED EMPIRE that the art of Rome was derived from Greece and Etruria.

"And that Rome did not create or evolve a school of art, architectural or plastic, peculiar to itself. Be that as it may, it must be allowed that the Augustan age of Latin literature, which was also the age when art was held in huge esteem, and achieved some of its more notable triumphs—for was it not said of Augustus Caesar that he found Rome a city built of bricks, and left it built of marble?—was an age when the power, dignity and wealth of the Roman Empire stood at its highest.

"The art of ancient Greece found expression mainly in architecture, sculpture and the ceramic arts, which in their various stages and developments may be justly said to exemplify, progressively or the reverse, the fluctuations of Attic culture. It is notable that so far as attestation can be claimed from the surviving evidences of his genius, Phidias, who flourished when Greece had reached the zenith of her power and her liberty, was the greatest artist produced by that country. Praxiteles, whose art, despite all its reputed beauty, was held to have been of a far less severe and chaste distinction than the art of Phidias, ran his course when internal dissensions had disrupted the Hellenic Commonwealth, in the period preceiling its decadence. It is allowed that the full efflorescence of a people's art sometimes succeeds, by a slight measure of time, the apogee of its power in a material sense. The art of Assyria, for example, did not reach its highest until Assyria's imperial might had commenced to wane: but Nineveh, the magnificent, was contemporaneous with that Empire's most prosperous and puissant age. Every reader of the Bible knows, however, that the age of Solomon not only touched the high-water mark of Palestine's internal prosperity and external might

but was also signalized by a high standard of achievement in the region of art. The record of the strictly Oriental peoples—India, China, Persia and Egypt—sustains on the whole the thesis advanced. As concerning India, Buddhist and Hindu art at their best were evolved in the golden age of India's culture and power. So far as we are able to form conclusions, the civilizations of Mexico, Peru and Central America followed the like general law.

### What to Aim at in Education

In the course of a thoughtful article in the CONTEMPORARY REVIEW Mr. T. Edmund Harvey points out the need for compulsory continued education for English children. He says:—

"What we must aim at is to secure at the earliest possible moment a general measure of compulsory continued education for children between fourteen and sixteen and, at an early date, eighteen, with the option in rural districts of short continuous courses for fixed periods, instead of part-time classes throughout the year; and at the same time an extension of the scope of secondary schools, both in the nature of their training and in the amount of free places provided, so that no capable child shall be shut out by poverty from the opportunity of higher education; while the child who is not adapted to book learning should have the chance of self-development in other ways."

"We must meet the needs of the country and the needs of the town. Fuller education may transform the life of the countryside: It may also transform the leisure of the town-dweller.

"Modern industry means for thousands of workers a single monotonous and mechanical task; if our civilization is to live, we must see to it that education gives the worker the training and the interests which may, at least, transform his leisure and make him something better than a cog in a great machine for the creation of wealth, which neither he nor others are able to use aright."

### The Brahmins

In the course of a lengthy article in the current Number of the ASIATIC REVIEW, Mr. Stanley Rice I.C.S. (Retired) tells us that the general conception of the Brahman is largely due to the influence of the missionaries, to whom he is the embodiment of arrogance and oppression. The missionary sees in the Brahman

not only the chief oppressor of his favourites, but also the principle obstacle to the spread of Christianity.

To the official the Brahman appears to

represent the political agitators, unscrupulous in method, cunningly prudent since by a pretence of zeal for the predominance of their own caste.

Owing to causes of which it is now useless to complain the Brahman has from time immemorial enjoyed a privileged position in the social life of India.

His attitude towards the untouchables is unfortunate and the pity of it is the untouchable acquiesces in his treatment as one born to suffer without complaint. In a certain case, a Brahman Vakil, universally respected for his upright conduct, noticed a pariah woman struggling on the road with a heavy load of firewood, which she had dropped. He offered to help her but she drew back. "Sir," she said, "you are a Brahman and I a pariah; you must not help me." He insisted and both went their way rejoicing, he of the two in the greater exaltation of spirit.

On this incident the author comments:—

Surely the saner judgment is that the woman was acquiescing in the state of society in which she found herself. She was obeying instinctively a convention that is as unquestioningly honoured as are our European conventions. If you welcome a guest at your club you shake hands with him; you would probably be surprised if the waiter at your table offered to shake hands with you. And yet, why not? His touch is not pollution; he is an honourable man, pursuing an honourable calling. But you do not, because it is not the custom.

The Brahman succeeds and is conspicuous in succeeding, because heredity, inclination and training has placed him in a favourable position for exercising his ability. The Brahman like

many has entered politics and is noted as the chief opponent of Great Britain. But the author says that

the opponent to the British Raj is not the Brahman except by accident. He is the product of British policy and British education, the inevitable product to which the earlier rulers of India looked forward when they started the country upon its educational career.

In conclusion Mr. Stanley Rice makes the following pertinent observation:—

It remains true that we shall never know much of ethics until we learn to put away prejudice and to think ourselves back into the atmosphere that surrounded and still surrounds them. Then alone shall we understand why the Brahmins have the position they hold; then perhaps we shall cease to talk so glibly, if so entertainingly, about Panditji and his incessant Machiavellian wiles, and shall be able to see things in their true perspective.

### On World Mending

Principal L. P. Jacks has a thoughtful article in the "YALE REVIEW" in which he asks:—

"When the nations of mankind have developed a degree of unity and mutual confidence which renders them capable of setting up an effective International Authority, to enforce a particular solution of the world problem and of loyally submitting to its discipline, will not a point have then been reached at which the world problems described by our various authors no longer exist? When, for example the nations have reached the point of being willing to have peace enforced upon them by International Authority, will they not also have reached the point when peace no longer needs to be enforced?" He replies:—

"There is probably no form of agreement more difficult to achieve than agreement among armed nations as to an effective means of resisting their own tendencies to use their arms one upon another. If they were merely asked to agree in resisting an abstraction or monster named 'War' and in enthroning another abstraction or angel named 'Peace,' agreement as to the best means of doing this would be relatively easy—and there is much reason for thinking that this is the form in which the problem is most frequently envisaged."

## The need for Foreign Propaganda

Dr. Bhupendra Nath Dutt, writing on "The Foreign Propaganda for India," in the *November* issue of the *PRABUDDHA BHARATA*, gives expression to the two different opinions on this matter.

The one section does not believe in foreign propaganda; it wants to cut off India from the rest of the world; it anathematizes everything that bears the brand "foreign." Indeed, this section is trying to build a Chinese Wall around India; it is trying to prevent the world-currents from flowing into our land. On the other hand, the other section believes in foreign propaganda, but they have launched out nothing as yet. By "Foreign Propaganda for India," I don't mean only political propaganda for India in England. I mean also representation of Indian activities in all their aspects, namely, political, religious, cultural, scientific, economical etc., in different lands.

He points out that we should stand firm and able to show to the world that we too have a part to play, that we have the same human aspirations they have and that we can have a share in solving the common problems of mankind.

There should be contact between the East and the West in every kind of activity of life. In this matter, we should follow the Japanese method, who show themselves up in every kind of international congress and conference.

In conclusion Dr. Bhupendranath expresses that personally he is

a believer of propaganda for India in foreign lands, and the exiles and emigrants living in foreign lands have done their quota of the work unaided. But in our practical experiences we have found out that without help and backing from the mother country India cannot be represented properly abroad.

Mr. V. V. Oak writing in the *HINDUSTAN REVIEW* on the same subject pleads for setting up agencies in England and America for educating the people there on the political conditions of India. He says that our tacit silence and inertia to wake up to the need of the time is much misunderstood in foreign countries. America for example has a very queer notion of India. The knowledge of an average American about Indians is that they are magicians well versed in witchcraft and sorcery. We must have an effective agency in England also. With the growing strength

of the Labour Party it is quite essential to inform the British public about the true situation in India. Mr. Oak suggests that the coming Congress at Cawnpore should take up this matter for serious consideration and appoint a permanent Committee to deal with this question thoroughly and to take effective steps in the matter without further delay. He suggests the following method for carrying on an effective foreign propaganda:—

The best method of dealing with the question of foreign propaganda most effectively and efficiently is to send a few really good representatives of India to this country (America) and to England with the mission of carrying on the gospel of truth about India to these people through the press and especially through the platform. If great personalities like Malaviya, Nehru, Sarojini Naidu, Sarala Devi and others would contribute articles to some of the influential magazines in this country, I am sure their articles will be accepted because of the weight attached to their names. They do not have to leave India for this purpose. If we give our enemy a free field to monopolize the American Press without making any attempt to refute their statements, we have no reason to cry like helpless children and say that the Americans do not know anything about India and so on?

## Monarchical Democracy

What should be the form of Government in our States in Swarajist India—autocratic, democratic or mobocratic? asks the *KARNATAKA*. This is a very natural and legitimate question; and the Editor of the paper answers:—

"Our view has always been that the political ideal for an Indian State should be monarchical democracy—to use a paradoxical-seeming expression. The best example of such a Crown-wearing democracy—one in which the power of the people is unified and stabilised by the influence of a hereditary King—is to be seen in England. We cannot, we should not, and we need not do away with the Thrones; we should only see that their occupants exercise their power through instruments approved, and in ways prescribed, by their citizens through their chosen representatives. This is what is meant by Parliamentary or Constitutional Government."

## A Drawn War

*THE WORLD TO-DAY* in its *October* issue publishes a further instalment of the letters of the late Mr. Page, U. S. Ambassador in England during the years of the War. The letters are remarkable for their discernment.

In one of these, dated *October 29, 1914*, Mr. Page records a luncheon conversation at the house of Sir John French with a particular friend of the General and a member of French's staff, who had both come over to London from British headquarters in France the previous day. Mr. Page writes:—

"All the talk was of the General and of the War and of his part in it and of his sayings and doings. And the centrepiece of the table talk was the probability that the War would end a drawn war—neither side surrendering. At the best for the Allies, the Germans would be driven back to their impregnable fortifications on the Rhine; and at the worst for the Allies, this fierce fighting would go on indefinitely in France or Belgium. Neither London nor Berlin is likely ever to be reached by the enemy. At any rate, next summer or autumn will find the armies in either of these two relations to one another. By that time somebody will know approximately the number of men that are killed—nobody yet knows and the world doesn't begin to suspect—these men think the Germans have already lost at least 400,000 in France and Belgium.

"Then a great revulsion will come. Not only will the neutral world rise up and say that this slaughter must cease, but the combatants themselves will say so and will at least be receptive to a suggestion. They will be worn out though neither will be conquered; and they will both realise that neither can conquer the other to a complete surrender. Then the President of the United States will be called upon to mediate—to lay down a broad principle or two by which the struggle may be ended. The point is, this is

General French's opinion and General French's message to me—as plain as day, although these gentlemen did not say, in many words. 'The General asked us to say this to you': that he couldn't yet do."

"The whole world will cry out for peace by next summer or next autumn, it'll have to be settled the best way possible," says Mr. Page, continuing his summary of the conversation. "What, I asked, hinders the world from crying out now—God knows enough men have been killed already? Yes, but the English and German peoples haven't reached the psychological point where either thinks that it can be beaten—each is yet sure of ultimate victory."

## The Function of Art

Writing on the 'Function of art' in the pages of *ART WORK* Mr. Wyndham Lewis says:—

"The fundamental function of art, is to deal with tendency which alone differentiates man from all other animals, namely, man's tendency to be always imagining himself something that he is not. The artist does all this imagination and impersonation for him. That is the great use of the artist. Even as it is, or at the best of times, there are a great many men who insist on being *artists in life*. It is in vain that Napoleon or Richard the Third is represented on the stage. This headstrong minority of our kind insist on trying to be Napoleon and Richard the Third in real life. No art, and no amount of art, will restrain altogether everybody. But although this is true, it is also undeniable that a world of bloodshed, blackmail, criminal assault and so on has been prevented by the opportune exercise of these mimetic faculties by long generations of skilled performers, and by the existence of an audience, content with its dreamlike role. When you see *art coming over into life* as it were, you know at once, then, what is likely to happen. In this respect things have never looked blacker than they do to-day."

## Italian Fascism

Mr. Wickham Steed says in his notes on "The Progress of the World" in the current issue of THE REVIEW OF REVIEWS that there has been much confusion of thought in England as regards recent political developments in Russia and Italy. The very bases of British Liberal philosophy seem to be shaken. For not a few of our public men who denounce Bolshevism and Communism as intolerable heresies, toy with the equally noxious notions of Fascism and seem to imagine that law and order can be flouted with impunity "from above," in ostensible defence of the possessing classes, but that it is impious to assail them "from below." Little enough is known in this country of the true record of Fascism in Italy and of its recent excesses.

After complimenting the DAILY NEWS on its well informed articles on the Italian situation and for bringing the true condition of Italian politics to the notice of the English reading world Mr. Steed continues:—

"One of the most significant of the latest developments of Fascism is its campaign of violence against Freemasons—presumptive evidence, doubtless, that some Fascist strings are being pulled by Jesuits, who are the arch-enemies of Continental Freemasonry, as it has long been the foe which Jesuitism most dreads. But there is more than this in the campaign. The Fascist Government continues to inflate the currency, with the approval of industrialists who hope that their profits may thus be increased and wages depressed. Against this system anti-Fascist and Freemasonic influences are ranged. How the struggle will end cannot be foretold. It may lead Italy into financial and economic catastrophe or into a foreign adventure or into both. The spectacle is one that should give pause to the light-minded among our public men and should remind them that the liberties we enjoy can only be preserved by firm adherence to the principles of freedom."

## The appeal of the Dhamma

THE BUDDHIST ANNUAL OF CEYLON is a sumptuously got up volume with many striking articles and illustrations touching the life and teachings of Gotama Buddha. It opens with a thoughtful contribution on "The appeal of the Dhamma" by Mr. J. F. McKechine. Now it is a commonplace to say that men of the West have entirely but the old motives to right living that once moved them, hopes of "heaven" and fears of "hell" and awe of "God" who possessed the power to distribute rewards or award punishments. What can replace these outworn sanctions of morality? asks the writer. There is nothing else but the Dhamma which sets before men as motive to right living, the most powerful motive of all, release from pain, not from the hypothetical pain of "hell" but the actual pain of ignorant living.

"The appeal of the Dhamma is thus the appeal of everything that is actual as distinguished from what is merely hypothetical. It is the appeal of an actual cure, the actuality of which can be verified by present experience, of a disease actually now present in the patient. Whether men will take the cure prescribed by the physician for the disease from which they are suffering, will depend upon whether they recognise themselves to be sick enough to need it. But once they do recognise that they are seriously ill, and that they are being offered a perfect cure, there can be little doubt as to what they will do. Like a man ill of some itching skin disease, they will seek relief from the itch, and the disease of which it is a symptom, by following the physician's prescription. And so, eventually, when this itching disease of conditioned existence is at last seen by each man in his turn, to be what it is, they will seek relief from it in the Dhamma, which is nothing else but diagnosis of that disease, and a prescription for its cure.

## Evolution and Perfection

Swami Prabhavananda says in the course of an article in the VEDANTA KESARI for October that there are superstitions in religion as well as in Science. The supreme goal propounded by religion not excluding Christianity is freedom and perfection. Now the scientific fact of evolution is not contradictory to this fundamental principle, but the metaphysical speculations of Scientists do contradict it because they do not believe in reaching the goal which all religions affirm. Even such a great thinker as G. B. Shaw makes that common mistake. He says flippantly that if there is any such thing as perfection to be attained, all the "hopes and joys of life" and all the impetus to evolve are taken away. But asks the Swami, how can there be 'hopes and joys' of life if there is no hope of the hopes to be realised? We do not want to hope and work for an indefinite end. We want a definite goal and ideal. The Swami makes his point clear:

"The evolutionists of the West believe that man's destiny is to go on always improving, always struggling towards, but never reaching the goal. Infinite progress! That is the watchword of these evolutionists. It sounds very nice, but is absurd on the very face of it. Can you, scientists, think of motion in a straight line? Is not every motion in a circle? Why then speak of infinite progress? A straight line infinitely prolonged will end in a circle. What is the modern theory with regard to electricity? The power leaves the dynamo and completes the circle back to the dynamo. We come from God and we go back to Him after completing the circle. God is involved in every being and through the process of evolution, God, or the innate Perfection in every being, becomes evolved, and then it is that the purpose of life and evolution is fulfilled. If your scientists want facts for experiment and proof respecting this Hindu ideal, study the lives of Christ, Buddha, Ramakrishna and others."

## American Life

Isob Yamagata gives in the pages of THE YOUNG EAST, an interesting account of his experiences in America during his recent travels in that country. He says he began with an ardent admiration for all things American, having been early brought into contact with such fine literature as Franklin's *Autobiography*, Irving's *Sketches*, Poe's *Tales* and writings of Longfellow, Emerson, Walt Whitman and Thoreau. He was originally prejudiced in favour of America as the "land of the noble free" But his experiences seem to have disillusioned him. For he says that modern America has disappointed him. The power of money is nowhere more paramount than in the States where you can disobey laws with immunity provided you can afford to pay the fine. Then he recounts the failure of Prohibition. He went to see a dry country. What was his surprise as he found the country was as wet as any in the world and that the prohibition law was being almost openly defied. The increase in crime and the shocking behaviour of the flappers are other features of modern America. Altogether, he says:—

She has since been changing very much and I fear for the worse. Attracted by her rich natural resources and availing themselves of improved transportation facilities, millions of foreigners have been pouring into her territory and settling there. I am told that of about sixty independent countries existing in the world to-day, as many as forty-five have sent emigrants to the United States. It would be well if all these emigrants were men and women of sterling quality of the type of early settlers of New England, but though they undoubtedly contained not a few good elements, a great majority of them were the sort of people, whom few countries would like to receive with open hands. The fact is that the original Americans, the genuine Americans, the descendants of those God-fearing and freedom-loving founders of the American Republic have been simply swamped, overwhelmed and dominated by huge hordes of alien immigrants of little education and no culture, who knew little or nothing of the tradition, spirit and characteristics of the American nation. It is perhaps too much to say so, but figuratively speaking the noble and free America of Washington and Lincoln, of Emerson and Garrison was conquered without bloodshed by foreigners and perished a few decades ago.

### Common Sense in Law

In the course of an interesting article to the BOMBAY LAW JOURNAL, Sir Frank Beaman writes :—

"I think I must have made it clear that I have the greatest respect and admiration for this uncommon quality, common sense, but there are occasions on which it may be carried too far. This, perhaps, you will agree was one of them. One of my assistant magistrates, no matter when, no matter where, was a firm believer in applying common sense to the problems of law. Being set to try a notorious dacoit, he found his opportunity. The trial was being conducted, as usual, in some remote part of the district, where the Magistrate's camp happened to be. One of the witnesses, the most important, had deposed that he had not only identified the prisoner, but had chased him from the scene of the dacoity, overtaken and captured him. The prisoner interrupted with contemptuous indignation, that this was simply absurd, and that the witness was a deliberate liar, if the Sahab doubted it, it could easily be proved. That such a worm of a man could have captured him was ridiculous, but without going that length, it was beyond all reason that he could have overtaken him in a race where he had, as the witness himself admitted ten yards or so, start. Now this reasoning at once appealed forcibly to my young friend. Put the question to the test, what could be simpler or more convincing. The Court would adjourn there was a fine maidan at the tent door, admirably adapted for a sprint. The prisoner should be given ten yards start, and the witness should then prove that he not only did, but again could overtake and capture him. The course was cleared, it was explained to the witness who was beginning to look pretty sick, that he had to run his man down in fifty yards, or stand convicted of manifest perjury, and then the flag fell. Needless to say the witness lost the race, and the Court and Police, their Dacoit,"

### Italy and India

It has been said that the one primary cause of India's perpetual subjection to foreign domination is her incapacity to show a united front. Critics of our social life have pointed to our eternal differences. A writer in the CONTEMPORARY REVIEW shows that Italy under Austria was no less divided. Before she became free Italy too was torn with dissensions of race, language, culture and aspiration as numerous as we have in India, says Ida Koritchoner in her article.

The country classed as "Italy," a new unity of some 70 years' standing only, comprises people as different from one another and as impatient of one another's failings as races entirely apart. They do not speak each other's language, do not know each other's habits, customs, conditions of living. Unless a Calabrian peasant has travelled through taking part in the World War, he has no inkling of what a city like Milan or Rome can be; he knows no postmen, no water pipes.

### INDIA IN PERIODICALS

- INDIA AND WORLD PEACE. By Syud Hossain. [ "The New Orient." September 1925. ]
- THE INDO-ARYAN GODS OF THE VEDIC PERIOD. By Dr. Sten Konow. [ "The Visvabharati Quarterly," October 1925 ].
- LABOUR LEGISLATION IN INDIA. By Lady Chatterjee, M.A., D.SC. [ "The Asiatic Review," October 1925. ].
- SINGING THE GOSPEL IN INDIA. By Richard A. Hickling, [ "The East and the West," October 1925 ].
- INDIAN WOMANHOOD IN THE ACCOUNTS OF GREEK WRITERS. By Haripada Ghosal, M.A., M.R.A.S., [ "Prabuddha Bharata," November 1925 ].
- THE LAW MERCHANT IN THE SMRITIS. By Mr. R. D. Vaidya, B.A., LL.B., [ "The Bombay Law Journal," November 1925 ].

## Questions of Importance

### Hindu-Muslim Unity

#### I. MAHATMA GANDHI.

Mahatma Gandhi writes in YOUNG INDIA :—

I am supposed to be Chairman of the National Arbitration Board appointed at Delhi last year regarding communal disputes. I had wires and letters seeking my intervention at Delhi, then at Panipat and now at Allahabad. I was regretfully obliged to advise these parties that I claimed no longer to exercise influence over the respective communities. An arbitration is useful when the Board of Arbitration has influence over the disputing parties and when they are ready to abide by their award. Times have changed since the Delhi meeting. Parties are just now better organised for quarrels than for settlement. No doubt they will finally meet. But it seems that they will do so only after they have finished with the arbitration of the sword. I think I know my limitations and believe that I shall serve the cause of peace by remaining away from all intervention in communal disputes.

bearer of liberty and to emancipate the East from Western rule. It is a matter of shame and regret that not only is there Hindu-Muslim tension, but Hindus are fighting against Hindus and Muslims are at war with Muslims."

#### III. MRS. SAROJINI NAIDU

Mrs. Sarojini Naidu, the President-Elect of the Cawnpore Congress, has outlined her programme in the following message :

"Mine as becomes a woman, is a most modest domestic programme, merely to restore to India her true position as the supreme mistress in her own home, the sole guardian of her own vast resources and the sole dispenser of her own rich hospitality. As a loyal daughter of Bharatamata, therefore, it will be my lovely, though difficult task, through the coming year to try and set my mother's house in order, to reconcile the tragic quarrels that threaten the integrity of her old joint family life of diverse communities and creeds, and to find an adequate place, purpose and recognition, alike for the lowliest and the mightiest of her children and foster children, the guests and the strangers within her gates."

#### IV. SWAMI SHRADDHANANDA

**Pandit Nehru's Warning**

In the course of his speech at a public meeting held in Cawnpore on October 24, Pandit Motilal Nehru referred to the statement issued by the Government of India on electoral disqualification of political prisoners and said :—

Lords Birkenhead and Reading have been insisting on co-operation as a condition precedent to any advance in Self-Government and both have assured us that they would not be "niggardly bargainers" if necessary co-operation were available. I wish to tell the noble Lords that they can expect no more than what they have continued to get by the simple expedient of declaring repeatedly that formal and final decisions have not yet been reached and at the same time preparing us for the worst by expressing informal and interim decisions which leave no doubt as to what the formal and final decisions are going to be.

We never had any illusions in the matter, but gave the Government what is known as the full length of a rope. They have made good use of it and co-operation lies dead in the coffin. The statement issued by the Government and published in all the papers refusing to give effect to the very reasonable resolution of the Assembly recommending removal of the electoral disqualification of political prisoners is the first nail which has been driven in that coffin. The other nails are in Lord Reading's pocket and will be driven in before long. The so-called final decisions cannot be indefinitely postponed. They must come before His Lordship leaves the shores of India and when they come the last nail will be driven in.

You talk of co-operation when you have deliberately murdered it in cold blood. We, Swarajists have sailed as near the wind as we possibly could. We can sail no nearer and are only waiting for a mandate from the Cawnpore Congress to abandon the perilous course and take again to familiar waters. I can tell you that I have

the terms of that mandate very clear in my own mind. I shall ask for it and I have no doubt the Congress will give it. I may not at this stage tell you what those terms are but there is no harm in telling you what they are not. They are not in the nature of the co-operation that their Lordships desire. We know the consequences and are ready for them."

**The Premier on India**

In the course of his speech at the Lord Mayor's show in London, Mr. Baldwin after referring to Lord Reading's approaching retirement expressed that during the last twelve months real and progressive improvement had taken place in Indian affairs. He stated that it was too soon to say that the atmosphere of suspicion had been dissipated, or that all anxieties had ended. He said :—

"So much can hardly be expected, but the recent session of the Assembly has furnished welcome evidence of the growth of the spirit of responsibility, and not less important of a conception of Parliamentary *esprit de corps*. I read with particular pleasure, some observations of the new Speaker, upon taking office, to which he has recently succeeded. Hitherto a strong Party man, he has expounded the duties and responsibilities of his high office in language which would not be unworthy of a Peel or an Ullswater.

"Evidently I cannot do more than deal in a most general way with a situation so complex and so various, but if, by chance, my words should penetrate those whom I would influence, I would urge them to exact goodwill by showing goodwill—(cheers)—to demonstrate their political capacity, which the grant of the existing constitution has accepted as a postulate, by making the best of what has already been given and, by doing so, satisfy us in this country, who on our side too have a responsibility which we cannot surrender, that they are not unfit for a future that will be even broader and more responsible."

**The Maharajah of Patiala**

The Maharajah of Patiala addressing the Committee of the League of Nations dealing with the traffic in women and the protection of children emphasised that the Committee must be careful not to defeat its purpose by any action that could be construed as an attempt to interfere with the



H. H. THE MAHARAJAH OF PATIALA.

domestic concerns of particular peoples. He urged that the Committee must proceed in the most cautious manner with regard to the age of marriage and the age of consent. If the work of the Committee was confined purely to the collection of information without any attempt to draw deductions from it or to formulate conventions of universal validity little harm could be done. But any attempt to prescribe for India an age of consent or an age based on western ideas was not only doomed to disaster but would actually set back the cause of social reform.

He also said that the child welfare movement was making great strides in India but infant mortality in India was heavy. Indians would heartily welcome any assistance in the way of expert help and organised knowledge which might result from the labours of the Committee. The same applied to the effect of the cinematograph upon the moral and mental well-being of children.

**Prohibition in Travancore**

The Committee appointed by the Travancore Legislative Council to examine the excise policy of the Government, and to suggest measures for the eradication of the drink evil from that State has concluded its labours, and submitted its report. It has recommended (1) that no new shop should be opened within two furlongs of any market, school-house, place of worship, hospital, factory, or place of public resort; (2) that there should be a distance of not less than half a mile between one shop and another in towns and one mile in rural areas; (3) that a reduction of 5 per cent. in the number of shops be made at the renewal of each triennial contract.

**Entertainment Tax in Baroda**

The Government of Baroda have published a Bill proposing to levy a tax on all forms of entertainments for which entrance is secured by the public by the payment of a definite sum. For the present, it is proposed to restrict the operation of the provisions of this Bill to certain towns, but other towns in the State can also be brought under the operation of the Act later on by the orders of the Huzur. The percentage of tax to the cost of ticket will be from twelve to twenty-five. An important provision of the proposed act is that the District Magistrate on being convinced that all the proceeds from the sale of tickets for a particular entertainment are going to be utilised for some charitable purpose, or that the entertainment is of a purely educational nature, will have the power to exempt these entertainments from paying the tax.

**S. African Indian Congress**

The fifth session of the South African Indian Congress was opened at Capetown on November 10, for the object of considering the situation confronting the Indian community as a result of the Asiatic Bill introduced at the last session.

Doctor Gool, in his Presidential Address, said that, in 1914, Indians looked hopefully to the South African Party for fair play. They were disappointed however, when the Class Areas Bill came forward. Hope sprang anew with the advent of the Hertzog Government, but disappointment followed again with the "Iniquitous Bill." He admitted that, under certain conditions, it was advisable to segregate primitive races, but Indians were more than civilized men. The only reason why Indians were singled out was because they dared to compete in trade with Europeans. He denied that the Indians were a menace to Natal as, there, the Indian population was stationary, while the European population was increasing rapidly. There was no possibility of producing a white South Africa in the sense that every member of the country must be white. The only reasonable aim, as enunciated by Gen. Smuts, could be a white civilized standard in which every race could take part.

Dr. Gool expressed himself in favour of the suggestion for a Round Table Conference.

**Repatriation of S. African Indians**

The following telegram was addressed by the Council of the Imperial Indian Citizenship Association to the Government of India:—

"The Council of the Imperial Indian Citizenship Association begs to invite the earnest attention of the Government of India to the strong feeling prevalent in the country that if the basis of negotiations between the Government of India and South Africa is an understanding that the question of repatriation of Indians from South Africa should be left open for discussion, it will be strenuously opposed by the whole country."

**Mr. Andrews and S. Africa**

Mr. Andrews who has left for South Africa to help Indians in their struggle said to an interviewer in Bombay: "Gandhiji has long wished me to go, but I was very seriously delayed owing to Dr. Rabindranath Tagore's illness. However, the call to go was very urgent, and the crisis is so great that it has now been decided that I should go and the Post has given me his blessing."

Asked about his mission there, he said he was going there to help the Indian community as far as he possibly could by living with them in the midst of their present difficulties and helping them with encouragement and sympathy. "I hope," he said, "also to be able to see those Europeans who may appreciate what is felt in India to day on this question and may carry some weight with South African opinion. My visit will be as far as possible one of personal contact rather than of public speaking. I have been to South Africa twice before and can easily get into touch with those who have been my friends on former occasions. \* \* \* I know I have the sympathy, not only of all my Indian friends in taking this journey, but of many among my own countrymen also."

**Indian Troops Overseas**

Mr. Burdon, replying to Mr. B. Das in the Legislative Assembly during its Autumn Session said that the following Indian units were located outside British India: In Iraq (?) Battalions and a Field Company of Sappers and Miners; Malaya, one Battalion; Persian Gulf, 2 Companies; Hong Kong, one Battalion; Kowloon (S. China) a detachment B. Transport Depot. There are now no Indian troops in China. Neither His Majesty's Government nor the Government of India are at present at war with any Asiatic country and the Indian revenues contribute nothing to the cost of Indian troops employed on garrison duties overseas, with exception of part of the cost of the two Companies stationed in the Persian Gulf

**Industries in Bengal**

The report of the Director of Industries, Bengal, for 1924, shows a record of usual work done by the Department during the year in all branches of its activity. The research work conducted at the Calcutta Research Tannery is of special interest and comprises a variety of subjects including tannage of sole leather, manufacture of box sides from dry-salted cow hides and the tannage of lizard skins. Inconvenience, felt owing to the absence of a separate laboratory for industrial research, will be removed on the completion of the Industrial Research Laboratory building, which is now in course of construction and where industrial problems relating to the utilisation of raw materials and manufacture of finished products will be investigated on a semi-manufacturing scale and demonstration in the improved processes of manufacture given to the industrialists interested.

**India's Foreign Imports**

The growing strength of German Imports into India during recent months was accentuated during the past month, says a Calcutta correspondent and Germany has now consolidated her position as third among the world's exporters here, displacing Japan. German Nationals will be allowed to return next year, and there is every evidence that they will quickly resume their pre-war importance. Importers are ready to receive German goods, but insist on long credit and quality. In the latter respect Germans seem anxious to please their old customers, for there is nothing to complain of. Japanese products of all descriptions, particularly glassware and textiles, are being slowly swept off the market, while Germans are also making attacks on British trade and have already secured a practical monopoly in printing ink and all classes of paper and various kinds of machinery.

**Sugar Industry in India**

The root cause of the stagnation of the sugar industry in India in the past, says the Report of the Sugar Bureau for the last year, has been the inadequate supply of raw material, and this is bound to continue so long as the inferior local canes are grown. The introduction of exotic canes will do no lasting good, and India must fall into line with other countries in the matter of raising her own superior cane seedlings by crossing where necessary testing them both in the field and the factory and then distributing only the approved growths to the growers. This work is at present being done by the Coimbatore Cane Breeding Station and the Sugar Bureau, and as it is of such immense importance to the industry it should be placed on a sound and permanent footing.

Six further seedlings are under trial, and the Bureau believes one at least "heralds a further revolution if its present promise is maintained." The Government of India have allotted 143 acres of rent-free land at Pusa for further experiments, and it is hoped that a fully equipped cane experimental station for the White Sugar Tract will be built up on this foundation.

**Co-operative Movement in U. P.**

H. E. the Governor of the United Provinces acting with his Ministers has appointed a Committee to enquire into the co-operative movement in his Province. The terms of reference are:—

(1) To enquire and report the reasons why co-operative societies in various localities have not succeeded better in gaining the confidence and support of the people; and

(2) To make proposals for improving the organisation, supervision, control, audit and financing of the movement in all its branches.

The President of the Committee is Mr. R. Oakden, C. S. I., O. B. E., I. C. S., Commissioner, Meerut Division and the Secretary the Hon'ble Shiam Behari Misra, Registrar, Co-operative Societies, United Provinces.

**Milk Yield in Pusa**

Improved types are being established by selection and cross breeding, says the AGRICULTURAL JOURNAL of India. Within the last 15 years the milk yield of Montgomery herd on the Pusa Farm has been doubled by selective breeding, while by cross-breeding a type of Ayrshire-Montgomery has been evolved which gives 50 per cent. more milk in a lactation period than the best of the selected Montgomery cows on that farm. Some of these cross-breeds have given 12,000 lb. of milk in a lactation period, while the majority of the Montgomery cows have given over 4,000: the average yield of an Indian cow does not, it may be mentioned, exceed 800 lb. The breeds now being established in India will, we believe, form the basic stock for the development of a future cattle-breeding and dairy industry.

**An Agricultural Show**

The Department of Agriculture, Bombay Presidency, has decided to organise an Agriculture Show on a grand scale and to locate it on a large estate attached to the Poona Agricultural College in September 1926. The show is intended to serve the whole Deccan tract, but special exhibits will be accepted from any part of the Presidency. The Governor of Bombay will be the President and the Chiefs and Sardars of Southern Maharashtra will be the Patrons.

**Poppy Cultivation in India**

At the Council of State on 1st August, Sir Devaprassad Sarvadhikary moved a resolution requesting the Government of India to take immediate steps to restrict by legislation the cultivation of poppy and also to abolish the practice of financing cultivators for this purpose. He criticised the opium policy of the State and referred to the charge made by the countries affected by it, notably China, that India was not carrying out faithfully the conditions laid down by the last Opium Convention.

In opposing the resolution, Mr. McWatters, Finance Secretary, cited some figures and pointed out how in seven years' time, the Government had reduced the area from 200,000 acres to 116,000 acres, which is further proposed to be reduced next year to 74,000 acres. While stating that the scales of advances were considerably reduced, the Finance Secretary declared that the Government was unable to accept the recommendation to abolish altogether this age-long practice, which will mean the exposing of the cultivators to the tender mercies of the money-lenders. He concluded by stating that an independent Committee of the League of Nations was coming out to India next year to investigate the problem.

The resolution was put to vote and declared lost.

**Close Inbreeding**

The largest-scale inbreeding experiment ever conducted has failed to show any disadvantage in the mating of close relatives in live stock and poultry, provided the stock is good to start with, according to results recently announced at the Wistar Institute of Anatomy and Biology of the researches of Dr. Helen Dean King.

Dr. King's investigation dealt with the data for twenty five successive generations of albino rats, comprising over 25,000 individuals, that were obtained by the closest form of inbreeding possible in mammals the mating of brother and sister from the same litter.

Comparisons made between inbred and stock animals, reared under similar conditions of environment and of nutrition, show unmistakably that inbred rats are larger, more fertile, and that they attain sexual maturity earlier and possess greater vigour of constitution than do stock animals.

The conclusion is drawn that inbreeding, *per se*, is not injurious, provided that the animals or birds inbred are of sound stock and that there is a careful selection of the individuals that are used for breeding.

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

**Raja Ram Mohun Roy.** His Life, Writings & Speeches, G. A. Natesan & Co., Madras. Rs. 3. To Subscribers of the *Indian Review*, Rs. 2-8.

This is the first attempt to collect under one cover the voluminous writings of Ram Mohun Roy. They deal with religion, social reform, politics, education, law and administration. In this volume we have Ram Mohun's celebrated memorials on "English Education" and "The Freedom of the Press" together with his papers on "Suttee" and "The Rights of Women." Then there is his historic evidence before the Select Committee of the House of Commons, embodied in the papers on "The Judicial and Revenue Systems of India," and on "The Indian Peasantry." The volume opens with a lengthy biographical sketch recounting the story of his life and the establishment of the Brahmo Samaj of which he was the founder. It ends with his own modest auto-biography which he wrote at the request of an English friend.

**The British Empire.** By Albert Demangeon. Translated by Ernest F. Row, B.Sc., L.C.P., George G. Harrap & Company Ltd., London.

Prof. Demangeon has attempted to give in this volume an independent review of British colonization. He differentiates between Colonies of exploitation and Colonies of settlement and his account of the weapons of colonization is interesting reading. Doubtless he views British Colonization not exactly in the light of a great and thrilling adventure in which the heroes are all Englishmen who walk about with giant strides. He views some of their acts in a light not altogether complimentary to England, and there are some outspoken remarks on English rule in India.

**Parallel Quotations.** (English-Sanskrit) By T. V. Kulkarni, B.A., LL.B. Pleader, Dhulia.

This little book contains Sanskrit parallels for English Quotations. The Sanskrit quotations are mainly chosen from the classical poets and two recent books like the *Subhashitaratnabhandakaram* and *Samayochitapadyamala*.

**From Groves of Palm.** By Bella Sidney Woolf. W. Heffer & Sons Ltd., Cambridge.

This is a spicy book of travels, describing the author's impressions of life and scenes in Ceylon and India. The sketches touch sympathetically on many topics, grave and gay and the authors' easy and facile style is interspersed with some amusing anecdotes and happy quotations.

**BOOKS RECEIVED**

**THE ADVENTURES OF HAJI BABA** By James Morier, Oxford University Press, Bombay.

**HISTORY OF THE JATS.** By Kalika R. Qanungo. M. C. Sarkar & Sons, Calcutta.

**THE LURE OF THE EAST.** By A. F. J. Chinoy, Arthur Stockwell, London.

**AT PRIOR PARK, and other Papers.** By Austin Dobson, Oxford University Press, Bombay.

**A PALADIN OF PHILANTHROPY.** By Austin Dobson Oxford University Press, Bombay.

**THE GREY OF DAWN.** By Cyril J. Modak, 745 Marhatal, Jubbulpore.

**A SHORT ACCOUNT OF THE RISE & GROWTH OF THE SHRI SADHBELLA TIRATH.** Sukkur, (Sind.) **ELEMENTARY EDUCATION FOR INDIAN BOYS.** By Dr. Varahanarasimham, Saraswati Publishing House, Rajahmundry.

**THE CONGRESS AND THE DAL** By N. S. Hardiker The Volunteer Office Hubli, Karnatak.

**VEDANTA VINDICATED.** By Rev. J. F. Pessein Wellington. (Nilgris.)

**THE VISION OF VASAVADATTA.** Edited by Lakshman Sarup—Dis Brothers, Anarkalli, Lahore.

**THE DIVINITY OF JESUS CHRIST.** By the Right Rev. A. M. Waller, M. A. Christian Literature Society for India, Madras.

**THE EVOLUTION OF PROVINCIAL FINANCE IN BRITISH INDIA.** By Ambedkar B. Sc. P. S. King & Son, 2 and 4 Great Simla Street, Westminster, London.

**THE PRESENT SITUATION AND OUR DUTY.** By Gunendra Nath Roy, Dhanbad.

- October 1. The Reception Committee of the Cawnpore Congress elected Mrs. Sirojini Naidu as the President of the ensuing Congress.
- Oct. 2. Mr. Shaikat Ali has been elected President of the U. P. Political Conference.
- Oct. 3. The Viceroy entertained their Majesties the King and Queen of the Belgians at Simla.
- Oct. 4. The International Congress on Malaria met at Rome.
- Oct. 5. The Security Pact Conference was opened to-day at Locarno.
- Oct. 6. The first farewell entertainment in honour of the Earl of Reading was given to-day by the Indian community at Simla.
- Oct. 7. The Begum of Bhopal interviewed Lord Birkenhead at the India Office.
- Oct. 8. The International Judicial Commission of Enquiry into the Shanghai shooting formally opened to-day.
- Oct. 9. Hon. Mr. S. B. Tambe, the Swarajist President of the C. P. Legislative Council is appointed Member of the C. P. Executive Council.
- Oct. 10. Italy decides to sign the Security Pact.
- Oct. 11. The South Africa day was observed throughout India.
- Oct. 12. The first Sind Hindu Conference met at Hyderabad (Sind) under the presidency of Mr. Jayakar.
- Oct. 13. Nawab Mahommed Ahmed Said Khan is appointed Member of the Executive Council of the Governor of United Provinces.
- Oct. 14. The death of Eugene Sandow, the famous strong man, is announced.
- Oct. 15. H. M. the King of the Belgians conferred on His Excellency the Viceroy of India, the Grand Cordon of the Order of Leopold.
- Oct. 16. The Governor-General of India has prorogued the Session of the Legislative Assembly.
- Oct. 17. The Maharajah of Patiala has left London for India.
- Oct. 18. Their Majesties the King and Queen of the Belgians left India for Ceylon.
- Oct. 19. Hon. Mr. S. R. Das, the new Law Member was entertained by the citizens of Calcutta.
- Oct. 20. Marshal Wu-Pei-Fu of China has entered Peking and Mukden by force.
- Oct. 21. Sir Narasimha Sarma departed from Simla to Madras.
- Oct. 22. Wu-Pei-Fu has been elected Commander-in-Chief of the allied forces in the Chinese Civil War.
- Oct. 23. Mr. Austen Chamberlain has been elected Lord Rector of the Glasgow University.
- Oct. 24. The British Army on the Rhine has been ordered to move to Wiesbaden.
- The French bombarded Damascus.
- Oct. 25. The German National Party in the Reichstag decided to resign their seats in the German Cabinet in protest to the Locarno decision.
- Oct. 26. The Hague International Court has opened its enquiry into the Mosul Dispute.
- Oct. 27. The French Cabinet has resigned.
- Oct. 28. M. Painleve has accepted the Premiership in France.
- Oct. 29. It is announced that the Rt. Hon. E. F. L. Wood has been appointed Viceroy of India.
- Oct. 30. The League Council has appointed an International Commission to enquire into the Greco-Bulgarian frontier incident.
- Oct. 31. The French General Sarail is recalled from Syria.
- Hon. Mr. S. R. Das assumed the office of the Law-Membership of the Viceroy's Executive Council to day.
- November 1. The British Empire Exhibition has come to a close.
- Nov. 2. The Persian Parliament passed a decree in favour of the deposition of the present Royal dynasty.

## Literary

## Books and Business Men

"In a lecture on 'Books and Business,' delivered before the members of the Drapers' Chamber of Trade Summer School in Balliol College Hall, Oxford, Mr. Holbrook Jackson emphasised the importance of reading and the study of literature for business men and women.

He contested the idea that business men had no time to read by giving many examples of eminent business men who were keen readers and collectors of books, says the YORKSHIRE EVENING NEWS. Many of them had formed valuable libraries for the entertainment of themselves and their friends.

Mr. Holbrook Jackson's address was emphasised by a number of witty epigrams and aphorisms which are likely to provoke thought on this interesting topic. Here are a few examples:—

"Only a genius can afford to ignore books.

"To read good books is to mix with the best people.

"To read solely for the purpose of knowing an author is to miss the point of reading. You should read to know yourself.

"To know thyself is the end of wisdom, and, although it is an end we never reach, it is the only pursuit that gives a permanently interesting run for our money.

"Reading may not help you to make money, but it will help you to enjoy money if and when you make it, and to bear its absence if you don't.

"In a world where nothing is permanent the riches of the mind are a better investment than the riches of the pocket. This does not mean that we should despise money.

"The Scotch are the only well-read section of the British people—and incidentally Scots hold most of the good jobs."

## The Position of Journalism

On the request of several organisations of journalists, the International Labour Office has circulated to a number of organisations of professional journalists in a large number of countries a questionnaire covering their conditions of employment. The main points to which attention is drawn are the legal status of the members, the labour market contracts of service, conditions of employment, remuneration, provident institutions, organisation, and the general position of the profession. Journalistic institutions of over 20 countries have been approached in this matter, and a number of detailed and carefully prepared replies have already been sent. In particular the reply of the *Syndicate des Journalistes* of France should be mentioned, which in a document of 43 pages, gives very interesting and complete replies to the points raised.

The replies that have been received till now indicate that in a large number of countries (including India) the profession of journalism is, in the view of the journalists' Associations, insufficiently remunerated and protected. The majority of the replies insist on the necessity for regular contracts of service, insurance against risks, and better pay.

## The Late Sir Rider Haggard

Interesting provisions are contained in the will of Sir Henry Rider Haggard, the novelist, who has delighted millions of readers and who left estate of the gross value of £61,725, with net personalty £57,286. He gave to his wife the copyright of all his published or unpublished works, with the dramatic rights. In his will he stated: "With the concurrence of my wife, I desire that the passing for press and general literary handling of all my works, published or unpublished, and of any films or other forms of dramatic representation, shall be left to the direction of Ida Hector, my Secretary." He left £1,000 to his Secretary, Ida Hector, for her long and faithful service."

## Educational

### Patna University Reform

The Committee appointed by the Senate of the Patna University to report on the question of establishing a central teaching University at Patna has now come to a decision on this problem. The Committee came to the unanimous conclusion that while a complete unitary system of administration and teaching is the best system where practicable, it is not practicable for Colleges in Bankipore. The Committee therefore resolved that for administration purposes the Colleges must remain units.

The scheme which they recommend is as follows:

(1) That the present College Units should be retained and that the Science College be a separate College.

(2) That they should be subordinate to the Syndicate of the Central University Board.

(3) That subject only to the veto of the Chancellor all new appointments should be made by the Syndicate on the advice of the Selection Committee.

(4) That Government should delegate to the University in respect of all officers employed in the internal Government Colleges all such powers as they themselves can also exercise, subject only to an appeal to the Chancellor.

The Committee recommends that the scheme should be tried for five years in the first instance.

### Cambridge and Indian Degrees

The Senate of the Cambridge University has recently approved a new Regulation whereby a candidate of the Indian University is granted exemption from the whole of the Previous Examination, provided that, in some examination leading up to the degree of Bachelor of Arts or Bachelor of Science in that University, he has passed in Arabic, Persian, Sanskrit or Pali; in Mathematics or Science; and in English.

### Open air schools

Open air schools are not unknown in India says the INDIAN DAILY MAIL. In ancient days all instruction was carried on out of doors, and at present the classes at Shantiniketan are held mostly under trees in the open air. Open air schools are far more suitable to the hot climate of India than to the freezing winters of England or Germany. It is unfortunate that the educational authorities of the Provincial Government or of the Government of India have not turned to the encouragement of open air instruction as a means of spreading literacy among the masses. At present, we believe there are strict rules about the types of buildings and the furniture of even primary schools. The solid buildings of model primary schools are not necessary in India. The bare shelter to protect pupils from sun and rain in a good garden should be the minimum demanded for the recognition of a school in the villages.

### Aims of Education

The idea that there is much of misdirected energy in the present educational system was expounded by Dr. William Vaughan, Headmaster of Rugby, at the British Association last month. He dwelt on the absurdity of encouraging an enormous number of boys and girls to one sided intellectual development, when neither the State nor themselves could derive happiness and usefulness from it. He pleaded that educationists should recognise how truly educated were many who had prematurely escaped the definite influence of a school, like the agricultural labourer, who with his knowledge of and sympathy with animal life, his weather lore and his ability to drive a straight line with the plough, was better educated than many of the clerks, who were so completely immersed in a secondary school courses to become skilled in figures and filing. He argued that what was needed was to teach how to break the spell of gold as a measure of happiness, truth and love of beauty, instead of worldly material success,

## Legal

### The New Law Member

The GUARDIAN of Calcutta has a handsome note appreciating certain less known traits of the new Law Member. It would appear that Mr. S. R. Das



HON. MR. S. R. DAS.

is as magnanimous in charity as his illustrious cousin the late Mr. C. R. Das. Says our contemporary:—

The acceptance by Mr. S. R. Das, at enormous financial sacrifice, of the Law Membership is a gain to the Government of India but a heavy loss to Bengal. Those who know him only as a successful lawyer and a politician know him but little. A look at the Advocate-General of Bengal and the leader of the Constitutional Party is quite insufficient for a true estimate of Mr. Das. Sincere and straightforward, a perfect gentleman, he is as intensely patriotic as his deceased cousin, the illustrious leader of the Swaraj Party. One may differ from his political views and even condemn them, but there can be no question that those are the sincere convictions of a patriot yielding to none in love for his country and countrymen. Moderate in politics he is immoderate in his charity, love and sympathy. The eminent lawyer to whom Reason is everything and who within the precincts of the High Court would not go an inch beyond the evidence before him can be made to listen to and believe anything if it is a tale of woe directed

against his bottomless purse. He gives out of fulness of heart without any consideration as to worthiness of the recipient. The mere fact that a man is in distress is enough to move him. Antecedents of the man or the causes of his distress do not concern him. Thus, though he was not in the exodus of the Assam tea garden, Mr. Das came to their rescue when they were stranded at Chandpur. The amount he spent on unfortunate people far exceeded the gifts of who were widely advertised in the papers at that time. Again, though in his hatred of anarchism, he yields not even to the Viceroy, no man in Bengal has rendered so much substantial help to the victims of the Defence of India Act and Regulation III of 1918. He has reclaimed many of these misguided youths. His work in connection with the protection of Hindu women would be gratefully remembered as long as women's honour would be valued. He has spared neither money nor time in this noble cause. Every month his clerk has to deal with a formidable list of people who receive from him regular monthly stipends ranging from Rs. 5 to Rs. 300 per head. It is interesting to know how easy it is to enlist his sympathy. On one occasion he was requested to bear the educational expenses of a poor boy of his village. Mr. Das explained how his resources were strained because of the numerous commitments he had already made. Then it was argued that if for want of proper education the boy failed to earn a livelihood the boy would in future be a permanent burden on him. The right to be a permanent burden consisted, of course, in the accident of belonging to the same village! The argument proved irresistible and the petitioner got what he wanted. The depressed classes occupy a large part in his heart. We have seen him spend hours together in slums amongst the Chamars. We have seen him, at their call, deprive himself of much needed refreshment after a hard day's work in the Court. By his departure from Bengal the Hindu Women Protection League would sustain an irreparable loss.

### Criminal Justice in Burma

The report on the administration of Criminal Justice in Burma for the year 1924 says:—Looking back on the year with its melancholy increase in crime the Hon'ble Judges still find cause for grave anxiety. The efficiency of criminal courts is seriously hampered by a number of junior Magistrates and Sessions Judges, many of whom are by exigencies of the service officiating to the best of their ability in posts for which, through no fault of their own, they have acquired practically no experience or training. While the strain thrown in all courts to keep space with the volume of criminal cases accounts for the numerous irregularities and mistakes, the Hon'ble Judges are far from satisfied with their work.

## Medical

### New Treatment for Leprosy

now being realised that the new oil injections for leprosy are so successful, says Frank Oldrieve in the *ASIATIC REVIEW*, that there is really a hope of recovery for almost all cases of leprosy. Even many advanced cases are recovering while early cases, especially in the case of children and young people, are clearing up and losing all signs of the disease after six or nine months' treatment. If the latest treatments can be made available at dispensaries and clinics, if the children of lepers can be specially cared for and prevented from contracting the disease, and if the most infectious cases can be segregated in leper homes and colonies, there is no reason at all why we should not hope to practically rid India of leprosy within thirty years.

Wonderful results from the latest treatments are being obtained in the Philippine Islands, the Hawaiian Islands, Japan, Korea and Siam, where, indeed, the treatment is properly administered. Already excellent results have been obtained in several centres in India, and there is every hope that the same results on a very wide scale will be obtained when the treatment is given in all parts of this country.

### Insulin and Diabetes

Insulin, according to a statement made by Dr. Banting of Toronto seems likely to prove even more important in the treatment of diabetes than has hitherto been believed. When Dr. Banting made his original discovery, high hopes were entertained that it would prove as successful in diabetes as extracts from other glands have proved in other diseases. Early experiments showed, however, that while insulin, when administered to a diabetic patient, could bring about immediate relief, the patient must remain on strict diet despite the fact that the missing element from the pancreas was being supplied to him.

For some time it was thought to be a possibility in certain cases that, as a result of rest, made possible through insulin, the injured cells of the pancreas might recover, but so far this has been regarded as likely in exceptional circumstances.

Dr. Banting, who is continuing his work at Toronto, now holds out the hope that insulin, even in advanced cases, may actually cure diabetes instead of merely palliating that condition.

Dr. Banting's latest statement on the position is as follows:—

"Regardless of the severity of the disease, all patients may now be maintained sugar free. Since this is possible, it is to be strongly advocated, for we have abundant evidence that there is a regeneration of the islet cells of the pancreatic glands when the strain thrown upon them by high blood sugar is relieved. In some moderately severe cases the carbohydrate tolerance has increased sufficiently so that insulin is no longer necessary."

### Tropical Medicine Congress

The Government of India are inviting the Seventh Congress of the Far Eastern Association of Tropical Medicine to India in 1927 at a cost of a lakh of rupees. The Accounts Committee agreed to the expenditure, a portion of which will be met by Provincial Governments.

So far the meetings of the Association have been held in the Philippines, Hong-Kong, the Straits, the Dutch East Indies, and French Indo-China, at the invitations of the Governments concerned. A representative of India has participated in each gathering, and the Government of India is now to extend a similar courtesy to the Association.

If the Congress should come to India it is estimated that the expenditure involved would be Rs. one lakh. Since the Public Health and Medical Administration are Transferred Provincial Subjects, the local Governments have been asked to bear a portion of this cost, and the contributions promised by them so far amount to nearly Rs. 60,000.

## Science

### Sun-Baths for All

A new type of glass, which will extract and radiate into a room all the health-giving rays of sunlight, is the invention of a Birmingham scientist, Mr. F. E. Lamplough. His invention, if it realises all that is claimed for it, will make it possible to enjoy in one's home all the curative advantages of a sun-bath. Mr. Lamplough has named his invention "sitaglass," and says that its peculiarity lies in the fact that, differing from ordinary glass, it permits the passage of certain rays contained in the ultra-violet region of the spectrum—the most valuable part of sunlight from the medical point of view.

### Invention of a Fatal Heat Ray

A Death ray which will kill anything up to a distance of 20 miles, pierce two inches of steel at a mile, and can be turned in any direction—according to its inventor—is being watched by the Navy Department.

The inventor is Edwin Scott, who has laboratories in San Francisco.

Mr. Scott claims that his death ray has killed animals seven miles away, has set trees a mile distant on fire, has destroyed dummy aeroplanes, and can bring down an aeroplane at any height. He calls his invention "canned lighting."

### Sir J. C. Bose on Plants' Nerves

Before Their Excellencies Lord and Lady Lytton Sir J. C. Bose\* delivered an interesting lecture at Government House, Darjeeling on October 17. He stated that plants have, like animals, complete muscular tissues, and sensory and motor nerves, and that he had invented a delicate instrument with which he could prove this statement.

\* SIR J. C. BOSE, His life, discoveries and writings. Price Rs. 3. To Subscribers of the *INDIAN REVIEW*, Rs. 2-8 G. A. Natesan & Co., Publishers, G. T., Madras.

### The World's Largest Telescope

A company of French sappers began work on July 29 of this year, on the last section of a road from Cruseilles, in Haute Savoie, to the top of Mount Saleve, where the world's largest observatory is to be built.

Mount Saleve, which is 4,500 feet high, overlooks Geneva and the observatory, which will cost £1,250,000, is being erected and presented to the French nation by Mr. Assan Dina, a Hindu millionaire, and his wealthy American wife, formerly Miss. Mary Wallace-Shillito of Cincinnati.

The observatory will be equipped with the world's largest telescope—105 inches in diameter—in addition to a number of specially designed telescopes of fifty and sixty inches.

Mr. Dina, who is an engineer and scientist, chose the site, because Mount Saleve, though comparatively low in altitude, is an isolated peak enjoying clear atmospheric condition for the greater part of the year.

A powerful wireless station is to be installed to send weather reports all over the world.

Mr. and Mrs. Dina are personally superintending every detail of their generous scheme, which is receiving the hearty support of the French Government.

### A Monster Airship

According to information from Moscow, the Soviet Government's Inventions Commission, has agreed to grant facilities to an engineer named Tcholkovsky, who has submitted plans for the construction of a metal airship capable of carrying 1,000 men.

It may be recalled that it was a Russian engineer, M. Sikorsky, who led the way in planning large passenger-carrying aeroplanes, and though it is admitted that the Tcholkovsky project is ambitious, the idea seems to have been taken seriously by the Russian experts who have studied it.

## Personal.

### The Viceroy and Sir B. N. Sarma

Speaking at the farewell dinner to Sir Narasimha Sarma at the Viceregal Lodge on October 1st His Excellency the Viceroy said in part:

When he lays down his office I can assure him, in all sincerity, that he will be accompanied by the heartiest



SIR B. N. SARMA.

good wishes of all who have been associated with him, and the earnest desire that he may pass the rest of his life, which we trust may be long in happiness and in good health.

Replying, Sir B. N. Sarma said:

I pray that all those who have the good wish of India at heart may work cheerfully with robust optimism, with unwavering faith, towards the promotion of mutual co-operation and mutual good will between the peoples of India and the rest of the Empire.

The task will be a hard one, and arduous; but nevertheless not an impossible one. The sons and daughters of India must feel that their stature, the full height of their stature, need not be dwarfed by reason of their being within the Empire. They must realise, and they will realise, that their material and economic interests, are as safe, even safer within the Empire than without.

It is the plain duty of every Indian citizen and every loyal Indian patriot to make the Britisher feel that British interests are equally safe; that British interest

will receive the same attention, the same loyal regard as Indian interests.

There is absolutely no conflict between the two ideals, between the two interests; it is only necessary to take a long view of things, not the narrow view of the immediate interests, whether of the one party or of the other.

There remains the heavy and responsible task of the statesmen charged with the destinies of this Empire, and of their agents, and of all those who form and shape public opinion, to allow nothing to be done which will sunder the hearts of the people or impair the mutual trust and confidence of the one in the other.

### Mr. S. R. Das

A striking tribute to Mr. S. R. Das, the new Law Member of the Executive Council, is paid in THE CALCUTTA WEEKLY NOTES.

Throughout his professional career, Mr. Das has maintained the best traditions of the English Bar. For his honesty, personal courtesy and readiness to help people in distress or difficulties, he has always been held in high regard even by those who have differed from him in political views. He is a thorough constitutionalist and believes in the progressive realization of responsible government by constitutional means.

As a member of the Executive Council and in the Indian Legislature he will be in sympathy with the legitimate aspirations of the people, but, cautious as he is by nature, he will be no supporter of any sudden or drastic changes. As a lawyer he will be found of great help to the Legislative Department of the Government of India.

The acceptance of the office of the Law Member means great pecuniary loss to him and surely he would not have accepted it but from a desire to serve his country. The one ideal of his life is to do duty in the light of his own conscience. We have always entertained great respect for him as a man of character and principle and are sure that he will make a very capable Law Member.

### Gandhiji's New Disciple

Miss. Madeline Slade, an young English lady who happened to know of Mr. Gandhi and his views in France more intimately through Romain Rolland arrived in Bombay on the 6th Nov. and went straight to Ahmedabad to see Mr. Gandhi.

## Political

### Lord Sinha and the Reforms

In a special statement to THE DAILY MAIL, Lord Sinha stated it was a mistake not to have discussed the Majority Report of the Muddiman Committee during the Assembly debate on the Muddiman Resolution. Government were willing to progress along the lines laid down in the Majority Report, and the opportunity should have been utilised to secure the promised advance. The Joint Amendment to the Muddiman Resolution, in Lord Sinha's opinion, made an impracticable demand confessing our inability to take on immediately the complete responsibility of administration and bearing in mind our importance to enforce our will on the ruling power.

It is idle to ask the power to abandon its authority on a given date. Discussion about the Preamble of the Government of India Act is a futile battle over phrases. Instead of an academic fight with Parliament to decide whether it has the right to dictate the rate of advance, it would be more to the purpose to do everything possible to induce Parliament to make the next advance. The position then, according to Lord Sinha, is reduced to this:

That the country must work the present constitution for all its worth. Even if a Royal Commission were appointed to-day, is it conceivable that the people must stand aside from the present machinery of the administration during the period of two or three years which must elapse before the next constitution can set to work? One noteworthy omission in the Assembly debate, is about the question of Indian States. How can the British Government hand over the administration, when during the discussion, no light is available as to the part this enormously important portion of India will bear to the remaining two thirds?"

He was also clear that the provisions made by the Joint Amendment regarding the problems of Self-Defence and Foreign Affairs are not such as to command Government's acceptance.

Needless to add that Lord Sinha's views were criticised by a number of nationalist papers as

reactionary. In a letter to the BENGALÉE Lord Sinha pointed out that he was prepared for the criticisms and that he did not bid for popularity in giving expression to the views which he knew were at variance with those of a great many of his countrymen. He concluded the letter with the following appeal:—

My appeal to my countrymen is to take up the immediate work in hand, irrespective of the question of further reforms.

They may believe me or not; but I know that those whom they seek to influence are honestly convinced that our unwillingness to work the present constitution is in the words of Edmund Burke, "nothing but a little sally of anger like the forwardness of peevish children, who when they cannot get all they would have, are resolved to take nothing."

### The Cawnpore Congress

In a communication to the Press Mr. Yakub Hasan gives the draft of a resolution he proposes to move in the ensuing session of the Congress at Cawnpore. The resolution urges the Congress to rescind Non-Co-operation. He says that Non-Co-operation having served its purpose is no longer operative. Whatever we may think of the achievements of Non-Co-operation every one agrees that it has practically ceased to function now. The resolution runs as follows:—

The Indian National Congress hereby resolves to place on record that the resolutions of the Special Congress held at Calcutta in September 1920 and that of the Congress held at Nagpur in December of the same year on non-violent Non-Co-operation are no longer operative as Non-Co-operation with the Government is concerned. It is not, however, to be understood that by unreservedly withdrawing the scheme of Non-Co-operation the Congress necessarily extends its hands of co-operation to the British Government in any of their schemes for governance and administration of India, particularly in the working of the Reforms.

Mr. Yakub Hasan says that if his resolution is adopted there will be no more division of the Congress into so called No-changers and Swarajists and that the entire Congress, with the added strength and infusion of all parties, will have liberty of action to embark upon any political course that the majority may adopt, unhampered and unobsessed with the idea of obstruction and refusal of office which Swarajists were compelled to make a prominent feature of their programme to give it an appearance of Non-Co-operation.

## General

### The Shah of Persia

Early this month the MEJLIS passed a resolution deposing the Shah of Persia "in the name of national welfare." It will be seen that representatives of different Foreign Powers have also submitted letters of recognition to the new



**RIZA KHAN PRIME MINISTER OF PERSIA.** Government under the lead of Riza Khan. But the Ex Shah who is now in the Continent protests against the new regime and says in a statement addressed to his people that since Riza Khan succeeded in winning over the Army and has made improper use of all organised forces of the country.

the coup d'etat, which just put end to my dynasty was carried out by the force of arms. It strikes at the roots of the most sacred fundamental laws and will bring upon my people great calamities and sufferings which they had not deserved. I solemnly protest against this coup d'etat. I consider and shall continue to consider as null and void all acts emanating from this Government and those under its domination. I still retain all my rights and those of my dynasty to the throne of Persia which by the grace of God I hold by the constitutional laws of my country. I am and remain the legitimate constitutional sovereign of Persia. I await the hour to return to my country so that I may continue to serve my people whose nobility of character and loyalty in times of difficulty, I shall never forget.

### Abdel-Krim's Message to America

The "Provisional Regent of the Riff Republic" as Abdel-Krim styles himself, sends his salutations to "the noble American people" in the name of "the young Riffian people, who, for liberty's sake, still suffer the evils of war." In his message to America he says:—

"The Riffians hope to reach some day a situation similar to yours—a situation which you won by dint of efforts and sacrifices necessary to the fulfilment of your aspirations, at a time when, like the Riffians, you were in the cycle of youth. My people, inspired by your high principles, have been struggling for years for their independence and are ready to make every possible sacrifice, for whosoever persists in the right path shall surely arrive at the right goal."

### Sir Wm. Marris on Rural Voters

"Unless one's reading of history is absolutely wrong," said Sir WILLIAM MARRIS, in a recent discourse at Lucknow "nothing is surer than this, that, if the present scheme progresses—and amid all our uncertainties we have no conclusive reason for assuming that it will not progress—the transfer of power from the classes which at present enjoy it to the rural voter is only a question of time. Ignorance, poverty, disorganization may delay the process; but they will never stay it in the long run. The popular principle is instinct with life, and once the seed is sown it will not be denied growth."

### Dress Reform in Turkey

Speaking to a big audience at Ineboli, Mustapha Kemal advocated the adoption of European dress as indispensable to national progress towards civilization, and added that women must cast off the veil and see the world with their own eyes.

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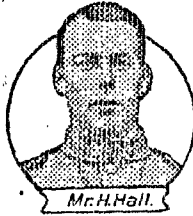
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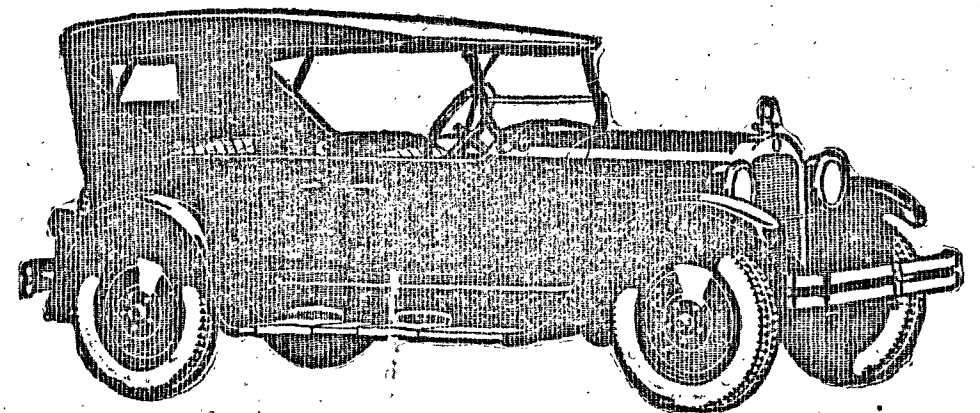
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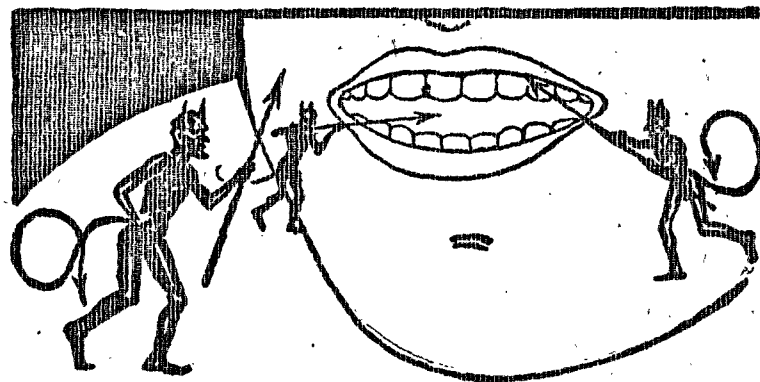
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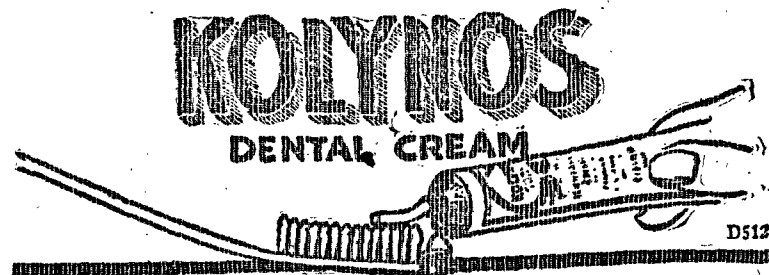
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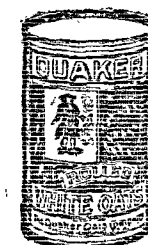
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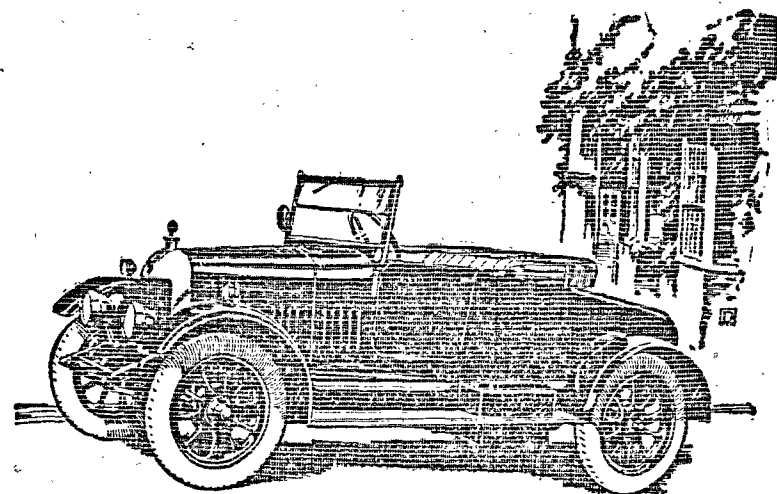
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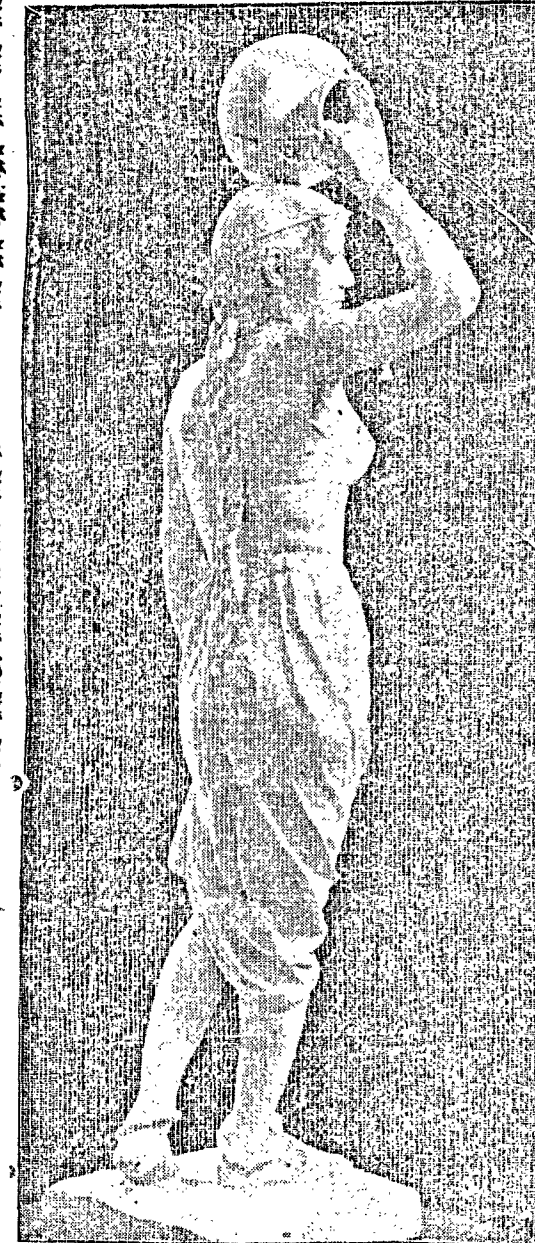
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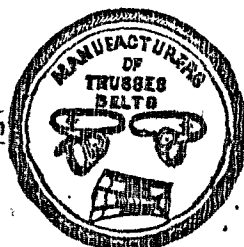
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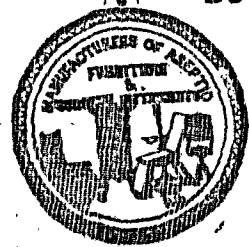
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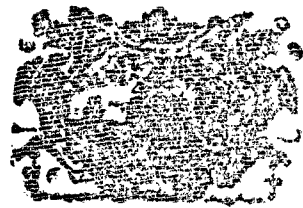
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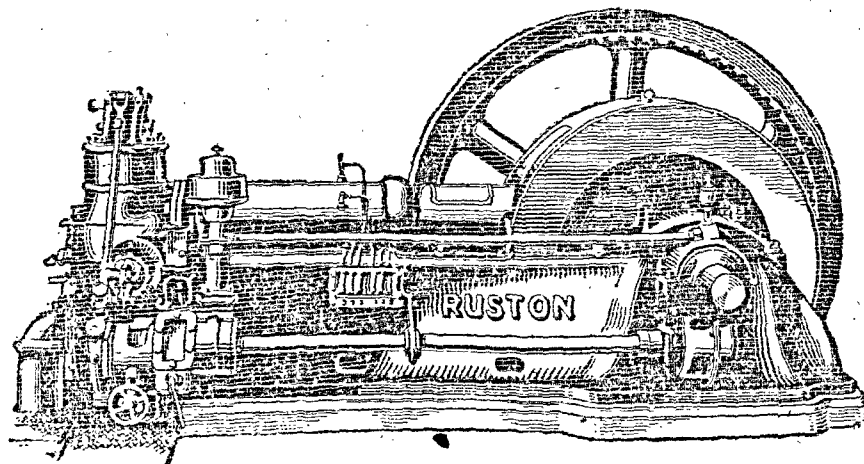
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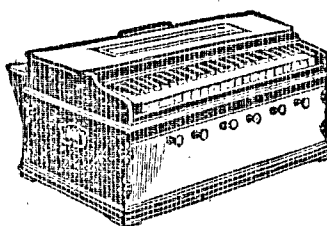
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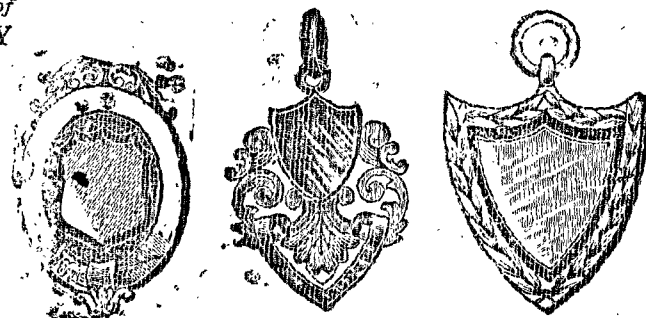
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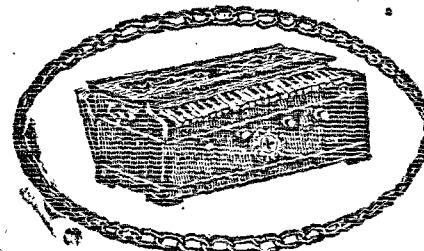
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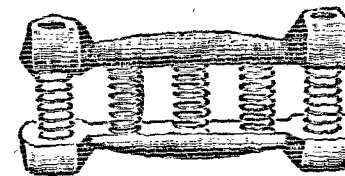
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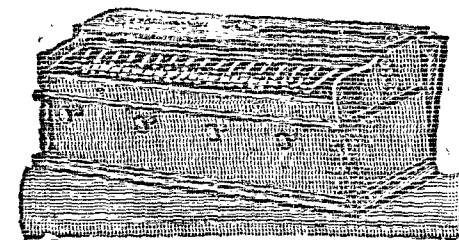
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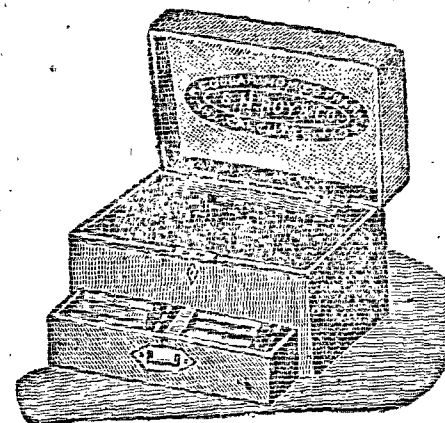
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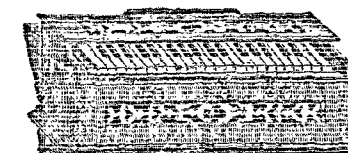
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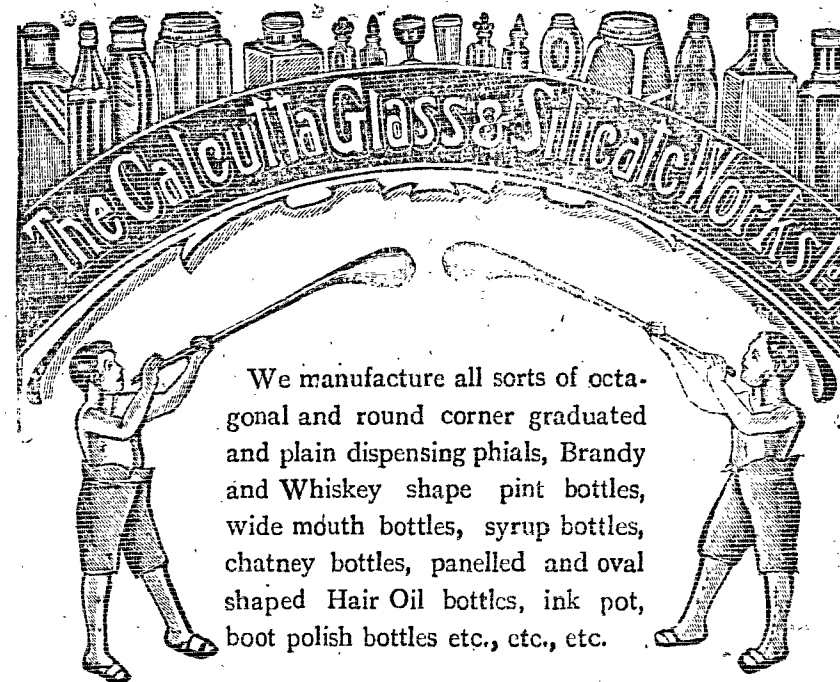
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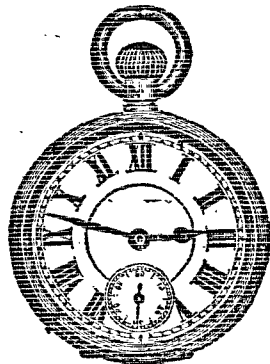
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| Date.                  | Nearest Railway Station. | Name of festival.             |
|------------------------|--------------------------|-------------------------------|
| December 2nd & 3rd     | Mormugao                 | St. Francis Xavier            |
| " 5th                  | Nimbal                   | Karthigai                     |
| " 6th                  | Sholinghur               | Karthigai Sunday              |
| " 9th                  | Bagalkot                 | Tulgeri                       |
| " 13th                 | Sholinghur               | Karthigai Sunday              |
| " 13th                 | Poona                    | Margashirsha                  |
| " 15th                 | Trivellore               | Margali New Moon              |
| " 20th                 | Virinchipuram            | Kodanayar                     |
| " 21st                 | Maklidrug                | Shasti Feast                  |
| " 24th & 25th          | Nellore                  | Vaikunta Ekadasi              |
| " 25th                 | Peddavadlapudi           | Mukoti Ekadasi at Mangalagiri |
| " 26th                 | Tiruttani                | Kirthigai                     |
| " 26th                 | Mangalagiri              | Vaikunta Ekadasi              |
| " 27th to 31st         | Masur                    | Pali Khanoba                  |
| " 28th to 30th         | Jejuri                   | Pushya Pournima               |
| " 28th to 1st Jan. '26 | Badami and Alur          | Banasankri                    |
| " 28th to 6th Jan. '26 | Karajgi and Savanur      | Gudhewamy                     |
| " 29th and 30th Decr.  | Tiruvallangadu           | Arudra feast                  |

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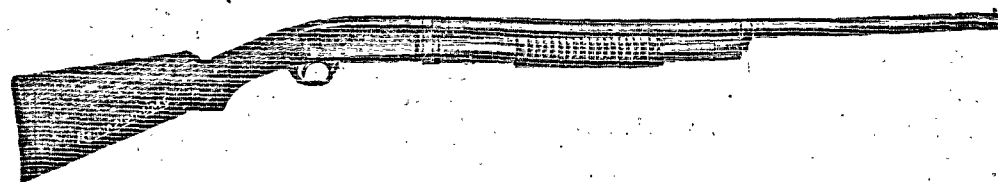
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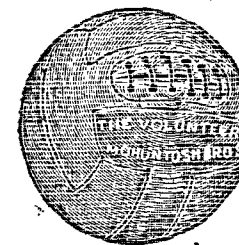


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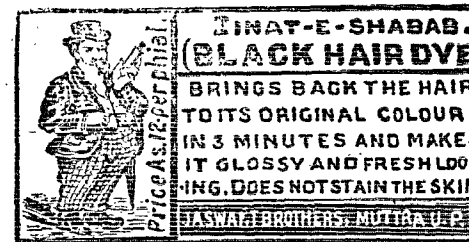
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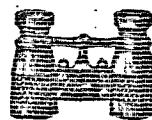
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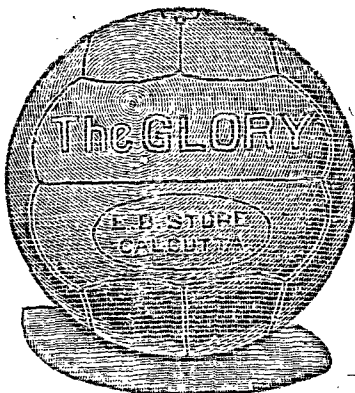
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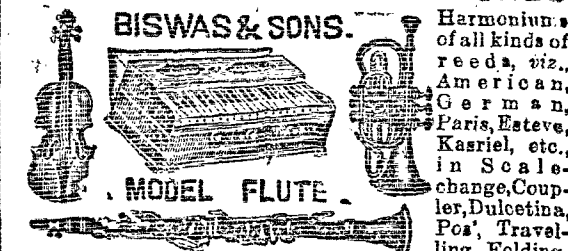
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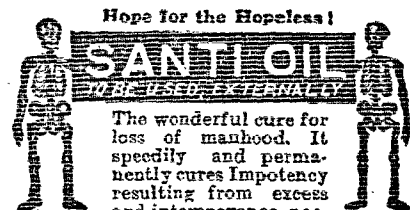
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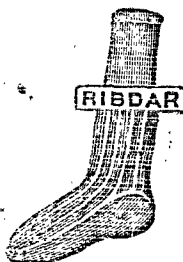
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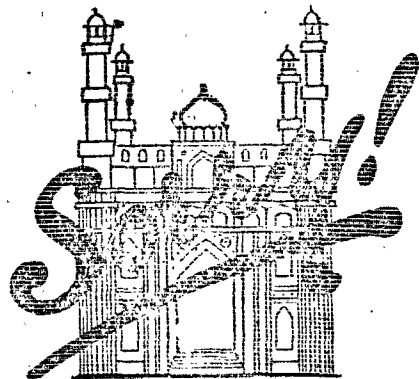
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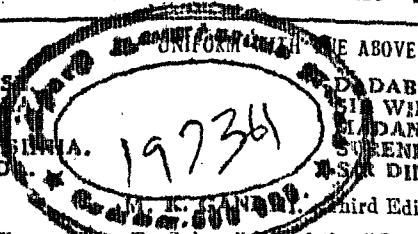
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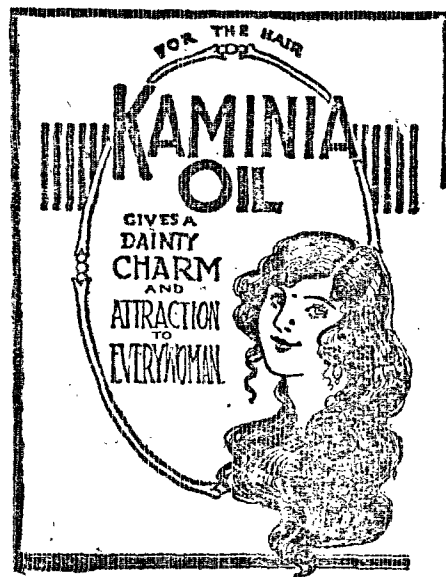
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„ Rs. 2-10 for 3 bot. „ As. 14, „

## KING OF SCENTS

# Otto Bilbahar

(REGISTERED.)

Its ever increasing demand all over India proves its inimitable superiority. It does not contain spirit or alcohol. Only a few drops of it applied on handkerchief emits the highly pleasing and lasting odour of Mogra and Jasmine flowers.

Price Rs. 2-0-0 per ½ Oz. bot.  
 „ „ 1-4-0 „ ¼ „ „  
 „ „ 0-12-0 „ 1 Dr. „

LATEST PERFUME  
TO EVERYBODY'S TASTE.

# Otto Rose

No. "777" (Regd.)

Possesses particularly the most alluring fragrance of White Roses, ever introduced—worth giving a trial.

Price Re. 1-0-0 per ¼ Oz. bot.  
 „ „ 1-12-0 „ ½ „ „  
 V. P. Charges Rs. 0-5-0 extra.

—: SOLE AGENTS:—

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