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THE
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Vol. XXVII.

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No. 12. 1926.

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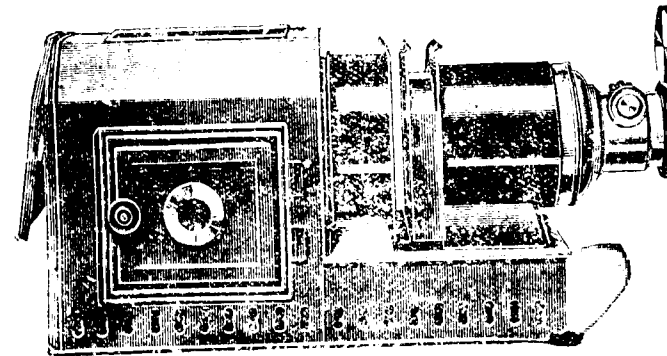
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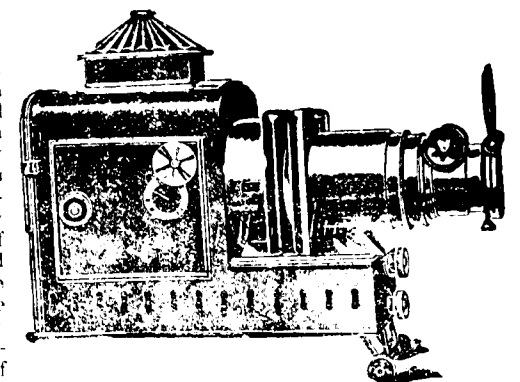
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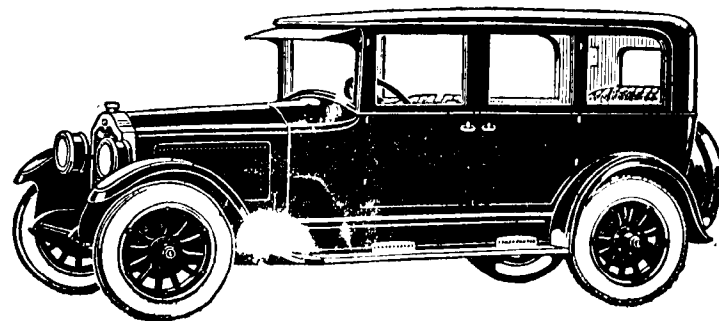
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The Indian States and British India

BY SIR VALENTINE CHIROL

WHEN I received Mr. Natesan's invitation to send him, as I have had the honour to do for some years past, a contribution for the year's end number of the INDIAN REVIEW, I had just been reading in a recent issue an interesting article on "Indian States and Ruling Princes" by Kazi Azizuddin Ahmed, Dewan of Datia. So I propose to

what they should be rather than present-day realities. I have seen a good many Native States and have had the privilege of knowing a good many of their Rulers, some of them, like the late Maharajah Scindia and the late Rajah of Dar—to mention only those who have already unfortunately passed away—who did their best to live up to, and raise their people to, the Kazi's high standards. I have seen and known others who unhappily fell deplorably short of them, and indeed showed little inclination to strive after them. The Kazi will perhaps admit that with such instances as the well-deserved deposition of the Maharajah of Nabha, the grave scandals at the Court of Indore, the charges rarely denied to-day of gross misrule in Hyderabad, the premier and the largest State of all, have more or less recently provided, his indulgent generalisations must be seriously discounted. Had the millennium already been reached, as he would almost have us believe all over the Native States, would not Indian Nationalists have been the first to hail it as a splendid proof of Indian capacity for self-government? What need would there have been for the Government of India to bring in a special Bill to protect the Princes and Ruling Chiefs of India against the violent attacks constantly made on them, not by the European, but by the Nationalist Press of British India? Or would Lord



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take this opportunity of offering a few observations on the important subject with which he has dealt in a spirit of perhaps excessive optimism. His panegyric of Indian States and their Rulers surely represents his own ideals of

Reading have yielded to the solicitations of the Princes and given legal force to the provisions of that Bill by the exercise of his exceptional power of "certification" after it had been stubbornly rejected by the majority of Indian members in the Legislative Assembly? In his comparison between existing conditions in British India and in the Indian States, does not the Kazi strangely ignore the fact that All-Indian expenditure provides for many necessary services of which Native States enjoy the benefit without having to burden their own exchequers or to make any direct fiscal contribution to their maintenance? Must it not be also within the knowledge of the Kazi that many of the Indian States, including the State of Datta—a very tiny state with a population of barely 200,000—of which he is himself the Dewan, owe the continuity of their historic existence to the protection extended to them, often at their urgent request, by the British power in India, at a time when there still were other formidable forces in India that threatened to destroy them utterly? And is it not common knowledge that many of them continue to regard the maintenance of British power as the surest safeguard for their own preservation?

I do not, however, want to dwell on such points of difference, but to draw your readers' attention to the larger issue which the relations between the Princes and the Indian States and the Government of the rest of India must raise in the future, whatever constitutional form the latter may gradually assume. Those relations have been already implicitly, though not explicitly, modified by the Government of India Act of 1919. Some attempt has been made to bring the States

into closer contact with the new political institutions in British India by the creation of a Council of Princes as a pendant to the elected assemblies with which, limited as they still are, British India is now endowed. But few will contend that it has been conspicuously successful. Some Indian Princes, including some of the most powerful, have held altogether aloof from it, and the scope ascribed to its activities and even to its discussions is scarcely wide enough to invest it with any far-reaching influence. The time is rapidly approaching when the constitutional reforms introduced after the Great War will enter upon a fresh stage. The purpose of British policy still remains what it was then declared to be—the gradual preparation of India for responsible government with Dominion Self-Government as the ultimate goal. It may be that the experience of the first decade of the reforms will show that the system introduced has not proved altogether suited to the temperament or the capacities of the Indian people, but there will be no setting back of the clock. Nor as far as the Native States are concerned can the clock stand still. Most people will hold that it can only be put forward by bringing their life into closer association with the whole life of British India. Some may believe that the chief benefit would accrue to British India, as those who share the Kazi's views as to the superiority of Native States' methods of government and administration are bound to do. Others who do not share his views will believe that it is the Native States that would derive the greater benefit. But most will agree that, so long as such deep lines of cleavage continue to exist between a larger and progressive British India

and the multitude of Native States scattered over the length and breadth of the great sub-continent, each in its ancient though no longer water-tight compartment, but covering altogether more than one third of the area, and nearly one quarter of the population of the Indian Empire it is difficult to conceive how India can achieve the political unity essential to a self-governing Dominion, and take her proper place amongst the modern nations of the world.

By what process can any effective change be peacefully brought about under British rule in the constitutional relations between those two distinct and very different parts of the Indian Empire. Whilst the British Parliament has power to introduce any changes

it deems fit into the system of government and administration of British India, it has no such power in respect of the Indian States, as their rights are in most cases based on specific treaties between them and the Supreme Government. These treaties can therefore only be lawfully modified by mutual consent, which can only be reached by friendly consultation and eventually by negotiation between British India and the Rulers of the Native States. One can for the present merely note with satisfaction that it is in this direction that a considerable body of public opinion, both Indian and European, is steadily beginning to move as a condition essential to any unity of progressive policy on All-Indian lines.

Labour in the Indian Textile Industries

By LADY CHATTERJEE, O.B.E.

THERE has been a rapid advance in India's industrial development during the last thirty years and not the least important feature of this development has been the growth and expansion of the great cotton and jute industries. The most recent figures, that are available, shew that in 1924 no less than 324,606 persons were employed in cotton spinning and weaving mills and 339,497 in jute mills. In the cotton mills there were approximately 59,000 women and 16,000 children while the numbers of women and children in the jute mills were more than 55,000 and 28,000 respectively. These large mills and factories are important not only from the point of view of the numbers employed, but because they set the standard for the conditions of employment in other indus-

tries. It is therefore useful to study the conditions in the textile industries to see in what respects they are capable of improvement.

Before dealing with the textile industries it may be as well to mention briefly some of the reasons why such large numbers of men, women and children are seeking factory employment. They do so because they wish to earn money and as this is not possible at all seasons of the year in agriculture they go into the cities and towns seeking employment. Moreover the size of the holdings and the methods of agriculture frequently make it impossible for a large family to subsist on the produce of the soil. Also in many parts of India there is severe congestion. All these causes tend to force the landless labourers,

the small land-holders and the artisans of the village to migrate. They always look forward to returning to their village, after they have earned sufficient to enable them to clear themselves from the debts which bad harvests frequently bring in their train. When they do return they bring back with them wider views and a more independent attitude and are less



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likely to endure passively the very hard and primitive conditions prevailing in many parts. It will thus be seen that factory employment has a very wholesome reaction on village life.

To turn to the textile industries—the chief centres of the cotton industry are Bombay, Ahmedabad and Sholapur in the Bombay Presidency, Cawnpore in the United Provinces, Nagpur in the Central Provinces and Madras. The jute industry is practically the monopoly of Bengal and the jute mills are chiefly to be found outside Calcutta on the banks of the Hooghly.

The conditions of employment in the textile industries are largely governed by the standards laid down in the Factories Act of 1922. Prior to that Act children between the ages of 9 and 14 could be employed for 7 hours a day in non-textile and 6 hours a day in textile factories. Above the age of 14 boys and girls were reckoned as adults. The Act of 1922, which made it possible for India to ratify the draft conventions drawn up at the First International Labour Conference held at Washington in 1919, raised the minimum age of employment to 12 and prohibited the employment of children between the ages of 12 and 15 for more than 6 hours a day in any factory. The hours of work for adults were restricted to 11 per day and to 60 in the week. This is the legal maximum and more than 25 per cent. of the total number of factories do not work more than 48 hours per week. Women had been allowed in certain circumstances to work at night in cotton-ginning factories. This was prohibited in 1922 and no women are now allowed to work in any factory at night. Certain standards are also laid down with regard to the ventilation, sanitation, water-supply and the provision of sanitary accommodation in all factories. It is strange to find, however, that the Act does not prescribe the provision of ambulance rooms and first-aid appliances. In large factories it is usual to find dispensaries where accidents are treated, but it is not usual to find separate accommodation provided for men and women. The fact that employers were made liable by the Workmen's Compensation Act of 1923 for injuries to their workpeople will help to increase the provision now available for the treatment of accidents.

Accurate and detailed information is available both with regard to the periods of wage-payment and to the amount of wages paid in the Bombay Presidency. This information was in the former case collected by the Central Government and published in pamphlet form and in the latter by the Bombay Labour Office. From data so collected it appears that wages in the Bombay cotton-mill industry are paid monthly ten to twelve days in arrears. In the jute-mill industry wages are paid weekly seven days in arrears. No detailed information is available regarding the amounts paid in the jute industry beyond a somewhat meagre table published in the Annual Report of the Inspector of Factories for Bengal.

The methods of engagement and dismissal are perhaps the least satisfactory part of the factory organisation. The Welfare Superintendent who does such invaluable work in this country in selecting the right type of workers and seeing that he or she is not dismissed without just cause, is conspicuously absent in India. Workers are frequently brought to the factory by men known as "jobbers" or by women known as "naikins". There is nothing to ensure their being given accurate information as to the conditions of employment or the wages that they will be paid. In consequence of this system, or rather lack of system, the labour turn-over in factories in India is abnormally high. It would be very advantageous both to employers and employed if labour exchanges, similar to those in this country, were established.

Factory Inspectors in each Province are responsible for enforcing the provisions of the Act. They are a very much over-worked body of men and an increase of staff is needed for

the proper administration of the Act. There is also great need for the appointment of women factory inspectors. It is satisfactory to note that one has been appointed in Bombay and it is to be hoped that a similar appointment will be made in Bengal especially in view of the large number of women employed in the jute mills in that Province.

In addition to the conditions that obtain within the factory walls one must know what are the conditions under which the industrial workers have to live. The housing conditions in Bombay have been graphically described by Mr. Burnett-Hurst in his book on that subject. The annual reports of the Bombay Municipal Commissions also give a vivid picture of the huge barrack-like buildings known as *chawls*. In these places one sometimes finds four and five families sharing the meagre accommodation provided by one small room. Much has been done by the Bombay Development Trust, the Improvement Trust and the Corporation, but bad slum areas have been allowed to come into existence and it is not possible to eradicate them unless factories are gradually transferred from the over-crowded city into adjacent areas. The jute mills are more favourably situated. They have been erected outside Calcutta. There is also a housing problem in jute mill areas and many workers have to live in overcrowded villages near the mill because of the considerable difficulty which mill-owners experience when they endeavour to acquire land for workmens' dwellings and unlike Bombay nothing is done in this direction by the Municipalities outside Calcutta.

In Bombay City a certain amount of medical aid is available especially for women and

children. This is organised by the Municipality. There is, in addition, a lying-in hospital richly endowed by Sir Nasserwanjee Wadia a well-known mill-owner and certain mills also provide maternity benefits for their workers. In the jute mill areas there is generally a doctor who looks after the men and women who suffer from accidents and who is also available at other times. A very successful experiment has been carried out in a jute-mill at Titagarh. A trained health-visitor has been appointed who, with a staff of midwives, gives the necessary medical help and advice to women at the time of child-birth.

Certain mills and social agencies both in the jute and in the cotton industry are taking steps to overcome the illiteracy which is a common feature among the workers. The Factory Inspector for Bombay in his Report for 1924 gives details of certain schemes in operation.

Very little is done in the way of organising recreation and games for mill workers, though one can thankfully point to certain notable exceptions.

One may now attempt to answer the question as to how these conditions can be improved. As far as internal factory conditions are concerned there is no doubt in my mind that what is needed is the appointment of persons who might be known as welfare or employment superintendents. At present, in the majority of cases, there exists no satisfactory link between the employer, on the one hand, and his workers on the other. They are each in ignorance of the mentality of the other. In the village the worker has been accustomed to a clear understanding

between his employer and himself. When he comes into a factory he finds himself in strange surroundings and very soon discovers that there is no one whom he can approach who is primarily interested in his welfare. Were there such a person within the factory there is no limit to the amount of good and useful work he could do. If he did nothing more than reduce the labour turnover, his appointment would be an immense economic gain to the management.

In addition to the appointment of welfare supervisors there should be some system of government labour exchanges, where a man or a woman could go and obtain accurate information regarding the factories in need of labour and the wages that were being offered.

Attention has been drawn to the fact that ambulance rooms are not required by law. This defect in the Factory Act of 1922 should be remedied, and at the same time it should be made compulsory for separate ambulance accommodation to be provided for men and women. When women have to be treated the first-aid should be administered by a properly qualified woman.

The employment of married women,—and the majority of women workers belong to this category,—makes it necessary that creches in charge of qualified nurses should be found in all factories where large numbers of women are employed. It should also be incumbent on employers to contribute towards the provision of proper medical aid for their women workers at the time of child-birth. The Bill introduced by Mr. Joshi, in the Legislative Assembly, to provide pecuniary aid at this time was thrown out because of the many

and serious difficulties that stood in the way of administration. A beginning might, however, well be made by insisting on the provision of medical aid at such a time.

What is primarily needed as far as the internal factory organisation is concerned is a closer linking up between employers and employed. There are bound to be misunderstanding and difficulties until steps are taken to overcome the illiteracy of the great mass of the workers.

The most important need of the workers outside the factory is the provision of suitable housing accommodation. Unless happy family life is possible in conjunction with industrial life, India's industrial development is being bought at too high a cost. It is no answer to the demand for suitable housing accommodation to point to the insanitary and comfortless hovels in which so many agriculturists have to live. However insanitary and uncomfortable they may sometimes be, decent family life is possible in them and this is more than can be said of conditions where four and five families have to live together crowded up in one room.

Another primary need is education. The inefficiency of the Indian workers which is notorious can be remedied only if facilities are provided for primary, secondary, technical and adult education. Certain mills are endeavouring to meet this demand, but a comprehensive effort on national lines is required. In that case employers might justly be asked to contribute towards the cost, as they would benefit considerably if they were able to deal with a body of literate men and women.

Recreation, too, should not be overlooked. Here again, certain mills and factories have done what they can, but adequate and suitable arrangements cannot be provided, unless Municipalities take the matter up and provide large open spaces where exercise and fresh air can be enjoyed simultaneously by large numbers.

Welfare Settlements, such as those found in industrial areas in England, would also do untold good. Social service makes a very strong appeal to Indians of all classes. Among industrial workers there is ample field for such service. The 'Servants of India' have been in the vanguard of this movement, but there is room for many more workers.

To conclude—the drawbacks and disadvantages of factory employment will not be removed until there is a strong public opinion in favour of good, healthy, moral conditions. Such opinion is gradually being created. Here in England the needs of the industrial workers of India are from time to time voiced in Parliament. The answer that is given is almost invariably couched in the words 'That is a matter for the Government of India,' 'for the Government of Bombay' as the case may be. The responsibility therefore rests with India, and it is for Indians to see that this responsibility is not shirked.

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English in Indian Universities

By JAMES H. COUSINS, D. LIT.

WHAT should be the position of English in a course of true National Education in India; that is, a course of education which takes into account all the elements of Indian life, and not of Indian life only, but of life in the world at large? In the circumstances of to-day, English takes the part of a common language. I do not enter into the



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question as to whether this should be so or not: I simply accept the present fact. It stands as the medium between the vernaculars, and is the current speech of public meetings and of official and professional circles. It is therefore apparent that English in Indian Universities (and in schools leading to such Universities) should be taught in close relationship with life; as a living speech,

and not as a dead language. It is equally apparent that such teaching cannot come through the remote classics of English literature, be they ever so venerable and "immortal." The place of such classics is in the archæology of English literature: a knowledge of them is essential and cultural; but the gathering of such knowledge must be undertaken in such a way as to avoid the danger of a classical vitiation of the written and spoken speech of to-day.

Apart, however, from the practical side of English, there is the deeper matter of self-expression. It is certain that the student will only find the narrow path to his own individual style through the English of his own time, which is full of the symbolism, the idiom, the reflected and refracted ideas with which he or she is in vital contact. The poets in India may, in the course of a few centuries, find themselves through the imitations of others, as Tennyson found himself through Thomson, and William Watson through Milton. But such as these are the perverse heroes of song: the bulk of those who will use English in India will wisely use it as prose. If they are to use it as an instrument for the full expression of their thought and feeling in such a way as to distinguish their use of it from the use of everyone else (which distinction is the essence of style and the secret of power), they will avoid the taint of the classics, and the poor occupation of passing well-worn currency notes of speech from mouth to mouth; and they will take the molten metal of the finest modern English, and from it mint their own coinage. To the genius, Shakespeare may

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point the way to individual style through inspiration or irritation; to the ordinary person he is a *cub-de-sac* and a millstone, and the blameworthy father of such archaisms as "The leader of the Scouts gallantly plunged into the heart of the conflagration and restored the little one to the arms of its distracted mother"; a sentence in a letter intended to convey the intelligence that a Scoutmaster rescued a child from a burning house.

If we are to save Indian students from literary priggishness, and a University-guaranteed-illiteracy made up of echoed phrases and mannerisms; if we are to avoid what I consider the error in ordinary Indian University courses of expecting from students "powers of understanding English, and writing clearly, concisely, and correctly," and at the same time prescribing books which are far from clear and concise in style; Indian educational authorities will have to make a radical change in the approach that they lay out for students to English as a language and as a literature.

The present method of detailed and non-detailed study is, to my mind, far from what it should be. The ideal English course, as I conceive it, is one in which questions of detail as to method, construction, expression, figures, and the like are based on the works of the best and *most recent* writers in English. On this alone should the power of writing English "clearly, concisely, and correctly" be based. This modern *formative* element should be maintained throughout the University course from entrance to Degree; and an anticipatory adjustment should be made, of course, in the schools. The *informative* element, that is, the study of masterpieces of

English literature, should be dealt with entirely in a non-detailed and general way. They should be studied for pleasure; their æsthetical rather than their academical import should be emphasised; and the most that should be expected from students in the way of examination should be essays as to story, environment, period, motives, and characters.

Moreover, and this is the most important matter in regard to the teaching of English literature in Indian Universities, the chronology should be taken *backwards*. In the first year, the modern and Victorian periods should be traversed in library study with a suitable compendium; and a typical play, novel and selections of poems and essays should be used. In the second year, the romantic and transitional periods should be taken; in the third year, the classical and puritan eras; in the Degree year the Shakesperian and pre-Shakesperian age. In this way a complete survey of the field could be made, and the classics brought into the mind of the student in an order that would diminish their formative influence on the student's style, as his and her growing familiarity with modern English of graded difficulty confirms the student's own method of speech and writing. The B. A. Honours and M. A. courses could be based on theses on the evolution of English literature.

I am convinced that such a scheme would result in a much higher percentage of passes. In a University in which English was given its proper place as a foreign language, only second in value to the Vernacular, with an examination aiming at giving the student a chance to express himself freely with regard to works which it has been a pleasure to study, the results in passes, high as they would be, would be far below the much more important result of producing a generation of speakers and writers who would find through the English language and its literature a stimulus to richness of expression and creative activity by word and pen in their own mother-tongue through which alone they can most fully and beautifully express themselves.

MAYA AND CARLYLE

By J. C. MOLONY, I. C. S.

ABOUT Carlyle's merit as a writer, about his worth as a teacher, men hold very different opinions. Some have said that Carlyle's style suggests a ton of coal arriving next door. Mr. Thomas Hardy when asked



J. CHARTERS MOLONY

to specify the passages which he considered the finest in English prose named two excerpts from Carlyle's writings. Lord Acton thought Carlyle to be, with the sole exception of Froude, "the most detestable of historians." Mr. G. M. Trevelyan, writing from the battle-front in the Great War, said that "some old authors seem to stand at our side, urging us to hold on and do our duty—most of all Carlyle. When you read Carlyle you feel

that you will never give in". Here are different *Mayas* indeed.

Maya is a word much used in Indian philosophy, and it is usually taken to be the equivalent of our English word "illusion". This, perhaps, is not quite correct. We conceive of particular illusions: the Indian conceives of *Maya* as a power which permeates the world, and which is the condition of our knowledge of the world. He will concede that different men see the same thing as different: the stale example of the text-books is that one man judges something seen in the dusk to be a snake, another man to be a rope, a third to be a bent twig. He will add that no man sees a thing as it really is. The Indian, therefore, is far more tolerant than we are of differences of opinion. The vast majority of men may agree in holding a certain opinion: the Indian does not account it presumption on the part of the individual to advance an opinion totally different.

About Carlyle, the man, most men are agreed. Most men see him as a bilious, dyspeptic Scotchman; as a man with the temper of a sore-headed bear: as a man brutally rude to those with whom he came in contact; as a man who monopolized every conversation in which he took part, roaring down all fair opposition and honest difference of opinion; as a man callously neglectful of a spiritual, brilliant, ailing, wife. Carlyle may have been such a man; or it may be that we see him as such because of the veil of *Maya* which enwraps him.

Mr. D. A. Wilson has published a book entitled *Carlyle on Cromwell and Others*. A better title would have been *Many Others on*

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Carlyle. Of Carlyle in relation to Cromwell the book tells us little save that Carlyle arranged and published the letters and speeches of Cromwell, that he found the task difficult, that he did not, like Edmund Burke, rank Cromwell among the "great bad men" of history. The book is a miscellany of remarks made by Carlyle, of remarks made about Carlyle, of extracts from letters concerning Carlyle, of incidents in the life of Carlyle. The reader searching herein to find Carlyle, finds himself in the position of Carlyle searching in the "six considerable paper bags" for the personality of Diogenes Teufelsdröckh. Yet, in the end, Carlyle emerges. He is wrapped still, it may be, in a veil of *Maya*, but the veil now shows him as different.

Few things we are less likely to associate with Carlyle than good looks. Yet there is evidence that Carlyle in the forties and fifties was a personable man. Mrs. Carlyle, as she listened to his lectures on European Literature, found herself thinking that her husband was "a surprisingly beautiful man". Edward Fitzgerald thought that the Lecturer "looked very handsome then, with his black hair, fine eyes, and a sort of crucified expression". But physical beauty in such a man as Carlyle is neither here nor there: it is interesting to learn the general impression that he produced on his hearers, the figure that he cut in their eyes. We now accept Carlyle's oddities with, and as part of, his genius: could we hear him speak to-day we should be prepared to excuse, we should be disappointed not to find, eccentricities of manner, expression, opinion. But the Carlyle who in 1837 lectured on German Literature was but

a struggling literary man avowedly lecturing "for subsistence": he had to "give his proofs", to make good a claim to be heard ere he could venture a command to listen. The SPECTATOR speaks of Carlyle's thorough grasp of his subject, of his lucid exposition, of his simple but genuine eloquence, of his freedom from oratorical tricks. Milnes writes to a friend, "there he stands simple as a child, and his happy thought dances on his lips and in his eyes, and takes word and goes away". There seems to have been little of the wild Elijah, of Ecclesiastes Redivivus, about the Carlyle of the early lectures.

A tale is told in one of Barrie's novels of a young man's first meeting with Carlyle. The Sage either threw a brick at his visitor, or else, stick in hand, chased him off the premises. The story is of course apocryphal, but it is in keeping with, it is fitted to adorn, the Carlyle myth; in a way it coheres with experience. Robert Skirving, a boy in his twenties, called on the Carlyles, and was speedily described to his face as "a damned impudent whelp of an Edinburgh advocate". One is quite prepared for Carlyle's admission that he seized the poker and made "startling noises" when a young lady next door enlivened with piano scales the forenoon's toil over Cromwell. But these stories so told remain half told. Carlyle followed up his poker noises with a whimsical letter beseeching a "beautiful female soul" to have compassion on a fellow-worker, and successfully negotiated a close time for music at a good-humoured interview with the young lady's papa. The trenchantly described Skirving admits that Carlyle became more kindly after the explosion, accompanied him to the door, and held

his hand sometime at parting. There may be a certain explanatory significance in all this.

Carlyle was by origin plebeian, and in a certain sense he remained plebeian to the end of his days. A French writer, who left on record his conviction that Carlyle belonged to "the very first quality of Nature's gentlemen," noted the rough face, the common accent; marked, too, an obvious difference in manner and address between Mr. and Mrs. Carlyle. It may be that Carlyle, the stonemason's son, expressed himself with a plainness common enough in the class from which he came, but unusual among those at whose houses visitors call. It may also be that Carlyle drew in his own mind a sharp distinction between an opinion and the man who held it. Skirving's callow opinions, imprudently expressed, Carlyle may have loathed: towards Skirving himself Carlyle may have been unconscious of dislike and innocent of a desire to offend. Thus Stevenson loathed the Samoan policy of Cedarkranz, and by his writings practically drove Cedarkranz from the Samoan Islands; yet in his letters to Colvin Stevenson admits that he liked Cedarkranz personally.

That Carlyle monopolized conversation seems to be a true charge. Says Margaret Fuller, "the worst of hearing Carlyle is that you cannot interrupt his haranguing. He raises his voice and bears you down". Miss Fuller adds that Carlyle on this particular occasion repaid his listeners by "a series of sketches of modern French literature, drawn with the finest, boldest, strokes". Carlyle in fact was "rhetor": men sought his company to hear him talk. It is scarcely fair to blame him for giving what was expected of him.

He could at times meet opposition fairly and temperately. He had emitted the astonishing opinion that "there was nothing in Isaac Newton; he has done nothing"; when one of his hearers asked the pertinent question whether he knew at all what Newton had done, Carlyle answered soberly "I have read all that Newton has written". The judgment on Newton may be adduced as a proof of intemperate arrogance. Yet Carlyle had earned the right to judge; if he held an opinion diametrically opposed to that of all mankind, it was honest on his part to avow it, even at the risk of ridicule. Dr. Johnson, be it remembered, found *Lucilius* "easy, vulgar, and therefore disgusting"!.

Mr. Wilson's collection affords material for a comparison of Carlyle with another autocrat of conversation. "What", said Carlyle, "was that the Rt. Hon. Tom? Ah well! I understand the Rt. Hon. Tom now". The scene was a breakfast at Roger's house: Macaulay, fresh from India, had exhibited his Indian knowledge without intermission or mercy. Carlyle's remark is cryptic: it is explained by a later one. "Macaulay has never said anything not entirely commonplace. He is a very brilliant fellow". There was indeed an element of the commonplace in Macaulay, of contentment with the commonplace, especially if it happened to be his own. Sir E. T. Cook recalls that Macaulay, writing in 1850 "could not remember that any better poetry had been published since his *Lays* appeared in 1842". In the intervening years Tennyson had published *The Princess* and *In Memoriam*, Browning had published *Pippa Passes* and *Dramatic Lyrics*.

Carlyle harangued because he had, or thought that he had, something worth saying: Macaulay argued interminably, partly from sheer love of arguing, partly to display his immense erudition. His contemporaries grew as tired of Macaulay as Macaulay's later readers grow tired of the famous "every schoolboy". "I would write an *Inferno*", said Sydney Smith, "and I would put Macaulay among a number of disputants, and *gag* him". The difference between the two "rhetors" was illustrated by the incident of the Squire letters. Squire informed Carlyle that he had certain letters of Cromwell in his possession: he stated that he had made copies, and had then (incredible folly!) burned the originals. Carlyle, satisfied by Fitzgerald's report that Squire seemed to be an honest man, and by his own judgment of the matter placed before him, published these letters. Then Macaulay, a clattering avalanche of erudition, fell upon him. There were words in these letters not current at the time at which they purported to have been written, (one feels sure that "every schoolboy" knew this perfectly well), there was this, that, and the other, internal evidence of spuriousness. Carlyle kept silent. He had thought the letters genuine, and he was a fairly competent judge of all appertaining to Cromwell. The letters, save as curiosities, were of little worth: they established nothing new, they threw no new light on any contested point. Carlyle saw no need to bore himself and the public with pedantic and pointless controversy.

The charge that lies heaviest against Carlyle's memory is his behaviour towards his wife. Now if Mr. and Mrs. Carlyle did

really and perpetually live on the terms of dog and cat, then certain eminent persons quoted by Mr. Wilson must have been either "splendidly mendacious" or else surprisingly mistaken. "The Carlyles," writes Harriet Martineau in her journal, "are true sensible people, who know what domestic life ought to be." Miss Rigby, a Quarterly Reviewer, wrote, "Mrs. Carlyle interested me: she is lively and clever, and evidently very happy." "Carlyle and his wife live on beautiful terms: their ways are very engaging," wrote Emerson. Of the "engaging ways" a visitor to Cheyne Walk quotes an example. When the Sage settled down by the fireside for his evening smoke, Mrs. Carlyle would fill his long clay pipe for him, light it, and take a few whiffs: the ceremony was described as "smoking the calumet of peace." Moreover, unless the Carlyles wrote to one another in a spirit of consummate hypocrisy, (and they can scarcely have written deliberately for posthumous publication,) it is difficult to picture them as other than deeply attached to one another. "Not a line from you on my birthday," writes Mrs. Carlyle, "were you so finally out of patience with me that you have resolved to write no more? Just when I was at my wits' end I heard Julia crying 'Mrs. Carlyle, here is a letter for you.' I wonder what *love letter* was ever received with such thankfulness." On another occasion Mrs. Carlyle thus excuses her own silence: "My dear husband, I am very grieved at all this uneasiness you have had for want of letters. Often as I have pained you first and last, I *never* caused you *intentional* pain as far as I remember."

"If you wish for a quiet life, never marry a dyspeptic man of genius," said Mrs. Carlyle to Anne Thackeray. It is quite possible that Carlyle, with his genius, his dyspepsia, his absorption in the heavy toil by which he earned his bread, was not the pleasantest and easiest of life yoke-fellows. But in the matter of health the trouble was not all on one side. "It is the deliberate opinion of the best doctors", says Mr. Wilson, "that few men have endured better than Carlyle all that a husband may have to suffer from the ailments of a wife". The "best doctors" are unnamed; but Dr. John Carlyle fell out of his sister-in-law's favour by a blunt rejoinder to a recital of her sufferings, "it cannot be true, for if it were true, you would not be alive".

Health is a matter for which the individual is scarcely responsible. There were differences of taste between the Carlyles. Mrs. Carlyle frankly enjoyed the position of "Lion's wife"; she lived in terror lest Carlyle should suddenly carry into effect his oft expressed desire for retirement into the country. "Tom Carlyle lives in perfect dignity in a little £40 house", wrote Thackeray, "with a snuffy Scotch maid to answer the door, and the best company in England ringing at it". Carlyle did not affect a theatrical aversion from society; but he honestly preferred quiet, his books, his pipe, his intellectual men friends dropping in for a chat. This, in a way, was selfishness: the entertainment of study and reflection which Carlyle loved was available for him anywhere and at all times; he might have considered more the entertainment of his wife. This thought leads on to another.

It has been asserted that Carlyle was blind to, inappreciative of, his wife's ability. Mrs.

Carlyle undoubtedly was a clever woman; but it may be questioned whether the world would have rated her ability quite so highly had she not been the wife of her mighty husband. Fitzgerald compared Jane Austen to an asteroid, Shakespeare to the Sun: the comparison would not be inapt if applied to the Carlyles.

Blent
Utterly with thee, its shy element
Like thine upburneth, prosperous and clear,

said Browning of Sordello and Dante. Somewhat of Mrs. Carlyle's brilliance may be but the blended blaze of her husband.

Mrs. Carlyle once remarked that "Carlyle ought to have married a strong-minded woman, with a perfectly sound liver, plenty of solid fat, mirth, and good humour." Perhaps Carlyle would have been happier if married to a *haus frau*, to a woman who made no pretence of understanding or of entering into her husband's intellectual life. There have been instances of clever men happily mated with clever wives: the most notable example is the household of the Brownings. The most beautiful tribute ever paid by a man to the genius of a woman is Browning's invocation to his wife at the end of the first book of *The Ring and The Book*:

Oh lyric love, half angel and half bird,
And all a wonder and a wild desire,

But Elizabeth Browning had certainly more positive achievement to her credit than Jane Carlyle. In the judgment of her age she outsang her kindred soul, her husband fellow poet: that Time has reversed the verdict is naught to the point. John Stuart Mill's enchantress, Mrs. Taylor, must have been "an intelligence"; but one can only feel that Mill, when he wrote "I never presumed to judge of him [Carlyle] till he was interpreted

to me by one greatly the superior of us both, who was more a poet than he, and more a thinker than I", wrote rank nonsense. Affection has drowned, annihilated, crowded out, commonsense. Carlyle was less romantic than Browning, less prone to infatuation than Mill. Probably he estimated his wife's intelligence affectionately, indulgently, but, on the whole, justly.

The Carlyle tragedy rests mainly on the testimony of Froude. Froude revered Carlyle, loved him as few men have loved another; but it may be that he misunderstood him. Froude was a typical and a fine product of Oxford; a man *facetus ad unguem*. Froude would have loved a dinner at the High Table in Hall; he would have appreciat-

ed the polished mahogany, the wine, the portraits on the walls, the play of cultured thought and talk. The man whom he acknowledged as immeasurably his superior would have preferred a clay pipe, a dish of tea, a seat by the fire, a solemn weighing of the matter of great writers without over-much regard for the form of the writing. Froude perhaps saw his strange prophet-master as Prometheus: Froude was imaginative, and it may be that unwittingly, unconsciously, he shaped the circumstances of Carlyle's life to fit the tragic figure of his imagination. In other words, he saw Carlyle through the veil of *Maya*. Mr. Wilson may have but drawn another veil over our eyes; but it is a veil of softer, kindlier, texture.

WORLD EVENTS

BY DR. A. J. SAUNDERS, M. A.

November

THE most welcome news for this month is the British Coal Settlement. No one thought over seven months ago that the coal dispute would continue for so long a time to the great hindrance of the industrial and trade recovery, and subjecting the whole country to a huge loss which can be ill-afforded at this time, estimated at over £ 300 millions.

It is not a victory on either side, though the owners have at least got two of the points on which they insisted. One cannot help feeling that the settlement is only in the nature of a truce, and that the battle will be renewed some time later. Anyone with eyes could see that the miners' case was bound to fail when so many of the rank and file of their Federation refused to abide by the decisions of the Executive, when the proposed levy on all unions for the support of the miners was not accepted, and when the embargo on all foreign coal was not allowed.

It will be remembered that the chief questions in the dispute were national or district agreements, the rate of pay, and the number of hours of work. The Government proposals embody a standard

form of district agreement and also provide for an appeal to a national tribunal by either party in case of disagreement. A day's work is to be for eight hours, though that may be modified; and the rate of pay for the present is to be on the pre-stoppage basis. A national tribunal to consider matters of dispute is a decided move in the right direction and the miners have a continuance of the pre-stoppage rate of pay; it may be that the eight hours working day will have to be modified. And so has ended for the present a most unfortunate and disastrous industrial dispute, and we all sincerely hope that the settlement will last.

DOMINION STATUS

The full report of the Imperial Conference is not yet available, but information about certain agreements is gradually coming through, which give promise that the complete report will be a document of absorbing interest. One of the subjects of greatest importance was trying to determine the status of the free Dominion Nations in the British Commonwealth. The problem was to find unity in freedom. Nothing in the nature of a formal constitution has been adopted, but a principle has been laid down which

may be regarded as the first article in the un-written constitution or understanding of the British family of nations. It reads thus: "They are autonomous communities within the British Empire equal in status, and in no way subordinate one to another in any aspect of their domestic or external affairs, though united by common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations".

Lord Balfour has expressed the matter in this way: "The new thing was not that there was no control of the self-governing Dominions by the mother country. The new truth was that the Self-Governing portions of the British Empire now explicitly regarded themselves as elements in the great unity, which did not depend upon control, but did depend upon common ideals and common beliefs." The farewell speeches were most felicitous, and at the last banquet to the Overseas representatives H.M. the King sent an appropriate message.

EMPIRE TIES

Wireless and settlement are two of the great ties that are helping to bind the British Empire together. A short time ago Mr. Stanley Bruce, the Australian Prime Minister, while in attendance at the Imperial Conference paid a visit to Rugby to see the greatest wireless station in the world. He sent the following message to Australia:

"From this great wireless station, which communicates with every part of the Empire, near or far, I send to the people of Australia greetings and the most sincere wishes for their happiness and prosperity."

The arrangement was that a reply was to be sent by cable to the wireless message, and in twenty minutes from the time that the wireless was sent the reply was received by cable.

Empire Settlement is another tie that binds. A report recently stated that during the first nine months of the present year 52,750 persons were assisted to migrate under the Empire Settlement Act. They include 5,500 families, consisting of over 20,000 individuals, who went to Australia and New Zealand. The returns for Canada are not yet available.

ELLIOTT'S ASSAILANT

I was talking to a friend recently who had come from Mesopotamia. I asked him how the British were regarded there. Among other things he said: "There is one thing that the people there regard with great esteem and somewhat of fear, and that is the British Justice. They believe that if a man commits a crime the British authorities will not rest until that man is found and punished. They think there is no escape from the British law, and they fear that law." Apropos to that belief is the recent report from Basra concerning the man who shot and killed Mr. Elliott who was accompanying Alan Cobham in his flight to Australia:

Najim al Fahad es Sadun was found guilty at Nasiriyah on Monday of causing the death of Mr. Elliott, and was sentenced to five years' rigorous imprisonment.

CHAOS IN CHINA

The situation in China is nothing short of chaos. It is a nationalist movement, and is the result of the awakening of China. In order to understand the situation one must bear in mind several factors. One is that there are two Chinas: one in the north which has an impotent Central Government in Peking; the other in the south centering in Canton which is encouraging the Kuomintang, or Revolutionary Republican Party and the Communists. The southern Army and organisation will probably extend itself and eventually dominate the whole country. From the South then will arise a new Government strong enough to enforce its rule. Adding to the fires of discontent should be mentioned Moscow propaganda and Soviet money, the Chinese student movement, foreign exploitation, and the hatred directed against Britain because of the bloodshed last year in Shanghai and Canton, which "raised a tumult of national feeling in a thousand cities, and carried anti-foreignism to fever heat throughout the country". Mr. Lloyd George summarises the situation thus: "The Chinese are simply struggling for the elementary and fundamental rights of every free and self-respecting nation".



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THE LEAGUE AND WORLD-PEACE

By PROFESSOR L. F. RUSHBROOK WILLIAMS



A snapshot of the Hon. Sir C. P. Ramaswami Aiyar and of Mr. Sheik Abdul Quadir taken on the opening day of the League of Nations' Assembly when the Delegates were entering the League Hall.

IT has been remarked on occasions that the worst enemies of the League of Nations are its best friends. The explanation of this apparent paradox is simple; for it is the critics who are impatient of florid rhetoric, and look rather to solid achievement, that are calculated to keep the gaze of those responsible for the policy of the League directed steadily upon the difficulties in their paths. On the other hand, there can be no doubt that the worst hindrance to the work of the League lies at present in the vague enthusiasms and unsubstantiated claims in which those who count themselves its prominent advocates too often indulge.

Of literature regarding the League of Nations, its constitution, its aims, its successes, its failures we have enough and to spare. The major portion of this literature is little calculated to advance in any solid degree the aims for which the League stands. There are, however, occasional gratifying exceptions. To this class assuredly belongs Mr. Waller's book.* It suffers, it is true, under the disadvantage of being based upon a Prize Essay—which, in all conscience, is a sufficiently serious handicap. But Mr. Waller despite his success in the Filene Prize competition, has the inestimable advantage of approaching *the problems of world-peace* from the standpoint not merely of the idealist but of the practical man. He fought in the War, he participated in the hopes of a better order throughout the world. Like many of his generation, he is disappointed and disillusioned. But these emotions, instead of driving him to pessimism, have impelled him to a solid piece of constructive thought. The result is a book which we cannot too heartily commend to those who are interested in the endurance of civilisation.

* PATHS TO WORLD-PEACE. By Bolton C. Waller, George Allen & Unwin, London,—5s. net.

Mr. Bolton displays powers of sound thinking which would be remarkable in men of far greater experience. The central point of his thesis—and it is a point which cannot be over emphasised just because it is commonly disregarded—is that peace is not an end in itself. As long as men are men, they will continue to value certain things more highly than peace. These things are the ideals of justice and of freedom. Peace, then, cannot be regarded as an ultimate aim: it is a means to that kind of existence which the ancient Greeks summed up in their idea of "the good life". At first, it might well seem that this trend of thought constitutes mere abstract speculation. But as the author's thesis is developed with greater clarity, the reader perceives that the argument has a practical bearing of the highest importance. To him, the League of Nations is something far more than a mere machinery for the preservation of peace. It is a great instrument of international co-operation, for securing and preserving "the good life". The lines of progress to this end are two-fold. In the first place, there must be co-operation of the kind which will bring about a change in the mental attitude assumed by Nations one towards the other. The narrow nationalist standpoint must be discounted in favour of the broader good of humanity. Common problems must be tackled by those interested. Humanitarian ideals must be encouraged, inculcated, and preserved. In the second place, the League must constitute a form of machinery which can set to productive purposes the stream of goodwill, of humanitarian idealism, and of enlightened public opinion, which lies at the basis of international co-operation.

Now so far as the first of these two functions is concerned, the accomplishments of the League are obvious to all. It has achieved a number of important improvements in the process of co-operation. It has provided for personal discus-

sion and personal understanding between statesmen. It has begun to develop a group mind of its own. Few realise the solid work that has been done in securing joint actions by the nations in such matters as public health, improvement of transit and trade conditions, suppression of the traffic in women and children, the development of the mandate system, and by the various activities of the International Labour Organisation. Mr. Waller sees along these lines of development an immense field for future progress; and he is on firm ground when he maintains that such achievements as these, being solid and well-based on actuality, are worth any number of visionary and impracticable schemes. So far as the second line of the League's activities is concerned, Mr. Waller finds himself on more difficult ground. But he faces the obstacles frankly; and he has no desire to gloss over the criticisms which have been made regarding certain political failures of the League. He is at pains to clear away a number of current misconceptions, such as the theory, so favoured in the United States, that the judicial functions of the League are alone sufficient to procure and preserve peace. He analyses with acuteness and force the necessary limitations upon the sphere of the International Court of Justice. He shows that international law is an extremely imperfect instrument for the use for which it is now suggested by enthusiasts. Indeed, how many of those who talk so glibly about the necessity of "codifying" international law so that it may become, by the agency of the International Court of Justice,—a means of preserving peace, realise that some four-fifths of the existing body of international law deals with nothing else than the practice of belligerent nations? More admirable is Mr. Waller's analysis of the necessity, if the League of Nations is to discharge its accredited functions, of combining with the judicial functions of the International Court of Justice, the legislative and executive functions of the Council and the

Assembly. A Court of Law, as he says, is a stereotyped, not an expanding agency; and the only result of erecting the International Court of Justice into the position of the tutelary guardian of world-peace, would be to constitute a Moloch whose devouring maw would swallow up all future progress, all future development, together with such future modification of the existing settlement as may be dictated by an advancing sense of public conduct.

Mr. Waller, we are glad to find, is an incurable realist. He prefers—and who now will say he is wrong?—the method of Locarno to the method of the Protocol. He stoutly resists the insidious attempt to represent the regional pacts, formulated at Locarno, as a mere application of the principles laid down in the Protocol. He does not believe in vague generality any more than he believes in endowing the League with an authority which cannot be made effective. For him, the slow and certain method of ~~conquering~~ difficulties, one by one, seems likely to lead more speedily to the desired goal, than any automatic device condemned to failure by its unwillingness to admit the fact that human beings are not automata.

Peace, as Mr. Waller says, like all good things, has to be sought for, striven for, paid for. It is no more a natural bounty, than is good government or civilisation. Harmless inactivity, passive resistance, pious good intentions, detestation of war; all these methods beloved of idealists, prove of but little avail unless men set their hands zealously to the building of a true society of nations. Mr. Waller, by his admirable work, has done much to clear men's minds upon many a disputed point. He has written a book which is worthy of a place among the best products of contemporary thought.

Books are given at concession rates only to subscribers of "The Indian Review." Any one who wishes to buy books at concession rates must remit Rs. Five one year's subscription to the Review in advance.

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FEMALE EDUCATION IN BUDDHIST LITERATURE

BY

DR. BIMALA CHARAN LAW, M.A., B.L., Ph.D.

THE Buddhist literature does not contain any reference to unmarried girls being sent to school or being schooled at home. But there are references to many educated women which enable one to hold reasonably and without fear of contradiction that females were either schooled at home or in an institution in the Buddhist age. Ladies who came under the influence of Buddhism appear to have followed religious teachings without much difficulty. They were not altogether steeped in ignorance. As a matter of fact some women of the Buddhist period were not behind their male brothers in education. The verses in the Theri-gatha are attributed, in the tradition of the Pali canon, to certain saintly sisters; and we are not entitled to entertain any doubt about Indian women's erudition. The religious harangues of Sukka and the philosophical discussions of Khema and Dhammadinna may be cited here as instances of Indian women's attainments; to ignore the reality of which is to wilfully disregard the quantum of historical truth buried deep in the Buddhist literature. Names of certain ancient Indian women notable for their scholarship are still in the living memory of the present generation. But then it is still disputed on the basis of slender hypotheses that the authorship of the verses in the Theri-gatha cannot be ascribed to the women who sang them. Be that as it may, there is no gainsaying the fact, in the absence of any historical truth to the contrary, that in the Buddha's days, women who broke through the fetters of worldly life and gained the joys of sexual rational beings, sang extempore learned and thoughtful verses on many occasions—specially when Mara, the Buddhist Satan, tried, in vain, his level best to lead astray these saintly sisters sometimes by joyful or lewd temptations and sometimes by

frightful sights. The *gathas* were sung by women and the record of the educational career of certain individual ladies mentioned below evince the fact that education must have been in vogue amongst females in the days of Gautama Buddha.

The Samyutta Nikaya refers to a woman who had the power of oratory. It says that Sukka, a bhikkhuni delivered a religious sermon to a big audience at Rajagaha. A yakkha being pleased with her declared in the streets of Rajagaha that Sukka was distributing honey and those who were wise should go and drink it. (Pt. I. pp. 212-213). Khema mastered Vinaya well. (Dipavamsa, Sec. XVIII). She was learned, intelligent, vastly read, eloquent and full of ready wit. King Pasenadi went to her, saluted her and questioned her whether a being after death is reborn or not. Khema replied: "It is not answered by the Blessed One". The King asked her the cause of the Buddha not answering this question. The bhikkhuni asked the King whether he had any body who could count the sand of the Ganges and drops of water in the sea. The King answered in the negative. The bhikkhuni said: "If any being is free from attachment to five Khandhas, it becomes immeasurable and fathomless like a big sea. Hence rebirth after death of such a being is beyond conception." The King was pleased with her for her answer and left her (S.N.IV. 374-380). Bhadda Kundalakesa, on renouncing the world, entered the order of the Niganthas. She learnt the doctrine of the Niganthas and left their company and roaming hither and thither she used to go to learned persons and learnt their methods of knowledge. There was no one equal to her in debate except Sariputta by whom she was defeated in argument (Th. Commy. pp. 99).

The Majjhima Nikaya speaks of Dhammadinna, a learned woman and well-versed in Buddhist

Philosophy. One day Dhammadinna's husband asked her many questions about Sakkayaditthi (belief in one's own body to be soul), Sakkayanirodha, (cessation of self), ariya-atthanigikomaggo (sublime eight-fold path), Samkharas (confessions), Nirodhasamapatti (meditation on cessation), manner of rising up from Nirodhasamapatti, and several kinds of vedana (sensation), Dhammadinna gave satisfactory answers to each. She said "Five upadanakhandas (aggregates of attachment) constitute Sakkaya, tanha (desire) means sakkaya samudayo (accumulation of self), destruction of tanha means sakkaya nirodha, the noble eight-fold path is the means of attaining Sakkayanirodha. Ignorant people take the five upadanakhandas jointly and separately as atta (soul). The learned noble disciples do not take them in this sense of speech, inhalation, exhalation and act of mind. Those who attain Nirodhasamapatti are stopped one after another. The three kinds of Vedana are Sukha, dukkha and adukkhamasukha (Pt. I. pp. 299 foll.) Dhammadinna mastered Vinaya well. (Dipavamsa, Sec. XVIII).

The Vimanavatthu commentary records a single instance of an educated maid. It says that Lata, daughter of an upasaka of Savatthi was learned, wise and intelligent. (p. 131). Sanghamitta possessed the three-fold science. She knew well the magical powers. (Dipavamsa, Sec. XV). So completely did she master the Vinaya Pitaka that she was capable of teaching it to others. She taught Vinaya Pitaka in Anuradhapura and the five collections (of the Sutta Pitaka) and the Seven Treatises (of the Abhidhamma). (Dipavamsa, Sec. XVIII). Anjali possessed the six (supernatural) faculties and the great super-human powers. She mastered the Vinayapitaka and like Sanghamitta she could teach it to others. She came to Anuradhapura along with sixteen thousand bhikkhunis and taught the Vinaya Pitaka. Uttara possessed three-fold science and knew well the magical powers. She was a well-read woman. She came

to Anuradhapura in Ceylon. There she taught Vinaya Pitaka, five collections of the Sutta Pitaka and the Seven Treatises of the Abhidhamma. Kall was the daughter of a rogue. She was well-versed in the whole of sacred Scriptures and was of pure mind. She taught Vinaya Pitaka in Anuradhapura. Sapatta, Channa, Upali and Revati were the highest among the Vinaya-studying bhikkhunis. Sivala and Maharuha taught the Vinaya Pitaka, the five collections of the Sutta Pitaka and the seven treatises of the Abhidhamma in Anuradhapura. Samuddanava taught Vinaya Pitaka in Anuradhapura (Dipavamsa, Sec. XVIII). Hema possessed three-fold science and knew well the super-human powers: (Dipavamsa, Sec. XV). She taught Vinaya Pitaka, the five collections of the Suttapitaka and the seven treatises of the Abhidhamma (Sec. XVIII). Aggimitta possessed three-fold science and knew well the super-human powers. (Ibid, Sec. XV). Culanaga, Dhanna, Sona, Mahatissa, Culasumana, Mahasumana were learned, illustrious and versed in the tradition (Ibid, Sec. XVIII). Nanduttara was versed in Vijja and Sippa (Th. Commy. p. 87.). Patacara was the foremost of the bhikkhunis who mastered Vinaya Pitaka (A. N. I. 25, cf. Dipavamsa, Sec. XVIII).

Besides the *theris* mentioned above there were others who were also distinguished for their learning. Uppalavanna Sobhita, Isidasika, Visakha, Sabala, Samghadasa, and Nanda mastered Vinaya well. Theri Uttara, Malla, Pabbata, Pheggu, Dhammadasi, and Pasadapala taught Vinaya Pitaka, the five collections of Sutta Pitaka and the seven treatises of the Abhidhamma in Anuradhapura. Saddhammanandi, Soma, Giriddhi, Dasi and Dhamma were well versed in the Vinaya; Sumana, Mahila, Mahadevi, Paduma and Hemasa taught the Vinaya Pitaka in Anuradhapura. (Dipavamsa, Sec. XVIII). The Divyavadana refers to young women reading Buddhavacana at night. (p. 532).

Co-Ordination of Agricultural Activities

BY

"A FRIEND OF THE RYOT"

OF the subjects being considered by the Royal Commission on Agriculture the co-ordination of the activities of the Imperial and Provincial Departments of Agriculture is one of the most important. The weight of the evidence given up-to-date has been strongly in favour of steps being taken without delay to secure co-ordination. In his speech to the Legislative Assembly last year, His Excellency Lord Reading stressed its importance in the following words:—

The direct responsibility of the Government of India for agricultural development in the Provinces ceased with the inception of the Reforms. In view, however, of the paramount importance of agriculture as the basic industry of the people of India, of the improbability of Provincial Governments being in a position to undertake research on the scale required, and of the necessity of co-ordinating activities in the wide field of agricultural development, the Central Government must continue to play an important part in agricultural progress. Their present agricultural policy is mainly directed to fostering research and undertaking work which is outside the normal ambit of provincial activities by reason of its all-India character. * * * * * The Agricultural Institute at Pusa is expanding its work of research, which is the basis and condition of all progress. That work has already borne remarkable fruit. New varieties of crops (I would instance sugarcane and wheat)—the product of careful research and experiment in our laboratories and experimental farms—have added within the past few years crores of rupees to the wealth of the agriculturist, and these achievements point the way to still more wonderful possibilities. * * * * * But apart from direct activities I conceive that one of the most important functions of a Central Government in respect of a great all-India interest is to facilitate the co-ordination of Provincial effort. My Government have for some time past had under consideration a proposal for the establishment of an all-India agricultural organisation which would help towards co-ordinating the activities of the various Provincial Departments of Agriculture, promote research, agricultural education, co-operation and other established aids to agriculture and serve as a medium for agricultural propaganda throughout the country.

There is a tendency at present to forget that Provincial boundaries are merely geographical and that many of India's agricultural problems are common to all provinces. The Devolution Rules framed under the Government of India Act do not, unfortunately, make adequate provision for the co-ordination of agricultural education and

research, with the result that each Province is developing its research and educational institutions along its own lines. Our agricultural experts are not in touch with the work being done in Provinces other than their own. The accumulated experience of the provinces is not pooled to the extent required and there is in consequence unnecessary duplication in certain lines of work, while other lines are neglected.

The Agricultural Advisor to the Government of India in his evidence before the Commission gave it as his opinion that co-ordination would make for efficiency more especially in the realm of agricultural research and education. In his Annual Review of Agricultural Operations for 1924-25 he refers in the following words to the paramount importance of co-ordination in this case:—

In no industry perhaps are the problems more complex: their number is almost overwhelming and the workers are few. The variety of problems and the paucity of qualified researchers are handicaps which make co-ordination and co-operation absolutely indispensable. Progress in agricultural development must be based on new knowledge; there is only one way of wresting from Nature this knowledge and that is by scientific research. Our work in this direction is only beginning; we have as yet but touched the fringe of the problems awaiting solution. There is unfortunately a real danger in these days of the importance of scientific research being lost sight of and of development not being able to keep abreast of the demands upon it. What the Department most urgently requires is the better organisation of research throughout India and better facilities for training investigators. Thus and thus only can we supply the knowledge on which continuous improvement in every branch of agriculture must be based.

In his evidence before the Royal Commission on Agriculture the Agricultural Advisor further argued that the Government of India should be responsible for the co-ordination of research in the provinces and maintain a strong staff for that purpose. According to his scheme some of the members of that Imperial staff would be attached to research stations controlled by the Imperial Department of Agriculture, while others would be lent to the provinces. Organised on these lines

agricultural research throughout India would be entrusted to an Advisory Council appointed by the Government of India in consultation with the Provincial Governments and Indian States. The suggestion is that sufficient funds be placed at the disposal of this Council to enable it to finance research schemes in the provinces. The work involved would in some cases be done by research officers serving under the Government of India and in other cases by officers serving under Local Governments. Research schemes whether initiated by the Imperial or by the Provincial Departments would be submitted to this co-ordinating authority for approval and if approved would be financed from the funds controlled by that Council.

It is held that progress in every branch of agricultural and veterinary research is being handicapped at present for want of staff and funds. If trained workers and funds were available much could be done to speed up the improvement of such crops as wheat, rice, sugarcane, tobacco, oilseeds, vegetables, fruits, &c., and to improve our breeds of cattle and sheep. Much could be done, too, in the way of (1) designing, testing and introducing improved agricultural implements, machinery, (2) improving methods of raising water for irrigation, (3) investigating the causes of salinity in soils and methods of conserving moisture, (4) studying the technique involved in the manufacture of unrefined sugar (gur) of good quality, (5) improving our poultry, and (6) testing and popularising the use of manures. A certain amount of work is admittedly being done in all these directions; but there is lack of co-ordination, owing to the fact that the investigators in one province do not know what is being done by their confreres in other provinces. Moreover, the investigators employed, drawn as they are from a narrow field, are not always qualified to deal effectively with the problems entrusted to them and there is much duplication.

The Advisory Council would also deal with questions relating to higher agricultural education and more especially with the facilities provided in India for post-graduate training. The lack of such facilities is admittedly one of the great obstacles to rapid progress in the development of agriculture.

To stimulate interest in research and education as applied to agriculture the Agricultural Advisor proposes further to form an all-India organisation of which His Excellency the Viceroy and Indian Princes interested in agriculture would be patrons. To the membership of this organisation our larger land-owners including rajas and zamindars would be admitted. The function of this organisation would be to carry on propaganda work with a view to creating a live interest in agricultural education, research and other aids to the farming industry. This organisation would co-operate with provincial departments of agriculture in organising a large agricultural show once a year at which lectures illustrated by lantern slides and cinema films would be given by experts. It would also publish and circulate an agricultural journal, popular bulletins, leaflets, &c., with a view to creating an intelligent interest in India's agricultural problems and the steps being taken to solve them.

The Agricultural Advisor's scheme provides, in short, for organised propaganda and the co-ordination of agricultural research and education. He holds that propaganda is necessary in order to stimulate interest in the fruits of research and education and the apathy towards improvement must be broken down before rapid progress can be made in getting our agriculturists to incorporate improvements in their systems of agriculture.

With the advent of the Reforms and the transfer of agriculture to popular control the danger is that in the welter of political controversy the paramount importance of agriculture and the development thereof will not receive the attention they deserve. The earnest desire of Government is to prepare India for a fuller measure of self-government; there is no better way of preparing her than by training her citizens to co-operate in the working of research and other schemes which make for rural reconstruction.

The Conflict of Moral Ideals

BY PROF. A. R. WADIA, M.A.

Of the Mysore University.

IT is the privilege of human beings to advance, but only at the cost of a keener sensibility to the ills of life, a more acute restlessness, and an insatiable longing to attain higher heights than have ever been achieved before. Hence it is that if Europe leads the world to-day in different directions, she also presents the appearance of warring against herself. Flushed with the success of her science she finds orthodox religion jejune, and it is no wonder if some of her children seek to deify science itself as representing the spirit of things in their concreteness. Ideals have come to be anathema. It is this phase of European civilization that makes it appear so sordid to its critics. Mr. Otto* is one of those who believe in the truth of ideals and he believes in a social philosophy which seeks to interpenetrate things and ideals in the interest of human happiness. He sees the drabness of mere acquisitiveness and emphasises the creative function of society. He sees around the ruins of orthodox religion, and although a teacher of philosophy himself he wants philosophy to be less interested in the abstruse problems of metaphysics than in the warm throbbing problems of human life on this beautiful earth. This attitude of mind is nothing strange to people who are familiar with European conditions especially after the War. Acute suffering, mental and physical, caused through the loss of dear and dear ones unhinged men's minds and made them harden their hearts against a God, who could permit such atrocities. Is it not symptomatic of the times that a member of a Christian Church, the Rev. G. A. Studdert Kennedy, should publish a book, *The Hardest Part*, under the auspices of the Y. M. C. A., and that book should contain such angry and passionate passages as these? "It is the Almighty God we are fighting;

He is the soul of Prussianism. I want to kill Him. That is what I am here for. I want to kill the Almighty God and tear Him from His throne. It is Him we are really fighting against. I would gladly die to kill the idea of the Almighty God who drives men either to cruelty or to atheism". Verily Europe needs to-day a new creed to restore her faith in the higher values; she needs "visioner of vision in a most sordid day"; it is the *Zeitgeist*, in response to which men like Mr. Otto strive to do their bit and hold forth new ideals to replace the old discredited ones. Loss of faith in religion is conceived by him as the philosopher's opportunity.

There is need to-day for a *Lebensanschauung*: a view of life whole and steady. The philosopher's main task is visualised as a solution of the conflict of moral ideals. While willing to recognise the worth of "short-range idealists", people who aim at the immediate amelioration of social ills, he insists on the necessity of "long-range idealists": "men and women whose minds are stretched to catch a glimpse of the Great Society to come, where sanctity of life, beauty of surroundings; and creative opportunity shall be a general fact". This is in brief the gist of Mr. Otto's message. He rebels against the conception of other-worldliness as futile and inane. He is for a full living interest in life on earth, and he pleads for it with all the fervour of Meredith. He envisages that interest in terms of books, beauty, music, science and philosophy, education and pride in good work. "All such efforts to add beauty to the everyday environment and to circumvent and defeat the encroachment of ugliness are episodes in the attainment of soul!".

Mr. Otto would resent if this ideal of life as pictured by him were described by anybody as unchristian, for he is a warm admirer, nay a follower, of Christ, but he hastens to add of,

*THINGS AND IDEALS. By M. C. Otto. (Modern Thinkers' Library) George G. Harrap & Co. Ltd., 5 sh. net.

Christ as He lived and moved on earth, not as the other-worldly divinity as popularised by St. Paul. Whether this is the correct representation of Christ's teaching it is not for us to judge. It is, however, as plausible as the varied interpretations of the established Churches.

The author has faith in humanity. "...a new world is possible,—if we will"; "...nothing can defeat man but man himself." "Real defeat will overtake humanity only in so far as men themselves, forgetting that they are comrades in doom and agents of each other's woe or weal, go down the years estranged from the one friend they have—each other."

These are brave words and betoken a brave heart. But it is open to question whether they will serve to heal the bleeding hearts of those left desolate by the War, or to satisfy the hunger of those souls, who, do what they will, find the earth and humanity even at their highest somehow unsatisfactory. Are they merely like the child craving for the moon? Perhaps! But to prove it so requires a lot more than the *ipse dixit* of the author. In the midst of squalor it is not always easy to find beauty, and in the midst of death it is not always easy to feel the love of life. And it is not always true that man is the greatest enemy of man. Life is too rich and too complex to be epitomised in epigrams. Hence it is that Mr. Otto's book, though written with such literary grace and freshness, may be taken as a fine contribution to popular thinking, reflecting the spirit of the age just as much as novelists like Mr. Wells and Mr. St. John Ervine, but not as a contribution to high and serious thought. A man may give up to-day all belief in miracles and the mythical foundations of religions, but he cannot seriously do so, unless he has the courage and the power to think out the web of life and furnish some cosmic basis to his philosophy of life. The restlessness of Europe need not necessarily be the despair of a vanishing faith, it may as well be the

harbinger of a new faith strong in the service of men and equally strong in the sense of high purpose, which pervades the whole universe. Far be it from us to say that the ideal of "the co-operative adventure of making human life richer and happier" is not one for which the best among mankind may not whole-heartedly toil. But to make people realise this, they must be made to realise that humanity and cosmos are not eternally ranged against each other in perpetual strife, but that there is some principle which makes for their harmonisation. Perhaps this also is a faith, but it is a faith which makes the other faith—of the possibility of making human life happier—itself possible. Short of this an argument like Mr. Otto's lacks an appropriate background, and while entertaining it does not necessarily carry conviction.

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INDIAN CHURCH MEASURE

BY

MR. K. W. RAMA RAO, B. A., B. L.

THE Indian Ecclesiastical Establishment is a creature of Statute. The Charter of 1698 enacted that the East India Company should constantly maintain one minister in every garrison and superior factory. Upon this foundation has been reared the present edifice charging Indian Revenues with its entire cost, while denying the indigenous Christian employment therein, solely on grounds of race and colour. Between 1698 and 1813 the Company's vessels took out chaplains who remained in the various settlements ministering to the spiritual needs of white and indigenous servants. In the latter year, Parliament on the motion of the Board of Control, set up a regular and permanent Ecclesiastical Establishment consisting of a Bishop (*territorial* on the model of the English Home Episcopate,) and three Archdeacons to superintend the Chaplains of the different settlements. In 1858, the Queen's Proclamation affirmed in unambiguous language that public acknowledgment of the truth of the Christian religion in its application to Indian affairs, was to form a part of the imperial constitution. How welcome to the European in India was this deliberate imperial pronouncement at that time of unrest and chaos, can be judged from the views of the illustrious Sir John Lawrence then at the height of his influence and power:—

Unless we do something to show the people *what Christianity really is*, there will be no hope of preventing the monstrous misconceptions which but too often prevail among them in respect of our religion and its tendencies.

The Indian Ecclesiastical department came to stay in 1858 although actually set up in 1813, and the Anglican denomination in India became thereafter the State Church for Europeans and those of mixed white descent. The year 1858 is a land mark because in that year the Ecclesiastical structure set up in 1813 was transformed into a

state controlled Church for the sole use of Europeans including all persons of mixed white descent.

The reasons for the creation, consolidation, and continuance of the Indian Ecclesiastical department are thus stated by a competent authority:—

The majority of Englishmen resident in India are there for the purpose of making a livelihood. Their relations with the country are transitory and ephemeral. No one dreams of founding a family in Hindustan. The importance of bringing to bear on this society the influence of Christian Ordinances cannot be exaggerated.

These reasons are also summarised in a form singularly fitted to appeal to Englishmen and Europeans generally:—

A Christian Government would not be worthy of its name if it did not with paternal care, foster every means calculated to awaken in the hearts of every Englishman in India, a sense of the fact that upon himself depends in no small degree the regeneration of the Hindu.

A large and varied literature has grown up around the debatable point whether it is sound policy to charge the revenues of a country predominantly non-Christian with the sole maintenance of an establishment composed wholly of non-indigenous members and engaged in discharging the functions of a minister of the Christian religion. The excerpts quoted above summarise the arguments advanced for its retention. Sir Charles Bernard, a distinguished public servant of Indian experience, has added another which covers wider ground. He justifies the existence and retention of the establishment on the analogy of the policy pursued by the English and Mogul Governments towards Hindu and Moslem (including also Parsi, Buddhist, and Jain) religious foundations and trusts:—

The total resumption of all grants from public revenues for these religions has been declared to be impracticable and unjust.

This opens the workings of the secular doctrine of "Religious Neutrality", whose fluctuations are inter-woven into the history of the Establishment. In 1793, 1798, 1813, and 1858 it assumed practi-

cal importance as can be seen from the debates on the Indian Problem in Parliament. The controversy revived each time Parliament reaffirmed the Resolutions of 1793, or each time it went further along the same path. Its *pros* and *cons* are still in evidence, (e.g.) the Religious Endowments Act.

These preliminary observations on the origin, consolidation, and continuance of the establishment shed light on its character and that of the great majority of its adherents. The European chaplain is as much a bird of passage as the white members of his congregation. Most if not all chaplains are imbued with a distrust of aggressive evangelistic or missionary work, retaining nevertheless a distinct sense of religious and racial superiority over the indigenous inhabitants of all creeds including their own. In illustration is an episode in the life of the "Missionary" Bishop Heber. The valedictory exercises attending his departure from London to assume the see of Calcutta, included some advice from the Primate, Archbishop Manners Sutton. "I have only to pass on to you what experience teaches. *Put down enthusiasm*,"—words which fall into proper perspective because it is the Primate's suffragans who are the committee selecting Chaplains to India.

To the extent that it is a faithful reflector and exponent of the character and opinions of Europeans generally, the establishment merits gratitude.

By all ye cry or whisper,
By all ye leave or do,
The silent, sullen peoples,
Shall weigh your Gods and you.

A department of the secular Government inheriting such traditions and existing in such an atmosphere, can never focus any sustained attack on itself, save perhaps in regard to the disproportionate expenditure of its up-keep. It is an exotic whose very existence is threatened by the sources of its artificial sustenance.

The fortunes of the establishment have been bound up ever since 1858 or rather 1813, with

those of the Church of England in India. The great majority of Europeans who migrate here from the soldier or merchant to the Governor-General profess adherence to the Anglican Church which is the State and National Church at Home. Historically also, the establishment has been tied to the chariot wheels of the Anglican Church. The creation in 1813 of the Indian Ecclesiastical Establishment was followed a year later by the erection of the see of Calcutta, (even now the Metropolitan see of India) and three Archdeaconries at Madras, Calcutta and Bombay. Every succeeding increase in the Establishment after 1814, meant merely an addition to the already existing number of Anglican Clergy or an enlargement of the Anglican Episcopate. Practically every one of the Churches constructed since 1814 from public funds has been an Anglican Church or an edifice suited for holding Anglican services. The various Military and Civil orphan asylums, benevolent societies, army temperance and purity organisations work under entirely Anglican management or control. Even the missionaries whom the evangelical zeal and benevolence of the sovereign and people of Denmark sent to India were compelled (although not professing adherence to the Anglican Church) to attach themselves to, and work as agents of, the Anglican Church societies. The earlier indigenous Christian communities of supposed traditional Syrian and Syro-Chaldaic origin, have affiliated their churches to the Anglican body. Only in the Anglican Church, on account of its doctrinal latitude, because of its parochial system, and its intimate relations with the secular Government, was it practicable to entertain clergy so widely differing among themselves in observance of Ritual, in Catholic Doctrine, and personal belief. The imperial proclamation of 1858 firmly rooted the Establishment in Indian soil, at the same time constituting it an articulate and visible emblem of the Anglo-Christian political connection.

It is an open question whether this identity with the Church of England has been productive of unmixed good. While certain insular features of the parent Church (such as dislike of emotionalism in worship, Erastianism at the cost of religious torpor, the traditional attitude towards dissent) have faithfully reproduced themselves in the Establishment in India, there has been no response to life-giving stimuli from Home:—e.g., The Oxford Tractarian movement with its Apostolic requirements of celibacy, brotherhood, and simplicity of life; the evangelical re-action and the correlated Puritan out-look on life: the Broad Church Movement, of which F. D. Maurice, Dean Church, and Charles Kingsley, are types; the far-flung longing for severance from the State so manifest in the Dominions; the Church Army Movement and the Social Service activities of Canon Barnett; the overtures for Christian Reunion, or the Great Missionary Revival. The Establishment in India is the victim of the conditions that ensure its continuance as a department of the secular Government. The Anglican Church in India has lost in spiritual savour and strength; while the prerogatives of its enforced connection with the secular Government have aroused resentment among non-Episcopal bodies and Roman Catholics. The *rapprochement* with the so-called Syrian Christian Churches has introduced an Oriental element into the already debatable questions of ritual, Catholic doctrine, Church administration, and social custom. The identity of the Indian Establishment with the Church in England demands revision of mutual relations. The present bond threatens to impair the usefulness of both, and to terminate the former altogether.

The Charter of 1698 made provision not merely for the religious needs of the European employees of the Company, but it also directed its Chaplains to instruct its *Gentoo* (indigenous) servants in the Protestant religion, by expressly demanding a

working knowledge on their part of the "Native Languages:—" "All such ministers as shall be sent to reside in India shall apply themselves to learn the native language of the country where they shall reside the better to enable them to instruct the *Gentoo*s in the Protestant religion." There is no reason to suppose that the existence of a hybrid community (Eurasian) influenced this portion of the Charter of 1698. This Charter adopted the policy of Portugal and Holland in the East with certain essential modifications. The East India Company while fortified by the example of its Continental forbears, resolutely declined to imitate the means adopted by the latter. Portugal tried to spread the Christian Religion by open, systematic bribery. Holland attempted to Christianise a whole population by State coercion. The English repudiated such means while assimilating the underlying policy in its essential principle. National approval is voiced in the Resolution of 1793 whereby Parliament pledged the English Government to the "Peculiar and bounden duty of promoting by all *just and prudent means* the religious improvement of the natives". In 1814 (according to the available records) there were fifteen parochial clergy scattered throughout the Settlements all over India. In 1858 the Indian Establishment consisted of about 157 Chaplains, 3 territorial bishops, and three Archdeacons besides European Missionaries. This increase in clergy cannot be accounted for solely on the ground of the needs of the European servants alone. The Eurasian community may have been perhaps partially responsible for the increase; but the conjoint directions in the Charter of 1698, the Resolutions of 1793, and 1813, furnish the explanation.

The wisdom of this policy, the expediency of its application, and the extent of such application were the subject of acute controversy until 1813, when Parliament not only set up a regular Ecclesiastical Establishment, but once and for all

finally settled the question of recognising and adequately protecting Christian propaganda in the East. The "Church extension" clauses in the Resolutions of 1813 associated with the name of Lord Castlereagh, laid down that in furtherance of the religious and moral improvement of the peoples of India, "sufficient facilities should be afforded by Law to persons desirous of going to and remaining in India for the purpose of accomplishing their benevolent designs". Parliament had in view the protection of Christian propaganda; but the language of the Resolution is comprehensive enough to include all species of reform work on the part of all creeds. The culminating Resolutions of 1813 furnish a text for a homily on the mutations in the doctrine of religious neutrality. The English in India had travelled by traceable stages from open state opposition to all forms of Christian worship and propaganda to an avowed policy of systematic encouragement by all legitimate means, of the Christian religion even to the extent of securing the dissemination of its precepts among the indigenous inhabitants of the dependency. In all these mutations, the steady influence was the Establishment through its clergy who witnessed for Christ and Christian living.

The Resolutions of 1813 mark the beginnings of systematised propagandist work by European Christian bodies; they rendered nugatory for a time at least, the conjoint directions in the Charter of 1698 relating to *Gentoo* (Indigenous) employees; and they promoted a great stride forward in the directions of social and religious reform among the various non-Christian peoples. The indigenous (as distinct from Eurasian) Christian community recruited by voluntary conversion dates practically from 1813, and its steady growth in numbers, literacy, and civic virtues, in the estimation of non-Christians, constitute at once a monument to Evangelical piety; an illustration of the political prescience of Parliament in regard

to Indian affairs, and a sufficient refutation of the familiar charge that Englishmen regard this country only as a source of commercial gain. The steady advance of the peoples of India in literacy, citizenship, material resources, and moral worth is the fruit of the policy of 1813. Every one of the reforming movements in Hinduism, Islam, Jainism and the Parsi community since then has been rendered possible because of the resolutions of 1813. English Education with its implications and reactions owes its inception, diffusion, stability to the spirit that breathes through the Resolutions of 1813. The abolition of Thuggee, slavery, and the horrors of Jagganath, the amelioration of woman's lot, the protection of the civil rights of converts—all these obtain their inspiration and motive power from the animating clauses of 1813. "You cannot send to India too many clergy," wrote Lord William Bentinck during whose viceroyal quinquennium, the earlier tangible benefits of this policy are most clearly discernible. An informed European publicist commenting in 1858 on the Resolutions of 1813 surveys the situation from the secure altitude of the historian:—

Standing midway between the rulers and the ruled, their very mission (*e.g.* Christian Clergy) is to create and maintain an elevated national sentiment and to direct Public attention to such abuses as need censure and correction. As long as erudition ministers to piety, and zeal is mingled with compassion, they cannot fail to win the regard and to obtain a knowledge of the true sentiments of the native population.

The great names of Schwartz, Buchanan, Marshman, Duff, among others, suggest a commentary on this just estimate. An eminent native publicist by no means partial to European culture and civilization or to the Christian religion, writing in 1857 to the *Hurkaru*, said:—

We cannot forbear doing justice to the venerable ministers of a religion who in piety are fit to be classed with *rishis* and *mahatmas* of antiquity who consecrated their lives to the cause of God and Knowledge.

This testimony is the crowning tribute to the labours and example not only of European mis-

sionaries but also of Chaplains such as Corrie, Milman, Valpy French, Martyn, Hough, Cotton, Kaye, to mention only a few out of a great crowd of witnesses. The careers and lives of Lawrence, Sandeman, Outram, Havelock, Nicholson, Tod, Abbott, Thomas Munro to name only a few conspicuous examples out of a host of lesser but equally devoted Englishmen, release similar trains of thought.

The Indian Ecclesiastical establishment has had to endure many criticisms, but the historian will chronicle that its continued existence as a branch of the secular government in India perpetuated the only possible agency by which the conscience of England and of Europeans resident here was kept responsive to the principles underlying the Parliamentary resolutions between 1793 and 1813.

The "missionary clauses" of 1813 followed by the assiduous state protected labours of the increasing European missionary force; the steady growth of an indigenous (as distinct from Eurasian) Christian community, have adversely affected the Indian Establishment. The very fruits of the Resolutions of 1813 in every sphere—secular and religious; the very virtues of the indigenous Christians—their proclivities towards English culture and civilization; the success attending the spread of English education among the indigenous (as distinct from Eurasian) races; the widening and deepening interest displayed in England and on the Continent in Indian affairs; the increasing facilities for journey to this country—all these and other similar causes have created new conditions. The fears which the "missionary clauses" of 1813 had calmed have begun to revive. The conjoint directions in the Charter of 1698 providing that the same Chaplain should minister to *Gentoo* (indigenous as distinct from Eurasian) and European employee alike, and the remarkable fruit of the policy of 1813, it was being thought, might

lead to changes in the Indian Establishment and its *personnel*. The steady increase in the number of European Missionaries, and the decrease in the number of European (as distinct from Eurasian) servants of Government, would eventually render unnecessary any separate provision for their spiritual wants. The "democratic spirit" implied in parliamentary institutions would sooner or later infect the establishment. An indigenous Bishop might sit on the metropolitan throne at Calcutta. An indigenous Chaplain might be appointed to minister to an European garrison. Government churches might be habitually used by a majority of indigenous worshippers giving room for a recrudescence of the controversies over religious neutrality. Graver and more reasoned fears concern vital matters of Church discipline, the Rubric, the XXXIX Articles, the Marriage Laws. The indigenous Church groping for self-expression might invade these domains, inflicting deep wounds on the national and religious susceptibilities of Europeans domiciled or resident in India. The presence of an organised, compact foreign missionary force intent on mass conversion and aggressive propaganda might direct secular opinion against the establishment. The goal of "dominion status" awaiting India sooner or later, might complicate the question of recruitment.

The Indian Church Measure now in process of final formulation, is intended to provide solution of such problems, to direct such tendencies, and to allay such fears. It is an enabling Act in substance, conferring immediate religious and administrative freedom. Parliament need no more be invoked to legislate for the group of churches and congregations claiming communion with the Catholic Church of England. The Indian Legislature need no longer be approached annually for appropriations to meet recurring and capital expenditure on this religious body. The state will cease to appoint, control, and remove Christian

clergy as it does now through their diocesan who directly or indirectly is a servant of the State. The status of the Church of England in India will be modified by a Bill to amend certain sections of the Government of India Act. The Bill will release the Indian Governments from the Statutory obligation of paying the salaries of the territorial Bishops of Calcutta, Madras, and Bombay, and of their Archdeacons. The Indian Church Measure will provide for the dissolution of the legal connection of the Church in India with the Church in England, and give the former a constitution, thus constituting an autonomous Church in India. A Grant-in-aid system replaces the present Ecclesiastical service by degrees. The secular Government will hereafter rely on the indigenous Church to supply the required number of Clergy under the altered rules, their services being remunerated by grants paid not to the particular Church, institution, or minister but to some authority recognised by the State and constituted for the purpose by the indigenous Church. This is merely an extension of the tried system of Educational and Charitable Grants-in-aid with the aid of which the state for about a century has utilized the irreplaceable services of Christian agencies to reclaim and educate a whole people.

The Indian Church Measure, as it is expected to emerge after the necessary legislation, is calculated to simplify and reduce the machinery of Ecclesiastical administration. The cost of administration is expected to diminish, freeing such amount for more useful purposes. The powers of the Metropolitan see of Calcutta are enhanced, foreshadowing the creation sooner or later, of an Archbishopric in India on the analogy of the Self-governing Dominions. The Government of India and Secretary of State have in certain directions residual authority. For example, the Secretary of State has power "to resume control of all or any of the maintained Churches and hold them in trust for the purposes of the Church of England",

if the Church in India shall cease to be in communion with the Church of England. Again, authority is conferred on the Governor-General in Council with the concurrence of the Bishop of Calcutta to make rules. A more intelligible and stable bond will emerge as between the indigenous Church and the European or white element. The indigenous Church will be afforded gradually increasing opportunity to impress its bias on the general life. The freedom from secular control is certain to provoke and stimulate increase in spiritual fervour and in personal service. One of the gibes against the Anglican Church in India imbedded in the regimental commonplace about asking all Church of England privates to come forward for Church parade, and ordering all "*fancy religions*" to the rear, points a moral which the Indian Church Measure may be expected to profitably inculcate. It is hoped racial self-consciousness will abate in proportion to the closeness of interest and equality of opportunity the new order is intended to create. The distinctive contribution of the indigenous Church to the corporate life of the Universal Church and to Catholic Doctrine, which it is said, only an atmosphere of freedom can liberate, will it is expected, be forthcoming. A closer link with the sister Churches in the Self-governing Dominions is certain to be forged. The bias of the indigenous Christian to some form of Episcopal government, and the cast of his mind in the direction of symbolism and ritual in worship are expected to lead to large developments and reactions in Church re-union. The frequent use in the Bill of the words "Church of India" is an indication of the spirit in which the Indian Church Measure approaches the problem of conferring spiritual freedom upon the Church of England in India.

For such signal benefits and such lasting good a price must be paid. The severance from secular control involves financial obligations which are expected to be heavy but not absolutely beyond

the capacity of the indigenous Church. There will be no "spoliation" by the State, but only a gradual withdrawal of support. The lessons of Welsh Disestablishment have borne fruit here. Fears not altogether unreasonable, that the hallowed traditions and devotional cast of the English Church may be submerged or disfigured have yet to be realised. There is no prospect for many years to come that European guidance and leadership will be withdrawn. The conflict of ideals between East and West,—a hoary tradition in Anglo-Indian literature—can and will, be surely avoided by mutual recourse to the first principles of Christian precept and practice. The demands made by the new Episcopacy and by sacerdotal government under the new order on a Protestant indigenous Church have to be adjusted and will be

adjusted, in the spirit of compromise inherent in Anglo-Saxon character, exhibited in the long history of the parent Church, and woven into the multi-texture of Hinduism which has been the main feeder of the native Church.

All these and kindred problems the indigenous Church under European supervision, inspired by tradition and apostolic example, is content to face in a spirit of serene confidence in its power of adjustment. *The blood of the martyrs is the seed of the Church.* Out of the far-reaching changes, through the inevitable sacrifice on the part of European and indigenous Christian alike to attain the high consummation, and because of the union through sacrifice—the future Church of India promises to arise triumphant from the great upheaval.

THE SPIRIT CONSTRUCTIVE

BY PROF. T. L. VASWANI

FREEDOM is more than Self-Government. Freedom is not possible without mass-welfare. Freedom flowers in simple life. Bands of young men are needed to help in re-building a simple, refined civilization. It is significant that a pro-Bolshevist daily published in Berlin wrote, some time ago, with warm appreciation of "the spirit of peaceful construction." Is it not a spirit this country needs to fulfil its destiny?

A repressed people finds it easy to seek relief in shows, excitements and hatred. But that way, I submit, lies weakness. Shall we squander feelings? Or shall we help the growth of *creative spirit*? Japan built up a new order by developing *constructive qualities*,—knowledge, judgment, character, education, sanitation, cottage industries, re-building of rural life, peasant associations, village-libraries, fellowship with the poor and outcaste, awakening of womanhood and literary revival, these are tasks which call for the highest qualities of mind and character. Bands

of educated young men having such qualities are wanted to work for the masses. Hence the need of *asramas* throughout the country. Directed by men of broad culture and sympathy and profound appreciation of the ancient wisdom, such *asramas* will make national ideals vital.

Our efforts have so far been poor in results. Many think there will be a new Heaven and a new Earth the day the English disappear. It seems to me as long as we do not develop *constructive* qualities, the tragedy of our history will continue. Nature thinks not in terms of creeds or countries but of *qualities*. How much actual work is to our credit? We have neglected the village. Yet is not the village the *basis* of Swaraj? City-nationalism is not enough; the village-folk must strengthen the movement. Khadi-shops in big towns are not enough; villages must produce the cloth they need. As long as agriculture is the servant of manufactures controlled by rich capitalists, so long will villages be the helots of cities. There

must, also, be village *asramas*. The natural expression of India's cultural genius is the *asram*. Education, sanitation, Swadeshi and agriculture, —is the four-fold work essential for mass-welfare. How great is the need of mass-education is understood when we realise to what extent the village folk are sunk in superstition. A German who stayed in India for 15 years relates an incident in a recent book. He spent a fortnight in an Indian village where he nursed a poor man who had been ill and who, being thought dead by his wife and family, had been buried. Jackals came and bit the unfortunate man in the grave. He awoke. He cried. He was rescued by the German who happened to be in an old hut in the grave-yard. But the superstitious village-folk would have nothing to do with the rescued man! They would not receive him back into their society. He had died, they said; his ghost had returned! The unfortunate man was boycotted, became mad, and died in a short time. His wife, too, was driven out of the village! Ignorance is the parent of cruelty. In ancient India, wandering scholars and preachers moved from place to place to teach the poor. Mass-education was a reality in ancient India. Modern Europe, too, recognises the importance of mass-education. There are libraries, reading-rooms, lecture-theatres for the masses. And they have a better sense of the actual, a better appreciation of modern life than the masses in our country. Cabmen in the West take more interest in politics than several even of the middle-class in India. Our masses are rumour-ridden and priest-ridden. Our labour is not an organised body. Our peasants still live in "agricultural calm" unconscious of the radical changes sweeping over the world.

One cannot exaggerate the value of schools for peasants and labourers. In the new Russia tens of thousands of schools and libraries have been opened for workers and peasants. Nearly 4 crores of Russian peasants have learnt to read and write

since the Revolution. The future is with the masses. Therefore I say: Organise them through education. If I were a school-master, I would have on the school walls pictures of Bharata the Mother, pictures of India's saints and poets and heroes and martyrs, pictures of the prophets and patriots of modern times. For, every picture is a teacher. It teaches by the only right method,—that of creative suggestion. And I would teach the masses selections from the classics such as the *Ramayana* and the *Mahabharata*. Wonderful are these ancient books. Read the *Mahabharata*. How page after page is pregnant with fine sayings, with wise maxims!

Denmark is a fine example of what education and rural co-operation can do for peasants and national prosperity. Denmark was poor as long as there were large land-owners. The peasants were sunk in poverty. To-day there are no large landowners: there are peasant-proprietors and Denmark, perhaps, is the happiest nation in Europe. The "High Schools" have done much for the Danish people. In these "High Schools" for peasants, culture is co-ordinated with agricultural work. Here is the testimony of Mr. W. Meaken:—"The fine quality of its peasant culture can only be realised by actual contact with it. It has an educational system unlike any other in the world, deliberately designed and adapted for the development of this peasant culture and the progress of the most democratic institutions any nation has yet evolved". According to another competent critic of modern Denmark:—"There is hardly a home through the whole country that does not subscribe for one daily paper; and good weekly papers have a wide circulation. Cheap and instructive books of moderate size have immense sale, specially among the peasant population. The agricultural societies which cover the whole country organize local lectures and social evenings for the people and libraries are established in every parish." India is a land of villages and calls for workers of the right sort to educate and organise the village-folk. And every village needs an *asrama* where culture may join hands with labour to be offered as a sacrifice for the creation of a new nation, a free India.

Unity with the Poor is the key to Freedom.

INDIA AND CHINA

BY MR. V. B. METTA.

IT is a curious fact that Chinese culture, though so distinctive, all-pervasive and compulsive, could not come to India, or if it did come, it could not leave any lasting marks behind it. Archaeologists and scholars tell us that Chinese ideas and ideals came to India with the Kushan Kings of the North, who were Tartars, but the influence that that dynasty has left on India is almost negligible. We are also told that there is influence of Chinese art on the Ajanta paintings. But that is only a theory, since there is nothing characteristically Chinese about those frescoes. The influence of India on China however is undeniable. It is not merely in religion that India influenced China, but in most subjects that go to make up national culture.

The Chinese, always proud of their civilization, looked upon the outside world with contempt. They called the tribes living to their North "Hun slaves," and the tribes living to their North West "barbarians," while the Japanese were denominated by them "Dwarf Pirates." But their attitude towards India was different. India was known to them by a number of names, not one of which was contemptuous. She was called "Hsin Tu, the Kingdom of the Hindus, or Ti Yu, the Western Land: to Buddhists she was Fu Kuo, the Land of the Buddhas.

It is probable that there was contact between India and China even before the birth of Buddha: certain similarities of thought and belief between pre-Buddhist Indians and pre-Confucian Chinese go to strengthen that theory. According to Hindus, the world sprang from the union of Purusha and Prakriti, the Male and Female Principles: the ancient Chinese writers thought the same—the Purusha and Prakriti of Indians being called Yang and Yiu in China. There is also the worship of mountains in both countries: what the Himalayas have been to Hindus that Mount Tai has been to the Celestials. I do not think

that these are mere coincidences due to the similarity of all early beliefs. There was a good deal of action and reaction of early Asiatic civilizations upon each other of which a proper history has yet to be written.

With the rise of Buddhism we are, historically speaking on firmer ground. It is said that Asoka's missionaries had gone to China. There are however no records left of it. But we do know as a matter of historical fact that in 67 A.D., the Emperor Ming Ti received Kashyapamadanya from India, who bore with him presents of images and sculptures for the Chinese emperor. Since then the intercourse between the two countries continued uninterrupted till at least the eighth century. During that time it is estimated that between thirty to forty Indian scholars went to China, and some two hundred Chinese scholars came to India who took back with them to their country Indian books, paintings, and statues.

The influence of India on China can be traced on music, architecture, painting, sculpture, literature, mythology, philosophy, and science.

We learn from Chinese writers that Indian music had displaced Chinese music in the seventh century in northern China: records of this music are said to be preserved in Japan. Although Chinese architecture is mainly wooden, still Indian architecture has succeeded in influencing it. There were certain temples built during the Tang Period in China which were the offspring of Indian and Chinese styles of architecture. Those temples are however in ruins now, and so they cannot be studied properly. But the Chinese pagoda fortunately still exists. It is called Chinese, though the country of its origin was Nepal. The Newars, a people living in the Valley of Nepal, evolved it by making certain alterations in the Hindu temple. These alterations were; (1) They built the pagoda on a platform and not on the ground direct like the Hindu

temple; (2) They tilted up the roof of their building, mainly because the rainfall in the country is very heavy. Mr. Havell is of opinion that the pagoda was a modification of the stupa, while M. Sylvain Levi thinks that it represents an Indian style of architecture which has now disappeared. When the pagoda went from Nepal to Tibet and from thence to China is not definitely known yet. The oldest pagoda in China is, I think, of the sixth century.

In painting, India influenced China considerably. From the East Chin dynasty to the Tang dynasty there was continuous intercourse between the two countries, and Indian paintings went to China in great numbers and influenced if not actually displaced for a time Chinese painting in the North. This Indian School of Painting flourished in China till the rise to power of the Southern Sung who favoured the purely Chinese style of painting. I shall never forget the exquisite, ethereally delicate pictures painted on silk of this period which I saw at an exhibition at Messrs. Yamanaka's art-galleries in New York in 1923. The Manager of the galleries on seeing that I was an Indian, approached me, and pointing at the pictures in front of us, remarked with his inimitable Japanese smile, "They are all Indian really!" Then there are the wall-paintings of the Tun Huang Caves (the Caves of the Thousand Buddhas) which Sir Aurel Stein and others have recently excavated in Chinese Turkestan.

A Chinese writer tells us that before the introduction of Buddhism there was no sculpture in three dimensions in China. But most of the early Chinese Buddhist sculpture was destroyed by an Emperor who was anti-Buddhist. There are however the rock sculptures and reliefs at Lo Yang and Lung Men of that period still left intact which show the influence of Indian sculpture on them. There are also sculptures to be found at Yung Kwang which closely resemble the Indo-Greek sculptures of Gandhara.

The Sanskrit language and literature have influenced China to a certain extent, since the Buddhist Scriptures had to be translated into Chinese. On account of the study of Sanskrit—which by the way, is the language of the Mahayana Buddhism and not Pali as some people imagine—the Chinese were inspired to invent an alphabetical system. This alphabetical system which has now disappeared, was called Ba-lamen Shu or Brahminical writing. Sakuntala, the masterpiece of the great Indian dramatist Kalides, was translated into Chinese, and is said to have influenced the Chinese drama. In mythology, many Buddhist deities of India were adopted by the Chinese: for example, Kwan Yin, the Chinese Goddess of Mercy was the Indian Tara. It has been suggested that Lao Tze got his idea of Tao—the Way—from the Hindu Brahm, Universal Soul. It is likely that the Indian sciences of Astronomy and Medicine influenced the Astronomical and Medical sciences of the Chinese. There is very good scope for a competent scholar to make a full study of Indian influence on China and other Far-Eastern countries, and write a book on the subject.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.
E. Sept. '27.

THE PEACE OFFERING

(A PLAY IN THREE ACTS)
BY SRIMATI SVARNA KUMARI DEVI.

CHARACTERS :

THE KING OF DEVAGIRI	RENU	} Queen's maids
THE QUEEN	ALO	
THE GENERAL (Her brother)	CHHAYA	
THE PRINCESS KALYANI	NILA	
THE JESTER	ANILA	} Flower-girls
MATANGINI (The Queen's favourite lady-in-waiting)	SUGANDHA	
HASHI (The Princess's maid-of-honor)	MADHUGANDHA	} Afterwards Maids of the Princess
LATA	DHRUVAKUMAR	
PATA	TARU—A poor girl	
PHUL	TARA—A gentlewoman	

(Concluded from the last issue.)

THIRD ACT. SCENE III.

(Curtain rises on same scene. The distant din of battle.)

(Enter Princess.)

PRINCESS—(looking anxiously at the sky.) How overcast is the sky. Mid-day looks like evening. The battle began yesterday; it still rages as fiercely as ever: The clamour and din even seem to increase in violence. I do not know which side is winning. Each messenger I send out to bring me tidings, disappears in the thick of the fight, even Hashi does not return. O gracious God, our Saviour in danger and trouble, save us!

(Enter Hashi running.) Tell me, tell me what you have learnt, Hashi.

HASHI—O Princess, what a terrible sight! What a deafening uproar! Cries that seem to burst the skies asunder, pools of blood—Oh, horrible! (covers face with her hands.)

PRINCESS—It is the darkest hour which heralds the dawn; the fiercest storm that ushers in the calm. (Looking up with clasped hands) Grant me steadfast faith, my God, keep my trust in Thee unshaken (outside the noise increases; they both look out.)

HASHI—O Princess! the rebels are coming this way. Let us take shelter inside the temple. (Takes hold of the Princess' hand.)

PRINCESS—Have no fear, Hashi. They will never do us any harm.

HASHI—Look, look! they are really coming this way,—there.—

PRINCESS—(looking out with surprise.) Why, it is Dhruvakumar! They have surrounded him, and he is being attacked from all sides. (addressing the rebels) Stop, stop, my children, kill him not.

(Voices from outside.)

THE PRINCESS—Our own Princess! Listen to what she bids us do.

PRINCESS—You are my brothers, my children, do not strike a helpless wounded soldier.

FIRST MAN—Let him alone then—

SECOND MAN—Get you gone fellow, our Princess bids it.

THIRD MAN—That's a big fish we got into our net, brother; It's a mortal pity to let him go. A big reward has been offered for him, dead or alive.

PRINCESS—He is not our enemy, my sons; he is our friend, our helper and guide.

MANY VOICES—Who knows which of them are friends and which are foes? —Better make an end of them all at one stroke.

A VOICE—But when the Princess commands, we must obey. Go away, you lucky devil! and thank your stars for your narrow escape.

ALL—Glory be to our Princess! Long live our Princess! (They retire leaving Dhruvakumar, who enters wounded and bleeding.)

DHRUVAKUMAR—My Princess, my Sister, our end is attained; the King is safe, and the rebellion is quelled.

(He falls fainting on the ground at her feet.)

PRINCESS—(sitting by him). Water—Hashi; bring some water, quick! from inside the temple.

(Hashi goes out.)

Alas! how terribly wounded and bleeding you are.

(Princess begins to remove his broken armour.) All honour to you, brave soldier! In life and death alike, you are blessed; you have counted life as nothing for the sake of truth, for the sake of faith. Yet, alas, why do my tears fall, try as I may to keep them back? Ah me! a broken spear-head is lodged in his breast; the blood flows, as if it would never be staunched.

(Drawing out the spear-head and quickly tearing a piece out of the flowing end of her veil, wipes the blood with it.)

DHRUVAKUMAR—(Waving his hands still with closed eyes.) Despicable hound! Vile ingrate!

PRINCESS—Calm yourself, you have come back victorious.

DHRUVAKUMAR—(Opening his eyes.) My lady, my Princess! is it you, my sister? To-day my joy knows no bounds. The King is safe, and the general foiled—ah!—

(Faints away again, Hashi comes with a water jar.)

PRINCESS—(washing Dhruvakumar's wounds) Hasten, Hashi, and bring ointments and medicine, and tell any one you meet on the way to bring a palanquin.

(Hashi runs out.)

Alas! will not these wounds open the eyes of the King? Falsehood prevails but for a little while; but Truth reigns for ever.

DHRUVAKUMAR—(with closed eyes) Where is he gone? Where is he? I can't get at him!

PRINCESS—Don't excite yourself, my brother. Alas! he is still in the midst of the fight.

What is this that has been loosened from his breast, and being washed shines like a star? What can it be? Surely not the amulet of my lost brother? My brother! O my hero, my flesh and blood! All these years I have waited for you: My dearest, O dearer above all things, have you come to me only in death?

(As she bends down to embrace Dhruvakumar, the King enters and stands surprised, aghast).

KING—Then it is true! My heart ever refused to believe it. Yet it is true, it is true! O Lord! may your thunderbolt strike me down this instant!

PRINCESS—(Startled and standing up) O father, O King! your own child—it is your own—

KING—(Grasping his sword) Stop! you shameless wretch, stop! Vile monster! cursed am I, and my royal race that you are my child! With this sword——no——no! I shall not taint my sword by spilling that sinful blood of yours. (Goes out quickly, meets General on the way and stops short in a commanding attitude.)

General, let arrangements for a sacrifice before the Goddess Chamunda be made ready instantly, and let the corpse of that soldier be delivered into the hands of low-caste people to be burnt.

GENERAL—It is done, your Majesty.

(Both go out.)

PRINCESS—Have patience O my heart! What shall I do? How shall I save him? (Sitting down again, and breaking off a petal from the lotus on Dhruvakumar's turban) I will write on this petal with his blood; there is no time, no time to lose, O my heart! sustain me for a moment! O Death! grant me a moment's time; O God! give me strength. (Writes on the petal dipping the spear-head in blood), Who will take this to the King? All is lost! They are coming! Alas! Alas!

(Enter the Jester.)

Praise be to God! It is only a friend.

JESTER—I return alive again Princess! I met Hashi on the way, she sent me here with these medicines, and herself went to find a palanquin. The battle is ended but alas! that I should see our saviour in this plight. Allow me to attend to him. Believe me, Princess, though I have never claimed to be a physician, I know something of the art of healing wounds.

PRINCESS—Give me the medicine. You go, go at once with this petal.

JESTER—Where and on what errand again? I have not yet got back my breath, Madam! (taking the petal) What is this? It is written with blood!

PRINCESS—Go at once! Don't lose an instant. Give this petal to the King, with this star and tell him that this soldier is his own son. His lost child is found to be living and a hero.

JESTER—Can this be true? Is he really our own Prince? The dead come back to life!

PRINCESS—Yes, it is true. Go and convey the news to the King at once, or I shall not be able to save him from the hands of the enemy. Be quick with the speed of lightening.

JESTER—What joy! Our Prince that was dead, is alive! I must fly this moment. The King must learn this good news from me first. You must not, Princess, tell it to any one else. This is a fitting opportunity to reveal myself. (Goes out quickly.)

PRINCESS—(applying medicines to the wounds of her brother.) The flow of blood does not cease; why does not Hashi come back with the Palanquin? Whose foot-steps are those I hear? Alas! all is fruitless! Perhaps all my efforts are in vain, O merciful God!

(General enters with soldiers of the lowest caste; they give the Princess a military salute.)

GENERAL—A palanquin is ready for your Highness—

PRINCESS—There is no need for a palanquin for me. Please wait one moment. I am going

on foot to the temple of Chamunda without delay. •

GENERAL—Pardon me, your Highness, I shall not allow that cruel order to be executed as long as I am alive. I have brought this palanquin for your Highness's safety. Please do not delay.

PRINCESS—I thank you, General, but I cannot disobey the commands of the King. I have only one favour to ask of you.

GENERAL—Be pleased to command me; I am but your Highness's servant.

PRINCESS—Let none of these soldiers touch this body lying here.

GENERAL—(Aside) So this is how she loves him! How my heart burns and bleeds! (aloud) Pardon me, noble Princess, I can disobey the King's commands for the sake of your Highness' safety, but for a common soldier....

PRINCESS—A common soldier! (aside) No, I must not reveal the truth.

GENERAL—Soldiers! lift up this body and go. (Soldiers advance).

PRINCESS—My children! do not touch him. Stand off, stand aloof at the bidding of your Princess. (Soldiers stand at a distance, and look at the General in fear.)

GENERAL—Princess, you are inciting them to disobey the King's orders.

PRINCESS—The King ordered his dead body to be removed. This soldier is still alive.

GENERAL—(turning to the audience) (Aside) I cannot endure it any more; still alive! with my sword, I could mince him into a thousand pieces this very instant. But that would only frustrate my plans. (Turning round, aloud) Soldiers! I command you, at the Princess' wish, to stand by till I call you. (They retire) As your Highness commands, her servant will always be ready to obey. Even laying down my life were a trifle, for your Highness' servant hopes that he will receive his reward....

PRINCESS—What reward do you seek?

GENERAL—I want. . . . I want. . . . you to be my Queen.

PRINCESS—O Mother Earth, burst open, and receive me! Hide me in your bosom!

GENERAL—(angrily.) You who do not think it a shame to serve a common soldier—for you to be my Queen. . . .

PRINCESS—Stop you villain! Silence! (looks up as if supplicating heaven; Dhruvakumar gets up suddenly.)

DHRUVAKUMAR—Vile, miserable wretch! For such insufferable insolence take this. . . . this be your meet reward! (Takes his fallen sword and drives it into the General's breast; both fall to the ground in the struggle.)

GENERAL—Oh pain, oh agony! soldiers, come, seize him, bind him. . . . vengeance! vengeance!

DHRUVAKUMAR—Now I shall have no regret, even if I die.

(Curtain.)

ACT III. SCENE IV.

(Side view of the Palace Garden.)

The King and Jester are standing in a group of palms or beneath a flowering tree. Behind is a divisible curtain with two side wings depicting a garden scene. It is a dawn-like afternoon, suffused with a mild red glow from the setting sun half-hidden amidst the grey and blue clouds, massed on the pale gold back-ground of the horizon, bordered with a wavy line of vivid crimson. Shady bushes outline the bank of the distant river. The curtain can be made to slide apart at the given moment

KING—(Looking at the amulet eagerly) Is he really alive? Tell me Jester; Is Dhruvakumar my own son? Is it true, or only a passing illusion?

JESTER—It is God's will, your Majesty. Our prince is really alive. He is being attended to in the Princess's apartment.

KING—But the Princess—my innocent child—my persecuted daughter?—I gave orders—Oh

horror! I am going mad! How am I to save her?

JESTER—Let us run, O King, to Chamunda's temple to prevent this appalling disaster. It may not be too late yet.

KING—O God! give me the speed of an arrow and preserve my beloved child. (They run out.)

(The wings of the curtain slide apart, revealing the Temple of Chamunda. Before the image is a space for sacrifice. The priest and chanter stand by the Princess, and both look ashamed and aghast. Hashi, Lata, Pata, Phul and Renu stand by weeping.)

PRINCESS—Delay no more, Holiness. Do not disobey the King's command.

PRIEST—I cannot obey this command, my Mother. I cannot worship the mother-goddess with my mother's blood. To day I resign my office as Royal Priest.

PRINCESS—(advancing to the Chanter.) Then you—Royal Chanter. Why waste further time, your Beneficence? Fulfil the King's behest. (Takes up the sacrificial sword from the ground) Take this sword. Relieve me of the sin of transgressing a paternal and royal command.

CHANTER—(with downcast face, mutters) I cannot. I will not do it. . . .

HASHI—(suddenly snatches the sword from the Princess and kneeling places it at the Chanter's feet)

Your Beneficence! Take my blood for that of the Princess.

PRINCESS—Rise, Hashi. I command you to rise.

PATA—Sacrifice me instead.

LATA—Me, me, your Beneficence!

PHUL AND RENU—No me, your Reverence. . . (they all kneel down with hands held out imploringly.)

PRINCESS—My dear, dear friends, do not hinder me in my duty! Hearten me! Give me courage! Rise! (The girls rise, weeping and pray to the goddess. The Princess kneels at

the altar with eyes closed and hands clasped in deep meditation).

ALL THE GIRLS—O merciful Mother, protect us Deliver us from danger—Deliver us this day—

HASHI—(with uplifted face sings).

O King of Kings, thou God of righteousness, Shine forth in glory, trample down all wrong. Relieve the innocent of their distress.

And from the agony they've suffered long.

PATA AND LATA—(with uplifted face sing).

O Just and Beautiful, O King Eterne, Of Goodness, wake and rise thy sceptre now! And wield thy flashing sword of justice stern. And strike down all injustice at a blow.

PHUL AND RENU—(uplifted face, sing).

All-gracious Lord, God of the Universe, With trident of thy all-destroying wrath, Slay sinful arrogance, insults disperse, Rescue the weak from the iron tyrant's path.

HASHI.

But where art Thou, O Father loving, King, Why no response to hearts that thee entreat? Why no assuring message dost thou send Thy tortured children, prostrate at thy feet?

ALL.

Art thou too, O All-powerful, without power To crush thy challenger? and dost thou stand Shorn of all might and truth, thine ancient dower,

A helpless prisoner in Satan's hand?

Hast thou made him thy Lord? Oh! where shall go

The tortured, exiled souls to ease their woe?

PRINCESS—(sings.)

All-knowing judge and father, if this be Thy will, then let thy will be done. I yield Unto thy wish, upon thine altar, free I sacrifice myself, Oh, be our shield!

I pray thee as I die, deliver us

From shame and fear, for ever may we rise

With hopes renewed, a nation glorious,

From dust and ashes springing to the skies.

(Enter the Queen with Matangini.)

QUEEN—What! have you all failed in your duty? Cowardly priest! Infidel of a Chanter! You are no better than criminals.

PRIEST—(in dignified reproof). Your Majesty ill considers your words!

QUEEN—(shrugging). Matangini, if you would earn pardon for the disobedience you know of—take this sword—and do you obey my will in this!

MATANGINI—(takes sword as if about to obey, then lets it fall). Pardon me, Queen, I cannot—all else you may be pleased to command me I will do, but not this.

QUEEN—So at this supreme, this fateful moment, you, too, desert me? Then see—there is one who can and will do the deed—(lifts the sword) Bend your neck, sinful girl—

PRINCESS—(bending as requested). I salute you, mother! Take this life from me. Let the kingdom have peace—

QUEEN—(tries to give the stroke) A sudden faintness seizes me. . . . O Goddess Chamunda! what is this? Have mercy!

PRINCESS—Alas, all this trouble is for my unworthy sake! Oh Goddess Mother, be pleased with your sacrifice! Let all the ills and troubles of this kingdom cease with this ceasing! Accept me, I pray as a PEACE OFFERING! (Even as she speaks she bends lower still, and as the sword falls from the Queen's benumbed hand upon her, she falls to the ground. The King and the Jester and the other Girls rush in and stand aghast.)

KING—What is this? Too late? Is it a dream?

PRIEST (hands clasped.) Your Majesty, it is the awakening!

King—Kalyani, dearest child! (flings himself down by her) I too have offered you as a sacrifice. I, your father! (Rises in distracted sorrow. To the Queen.) Oh, Bloodthirsty monster! What have you done? The disaster you

have wrought is complete and irredeemable !
Oh, fiend in the shape of woman, may God
accept your life-long penitence and cleanse your
sinful soul in mercy, if not in this life, then in
the next !

(Curtain.)

EPILOGUE.

(Played in the same scene as the Prologue. The
King is discovered praying, in the garb of an
ascetic who has renounced the world).

KING—Long has darkness reigned before my
eyes, but now that darkness, that blinding mist
has been washed clean away in the red tide of
her sacred blood ! To these eyes of mine, once
so blind, those dear eyes of hers, now closed for
ever, have bequeathed some of their own true
vision ; To-day I stand fully awake, never to
sleep again ; face to face with truth at last.
Oh ! Thou master of the Universe, Thou
Providence benign, let it be so. Let the great
end for which she cheerfully laid down her
innocent life be accomplished. From this our
realm let false faith in religion's holy name, and
injustice and oppression for the sake of self-
aggrandisement be banished for ever more !

(Enter Dhruvakumar, thin and pale like an
ethereal form. He salutes the King and stands
motionless.)

KING—(rising in wonder.) What do I see ? My
son Dhruvakumar, or but an apparition ? But
why do I doubt ? Dhruva, the Truth, can
never die ! It may be hidden for awhile, but
only to shine forth again in all its glory. Come,
my son, forsake me not again !

DHRUVAKUMAR—(approaches and kneels down.) I
crave your blessing, father ! May God grant
that I may never again be separated from you,
and that our hearts and souls may be as one !

KING—(lays his hand on Dhruvakumar's head)
God be praised.

(Dhruvakumar rises and sings.)

Hail, Power benign and beautiful,

Hail, Truth, all hail to thee !

(Enter Jester and Hashi, as well as all the girls
dressed in the saffron-coloured robes of the Indian
devotee, each carrying a flag, the emblems of Love,
Truth and Peace. They join in the song.)

Grief holds no fear, death leads from here

To immortality !

May love and peace bring sweet release

To all humanity !

May evil conquered be !

From thine eternal fount

May songs of gladness mount,

And leads Earth's minstrelsy.

All Hail, all victory to you,

The good, the beautiful, the true !

(Suddenly the sky is brilliantly illuminated.

The King and his attendants stand wonder-struck
and motionless, while Dhruvakumar smiles as
with inspiration at the approaching Deities).

(Enter the Deity of Heaven,—singing.)

HEAVEN.

But lo, what light resplendent rends and gloom

It is the Dawn ! the God of Fortune wakes !

EARTH—(Enters singing)

From age-long slumber, bursts his prisoning
tomb,

With eyes wide open, slumber off him shakes.

OCEAN—(Enters singing)

The whole world stands in wonder, while his
sword

Of Justice lights horizons limitless !

(All three sing, with Dhruva)

A new millenium's here, the holy word

Proclaimed triumphant, no more in distress

Or Grief or Fear ; 'Tis evil trembles now,

Good Triumphs ! Hail, thou everlasting Glory

ALL—(including King and Attendants.)

All peace, love, justice be our song ; allow

A nation's voice to chant the glorious story

(The End.)

The Story of My Experiments with Truth

BY MAHATMA GANDHI

[As usual we reproduce another instalment of Mr. Gandhi's Autobiography which we are regularly printing from the month of March in the INDIAN REVIEW. Mr. Gandhi gives in these pages an account of his return to India from South Africa and how he enlisted sympathy in the Motherland for the Indians' cause. [Ed. I. R.]

PART II. CHAPTER XXV.

IN INDIA

En route for Bombay the train stopped at Allahabad for 45 minutes. I decided to utilise the interval in a drive through the town. I also had to purchase some medicine at a chemist's shop. The chemist was half-asleep and took an unconscionable time in dispensing the medicine, with the result that when I reached the station the train had just started. The Station Master had kindly detained the train one minute for my sake, but when he did not see me coming he carefully ordered my luggage to be taken out of the train.

INTERVIEW WITH "THE PIONEER"

I took a room at Kellner's and decided to start work then and there. I had heard a good deal about THE PIONEER published from Allahabad and I had understood it to be an opponent of Indian aspirations. I have an impression that Mr. Chesney, Jr. was the Editor at that time. I wanted to secure the help of every party, so I wrote a note to Mr. Chesney telling him how I had missed the train and asking for an appointment which would enable me to leave the next day. He immediately offered me one, for which I was very happy, especially when I found that he gave me a patient hearing. He promised to notice in his paper anything that I might write, but added that he could not promise to endorse all the Indian demands, inasmuch as he was bound to understand and give due weight to the view point of the Colonials as well.

'It is enough,' I said, that you should study the question and discuss it in your paper. I ask and desire nothing but the bare justice that is due to us.'

The rest of the day was spent in having a look round and admiring the magnificent confluence of the three rivers—the Triveni—and planning the work before me.

This unexpected interview with the Editor of THE PIONEER laid the foundation of the series of incidents which ultimately led to my being lynched in Natal.

THE GREEN PAMPHLET

I went straight to Rajkot without halting at Bombay and began to make preparations for

writing a pamphlet on the situation in South Africa. The writing and publication of the pamphlet took about a month. It had a green cover and hence came to be known afterwards as the "Green Pamphlet." In it I drew a purposely subdued picture of the condition of Indians in South Africa. The language I used was more moderate than that of the two pamphlets which I have referred to before, as I knew that things heard of from a distance appear bigger than they are.

Ten thousand copies were printed and they were sent to all the papers and leaders of every party in India. THE PIONEER was the first to notice it editorially. A summary of the article was cabled by Reuter to England, and a summary of that summary was cabled to Natal by Reuter's London Office. This cable was not longer than three lines in print. It was a miniature, but exaggerated, edition of the picture I had drawn of the treatment accorded to the Indians in Natal, and it was not in my words. We shall see later on the effect this had in Natal. In the meanwhile every paper of note commented at length on the question.

To get these pamphlets ready for posting was no small matter and an expensive one too, if I should employ paid help for preparing wrappers etc. But I hit upon a much simpler plan. I gathered together all the children in my locality and asked them to volunteer two or three hours' labour of a morning when they had no school. This they willingly agreed to do. I promised to bless them and to give them, as a reward, used postage stamps which I had collected. They got through the work in no time. That was my first experiment of having little children as volunteers. Two of those little friends are my co-workers to-day.

ANTI-PLAGUE WORK IN RAJKOT

Plague broke out in Bombay about this time and there was panic all around. There was fear of an outbreak in Rajkot. As I felt that I could be of some help in the sanitation department I offered my services to the State. They were accepted, and I was put on the Committee which was appointed to look into the question. I laid special emphasis on the cleanliness of latrines and

the Committee decided to inspect them in every street. The poor people had no objection to their latrines being inspected, and what is more, they carried out the improvements suggested to them. But when we went to inspect the houses of the upper ten, some of them even refused us admission, not to talk of agreeing to our improvements. It was our common experience that the latrines of the rich were more unclean. They were dark and stinking and reeking with filth and worms, in a word, veritable hells. The improvements we had suggested were quite simple e.g. to have buckets for excrement instead of allowing it to drop on the ground; to see that urine also was collected in buckets, instead of allowing it to soak into the ground, and to demolish the partitions between the outer walls and the latrines, so as to give the latrines more light and air and to enable the scavenger to clean them properly. The upper classes raised numerous objections to this last improvement and in most cases it was not carried out.

FIRST VISIT TO THE HOUSE OF UNTOUCHABLES

The Committee had to inspect the "untouchables" quarters also. Only one member of the Committee was ready to accompany me there. To the rest it was something preposterous to visit those quarters, still more so to inspect their latrines. But for me those quarters were an agreeable surprise. That was the first visit in my life to such a locality. The men and women there were surprised to see us. I asked them to let us inspect their latrines.

"Latrines for us!" they exclaimed in astonishment. "We go and perform our functions out in the open. Latrines are for you big people."

"Well, then, you won't mind if we inspect your houses!" I asked.

"You are perfectly welcome, Sir. You may see every nook and corner of our houses. Ours are no houses, they are holes."

I went in and was delighted to see that the insides were as clean as the outsides. The entrances were well swept, the floors were beautifully smeared with cowdung, and the few pots and pans were clean and shining. There was no fear of an outbreak in those quarters.

In the upper class quarters we came across a latrine which I cannot help describing in some detail. Every room had its gutter which was used both for water and urine, which meant that the whole house would stink. But one of the houses had a storeyed bedroom with a gutter which was being used both as a urinal and a latrine. The gutter had a pipe descending to the

ground floor. It was not possible to stand the foul smell in this room. How the occupants could sleep there I leave the readers to imagine.

A TEMPLE VISITED

The Committee also visited the *Haveli* (the chief Vaishnava temple). The priest in charge of the *Haveli* was very friendly with my family. So he agreed to let us inspect everything and suggest whatever improvements we liked. There was a part of the *Haveli* premises that he himself had never seen. It was the place where refuse and leaves, used as dinner plates, used to be thrown over the wall. It was the haunt of crows and kites. The latrines were of course dirty. I was not long enough in Rajkot to see how many of our suggestions the priest carried out.

I was pained to see so much uncleanness about a place of worship. One would expect a careful observance of the rules of sanitation and hygiene in a place which is regarded as holy. The sage authors of the *Smritis*, as I knew even then, have laid the greatest emphasis on cleanliness both inward and outward.

PART II. CHAPTER XXVI.

LOYALTY AND NURSING

Hardly ever have I known anybody to cherish such loyalty as I did to the British Constitution. I can see now that my love of truth was at the root of this loyalty. It has never been possible for me to simulate loyalty, or for that matter, any other virtue. 'God save the King' used to be sung at every meeting that I attended in Natal. I then felt that I must also join in the singing. Not that I was unaware of any defects in the British rule, but I thought that it was on the whole acceptable. In those days I believed that the British rule was on the whole beneficial to the ruled.

The colour prejudice that I saw in South Africa was, I thought, quite contrary to British traditions, and I believed that it was only temporary and local. I therefore vied with Englishmen in loyalty to the throne. With careful perseverance I learnt the tune of 'God save the King,' and always joined in the singing whenever it was sung. Whenever there was an occasion for the expression of loyalty, without much fuss or ostentation, I readily took part in it.

LOYALTY TRUE AND FALSE

Never in my life did I expect this loyalty, never did I seek to gain a selfish end by it means. It was for me more in the nature of an obligation and I rendered it without expecting reward.

Preparations were going on for the celebration of Queen Victoria's Diamond Jubilee when I reached India. I was invited to join the Committee appointed for the purpose in Rajkot. I accepted the offer, but I had a suspicion that the celebrations would be largely a matter of show. I discovered a lot of humbug about them and was considerably pained. I began to ask myself whether I should remain on the Committee or not, but ultimately decided to rest content with having done my part of the business.

One of the proposals was to plant trees. I saw that many did it merely for show, and for pleasing the officials. I tried to plead with them that tree-planting was not compulsory, but merely a suggestion. It should be done seriously or not at all. I have an impression that they laughed at my ideas. I remember that I was in earnest when I planted the tree allotted to me and that I carefully watered and tended it.

I likewise taught the children of my family 'God save the King'. I recollect having taught it to students of the local Training College, but I forget whether it was on the occasion of the Jubilee or of King Edward VII's Coronation as Emperor of India. Later on the text began to jar on me. As my conception of *ahimsa* went on maturing, I became more vigilant about my thought and speech. The lines in the anthem:

"Scatter her enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks"

particularly jarred upon my sentiment of *ahimsa*. I shared my feelings with Dr. Booth who agreed that it ill became a believer in *ahimsa* to sing those lines. How could we assume that the so-called 'enemies' were 'knavish'? And because they were enemies, were they bound to be in the wrong? From God we could only ask for justice. Dr. Booth entirely endorsed my sentiments and he composed a new anthem for his congregation. But of Dr. Booth more later.

Like loyalty, an aptitude for nursing was also deeply rooted in my nature. I was fond of nursing people, whether friends or strangers.

MEETING WITH SIR P. M. MEHTA

Whilst busy in Rajkot with the pamphlet on South Africa, I had an occasion to pay a flying visit to Bombay. It was my intention to educate public opinion in cities on this question by organising meetings there, and Bombay was the first city I chose. First of all I met Justice Ranade, who listened to me with attention, and

advised me to meet Sir Pheroze Shah Mehta. Justice Budruddin Tyebji whom I met next also gave the same advice. 'Justice Ranade and I can guide you but little,' he said. 'You know our position. We cannot take part in public affairs, but our sympathies are with you. The man who can effectively guide you is Sir Pheroze Shah Mehta.'

I certainly wanted to see Sir Pheroze Shah Mehta, but the fact that these senior men advised me to act according to his advice gave me a better idea of the immense influence that Sir Pheroze Shah Mehta had on the public. In due course I met him. I was prepared to be awed by his presence. I had heard of the popular titles that he had earned, and I know that I was to see the 'Lion of Bombay,' the 'Uncrowned King of the Presidency.' But the king did not overpower me. He met me as a loving father would meet his grown up son. Our meeting took place at his chamber. He was surrounded by a circle of friends and followers. Amongst them were Mr. D. E. Wacha and Mr. Cama, to whom I was introduced. I had already heard of Mr. Wacha. He was regarded as the right-hand man of Sir Pheroze Shah, and Mr. Virchand Gandhi had described him to me as a great statistician. Mr. Wacha said, 'Gandhi, we must meet again.'

These introductions could scarcely have taken two minutes. Sir Pheroze Shah carefully listened to me. I told him that I had seen Justices Ranade and Tyebji. 'Gandhi,' said he, 'I see that I must help you. I must call a public meeting here.' With this he turned to Mr. Munshi, the secretary, and told him to fix up the date of the meeting. The date was settled and he bade me goodbye, asking me to see him again on the day previous to the meeting. The interview removed my fears and I went home delighted.

During this stay in Bombay I called on my brother-in-law who was staying there and lying ill. He was not a man of means and my sister (his wife) was not equal to nursing him. The illness was serious and I offered to take him to Rajkot. He agreed, and so I returned home with my sister and her husband. The illness was much more prolonged than I had expected. I put my brother-in-law in my room and remained with him night and day. I used to have to keep awake part of the night, and had to get through some of my South African work whilst I was nursing him. Ultimately, however, the patient died, but it was a great consolation to me that I had had an opportunity to nurse him during his last days.

My aptitude for nursing gradually developed into a passion, so much so that it often led me to neglect my work, and on occasions I engaged not only my wife but the whole household in such service.

Such service can have no meaning unless one takes pleasure in it. When it is done for show or for fear of public opinion, it stunts the man and crushes his spirit. Service which is rendered without joy helps neither the servant nor the served. But all the pleasures and possessions pale into nothingness before service which is rendered in a spirit of joy.

PART II. CHAPTER XXVII.

THE BOMBAY MEETING

On the very day after my brother-in-law's death I had to go to Bombay for the public meeting. There had hardly been time for me to think out my speech. I was feeling exhausted after days and nights of anxious vigil and my voice had become husky. However, I went to Bombay trusting entirely to God. I had never dreamt of writing out my speech.

In accordance with Sir Pherozeshah's instructions I reported myself at his office at 5 p.m. on the eve of the meeting.

'Is your speech ready, Gandhi?' he asked.

'No, Sir,' said I, trembling with fear, 'I think of speaking *ex tempore*.'

'That will not do in Bombay. Reporting here is bad, and if we would benefit by this meeting, you should write out your speech and it should be printed before daybreak to-morrow, I hope you can manage this?'

I felt rather nervous, but I said, 'I would try.'

'Then tell me, what time Mr. Munshi should come to you for the manuscript.'

'Eleven o'clock to-night,' said I.

On going to the meeting the next day, I saw the wisdom of Sir Pherozeshah's advice. The meeting was held in the hall of Sir Cowasji Jehangir Institute. I had heard that when Sir Pherozeshah Mehta addressed meetings the hall was always packed—principally by the students intent on hearing him—leaving not an inch of room. This was the first meeting of the kind in my experience. I saw that my voice could reach no one. I was trembling as I began to read my speech. Sir Pherozeshah cheered me up continually by asking me to speak louder and still louder. I have a feeling that far from encouraging me, it made my voice sink lower and lower.

My old friend Mr. Keshavarao Deshpande came to my rescue. I handed my speech to him. His was just the proper voice. But the audience refused to listen. The hall rang with the cries of 'Wacha' 'Wacha'. So Mr. Wacha stood up and read the speech, with wonderful results. The audience became perfectly quiet and listened to the speech to the end, punctuating it with applause and cries of 'shame' where necessary. This gladdened my heart.

Sir Pherozeshah liked the speech. I was supremely happy.

The meeting won me the active sympathy of Mr. Deshpande and a Parsi friend whose name I hesitate to mention as he is a high-placed Government official to day. Both expressed their resolve to accompany me to South Africa. Mr. C. M. Cursetji (who was then Small Cause Court Judge), however, moved his friend from his resolve, as he had plotted his marriage. He had to choose between marriage and going to South Africa, and he chose the former. But Parsi Rustonji made amends for the broken resolve, and a number of Parsi sisters are now making amends for the lady who helped in the breach, by dedicating themselves to Khaddar work. I have therefore gladly forgiven that couple. Mr. Deshpande had no temptations of marriage but he could not come. To day he is himself doing enough reparation for the broken pledge. On my way back to South Africa I met one of the Tyebjis at Zanzibar. He also promised to come and help me, but he never came. Mr. Abbas Tyebji is atoning for that indecision. Thus all my three attempts to induce barristers to go to South Africa were in vain.

In this connection I remember Mr. Pestonji Padshah. I had been on friendly terms with him ever since my stay in England. I first met him in a vegetarian restaurant in London. I knew of his brother Mr. Burjerji Padshah by his reputation as a crank like myself. Of course I had never met him, but friends said that he was eccentric; out of pity for the horses he would not ride in trams; he refused to take degrees in spite of a prodigious memory; and he was a vegetarian, though a Parsi Pestonji had not quite this reputation, but he was famous for his erudition, even in London. The common factor between us however was vegetarianism, and not scholarship in which it was beyond my power to approach him.

I found him out again in Bombay. He was Prothonotary in the High Court. When I met him he was engaged on his contribution to

Higher Gujarati Dictionary. There was not a friend I had not approached for help in my South African work. Pestonji Padshah, however, not only refused to aid me, but even advised my not returning to South Africa myself.

'It is impossible to help you,' he said. 'But I tell you I do not like even your going to South Africa. Is there lack of work in our own country? Look, now, there is not a little to do for our language. I have to find out scientific words. But this is only one branch of the work. Think of the poverty of the land. Our people in South Africa are no doubt in difficulty, but I do not want a man like you to be sacrificed for that work. Let us win Self Government here, and we shall automatically help our countrymen there. I know I cannot prevail upon you, but I will not encourage any of your type to throw in his lot with you.' I did not like this advice, but it increased my regard for Mr. Pestonji Padshah. I was struck with his love for the country and for the vernacular. The incident brought us closer to each other. I could understand his point of view. But far from giving up my work in South Africa, I became firmer in my resolve. A patriot could not afford to ignore any branch of service to the motherland. And for me the text of the *Gita* was clear and emphatic:

"Finally, this is better, that one do

His own task as he may, even though he fail,
Than take tasks not his own, though they
seem good.

To die performing duty is no ill;

But who seeks other roads shall wander still."

PART II. CHAPTER XXVIII.

POONA AND MADRAS

Sir Pherozeshah had made my way easy. So from Bombay I went to Poona. Here there were two parties. I wanted the help of people of every shade of opinion. First I met Lokamanya Tilak. He said, "You are quite right in seeking the help of all parties. There can be no difference of opinion on the South African question. But you must have a non-party man for your President. Meet Professor Bhandarkar. He has been taking no part of late in any public activity. But this question might possibly draw him out. See him and let me know what he says. I want to help you to the fullest extent. Of course you will meet me whenever you like. I am at your disposal."

This was my first meeting with the Lokamanya. It was enough to explain his unique popularity.

Next I met Gokhale. I found him on the Fergusson College ground. He gave me a cordial welcome and his manner immediately captured me. With him too this was my first meeting and yet it seemed as though we were renewing an old friendship. Sir Pherozeshah had seemed to me like the Himalaya, the Lokamanya like the ocean. But Gokhale was as the Ganges. One could have a refreshing bath in the holy river. The Himalaya was unscalable, and one could not easily launch forth on the sea. But the Ganges invited me to its bosom, it was a joy to be on it with a boat and an oar. Gokhale closely examined me, as a schoolmaster would examine a candidate seeking admission to a school. He told me whom to approach and how to approach them. He asked to have a look at my speech. He showed me over the college, assured me that he was always at my disposal, asked me to let him know the result of the interview with Dr. Bhandarkar and sent me away exultantly happy. In the sphere of politics the place that Gokhale occupied in my heart during his life-time and occupies even now has been and is absolutely unique.

Dr. Bhandarkar received me with the warmth of a father. It was noon when I called on him. The very fact that I was busy seeing people at that hour appealed greatly to this indelible savant, and my insistence on a non-party man for the President of the meeting had his ready approval which was expressed in the spontaneous exclamation, 'That's it,' 'That's it.'

After he had heard me out he said: "Any one will tell you that I do not take part in politics. But I cannot refuse you. Your case is so strong and your industry is so admirable that I cannot decline to take part in your meeting. You did well in consulting with Tilak and Gokhale. Please tell them that I shall be glad to preside over the meeting to be held under the joint auspices of the two Sabhas. You need not have the time of the meeting from me. Any time that suits them will suit me." With this he bade me goodbye with congratulations and blessings.

Without any ado this erudite and selfless band of workers in Poona held a meeting in an unostentatious little place and sent me away rejoicing and more confident of my mission.

I next proceeded to Madras. It was wild with enthusiasm. Balasundaram's incident made a profound impression on the meeting. My speech was printed and was, for me, fairly long. But the audience listened to every word with attention. At the close of the meeting there was a regular run on the "Green Pamphlet." I brought out a

second and revised edition of 10,000 copies. They sold like hot cakes, but I saw that it was not necessary to have printed such a large number. In my enthusiasm I had overcalculated the demand. It was the English-speaking public to which my speech had been addressed, and in Madras that class alone could not have taken the whole ten thousand copies.

The greatest help there came to me from the late Mr. G. Parameswaram Pillai, the Editor of THE MADRAS STANDARD. He had made a careful study of the question and he often invited me to his office and guided me. Mr. G. Subramaniam of

THE HINDU and Dr. Subramaniam also were very sympathetic. But Mr. G. Parameswaram Pillai placed the columns of THE MADRAS STANDARD entirely at my disposal, and I freely availed myself of the offer. The meeting, in Pachaiyappa Hall, so far as I can recollect, was with Dr. Subramaniam in the chair.

The affection that most of the friends I met showered on me, and their enthusiasm for the cause were so great that in spite of my having to communicate with them in English I felt myself entirely at home. What barrier is there that love cannot break? (To be continued.)

OUR COUNTRYMEN ABROAD

The position of Indians Overseas is becoming a subject of deep concern not only to emigrant Indians in the various Colonies but to us in India as well. An attempt is made in these columns to record from time to time the condition and prospects of our countrymen abroad so as to keep us in touch with their movements in the respective Colonies. [Ed. — I. K.]

America

There are nearly 3000 Hindus in the United States of America, who, after giving up their British citizenship, had sworn allegiance to the Government of U S A. They being "white" persons were admitted to American citizenship under an old ruling. But in 1923 Justice Sutherland of the Supreme Court gave his ruling that the words "white persons," should be interpreted in their popular sense and not in accordance with the conclusions of the ethnologists. Since then the officials of United States have ceased to recognise Hindus as eligible to citizenship, and now efforts are made to rescind all the citizenship papers of the Hindus who were already naturalised. "These persons who were considered 'white persons' are now considered 'coloured people' on account of the complexion of their skin," writes Lda Baij Nath, M. L. C. of Jamshedpur to the HINDU. He says:—

The ruling makes citizenship dependent not on race but on skin colour. But it is hard to believe that the American people agree with him. How can America with its boasted freedom and equality now retract its pledge of protection already given to these 3,000 of its citizens? How can she violate the solemn contract and bring dishonour on its fair face?

There are, however, many Americans who are anxious to prevent this menacing racial bitterness between America and India. Consequently

Senator Copeland of New York has introduced a Bill in the Congress to classify "Hindus" as "white" persons. The Bill reads as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that Section 2169 of the Revised Statutes, as amended, is amended by adding at the end thereof the following new sentence: "A person shall be deemed to be a white person within the meaning of this section if such person is of anyone of the following peoples: Scandinavian, German, Dutch, English, Flemish, Lithuanian, Scotch, Irish, Welsh, Russian, Polish, Czech, Servian, Croatian, Montenegrin, Slovak, Slovenian, Ruthenian, Dalmatian, Herzegovinian, Bosnian, Albanian, Armenian, French, Italian, Rumanian, Spanish-American, Mexican, Portuguese, Greek, Hindu, Gypsy, Arabian, Hebrew, Syrian, Caucasian and Basque."

It is satisfactory to note that this opinion in favour of the Hindu is shared by many officials of the States also. For, a Reuter's message of November 2 gave the welcome news that the Circuit Court of Appeals in San Francisco has sustained the ruling of the lower court, granting citizenship to Pandit Sajtaran Ganesi, a distinguished Hindu scholar and Attorney of Los Angeles. The next move lies with the Department of Justice, which will probably seek another ruling of the Supreme Court.

Kenya

SEGREGATION

In spite of the wide recognition of the justness of the Indian case in the Kenya Question, the one and only concession made to Indians in the White Paper of 1923 is the decision of the Colonial Office in favour of non-segregation of Asiatics in the townships.

According to part II, chapter 7 of the document, the separation by enactment of the Europeans from the Asiatics in the residential and commercial areas was, except on the strongest sanitary grounds, unjustifiable, and it was the view of the competent medical authorities that in Kenya no such grounds existed.

But only three years after the Government so unequivocally declared in favour of non-segregation it has now given its sanction to the auction of 39 residential plots in Mombassa "for which Asiatics will neither be allowed to bid nor to live in any buildings which may be erected thereon."

Asked to give an explanation the Colonial Secretary gave the usual reply that he acted under legal advice, which is no answer. The Governor of Kenya himself admitted the wrong before a Deputation but said that the action was taken under instructions from the Secretary of State. Commenting on this, a writer in THE MANCHESTER GUARDIAN says:—

Presumably by now the 39 plots in Mombassa are sold, but I hope sincerely that we have not heard the last word on the subject. From the report I have before me announcing the sale it would seem that the plots referred to were Government plots. If this was so, one would like to know how much more land is similarly signed away into segregation, and also why the existence of restrictive covenants rendering it legally impossible, except in certain cases, for the Government to carry out the policy they were declaring was not mentioned in the 1923 White Paper.

THE POLL TAX

A message from Kenya says that the Asiatic poll tax will be increased from 10 to 50 shillings a year, and that the chief object of the increase is to provide money for education. "The poll tax has been universally condemned as a form of taxation" says the BOMBAY SOCIAL REFORMER, "inasmuch as it offends against the canon of equality in taxation by making the poor contribute more than the rich, and the element of racial discrimination involved in the present case makes it more odious." While the poll tax on Europeans is left untouched, that on the Asiatics alone is to be increased.

The following telegram has been sent to the Government of India, Department of Education,

by Mr. Jehangir B. Petit, Honorary Secretary of the Imperial Indian Citizenship Association:

Alarming news from Kenya regarding the raising of the Poll Tax on Asiatics only. The Council of the Imperial Indian Citizenship Association earnestly request the Government of India's immediate intervention in the matter.

Fiji

Europeans and Indians do not live happily in Fiji. For there is an atmosphere of mutual dislike and distrust which make the life of both the communities there very narrow and incomplete. Writing about this racial animosity Mr. A. W. McMillan says in the pages of the YOUNG MEN OF INDIA:

Among the hot-spots of the world where the race problem overshadows all else and causes misgivings within the heart of man, the little Colony of Fiji is one in which the problem assumes a magnitude out of all proportion to the relative importance of the Colony in the Pacific Ocean. The racial question as between Europeans and Polynesians and as a source of friction and irritation, has not even loomed upon the horizon. The Fiji Islands, however, are the only place in the Pacific to which Indians have been brought and in which they have had freedom to settle. Indians and Europeans are not yet 'dwelling together in unity' in the beautiful islands of Fiji. It is evident on the face of it, that there must be reasons for this prejudice and antipathy.

What could be the reasons? In a letter to the Indian National Congress Mr. C. Sing, President of the Young Men's Association at Fiji points out that "over 65,000 Indians in Fiji are regarded as hewers of wood and drawers of water owing to the fact that they were introduced into this Colony as coolies under the loathsome system of indenture which alone accounts for the general impression here that India is a 'Cooly Country.'"

And yet Indians bear the major portion of the taxes in the Colony, (the Europeans number only 4000) the odious poll tax alone making a good part of the revenue. The writer appeals to leaders in India to visit the Colony and not to neglect our countrymen domiciled there.

We often hear of our countrymen visiting England, Europe and other places and wonder why they do not come to Fiji. When we hear of deputations and Representatives of public bodies from India touring South Africa it certainly gives us hope that somebody will probably condescend to come to our rescue too, but, alas! our hopes are simply shattered like a house built of cards and we rub our eyes in wonder over what appears to us, callous attitude of India towards us the benighted creatures. The only answer on reflection we can find is that "perhaps our degrading and chaotic conditions are not known there."

Rhodesia

Rhodesia has till now been free from any colour prejudice. Indians, who are only a handful there, enjoy all privileges unlike their unhappy brethren in the South African Union. A few years ago when Mrs. Surojini Naidu visited Rhodesia, she was welcomed by Europeans and Indians alike and our countrymen there had nothing to complain of. But unfortunately the germ of discord has crept even into Rhodesia. Recent numbers of the RHODESIAN HERALD publish letters which are calculated to instil race hatred into the minds of European residents. We quote here one of the letters written under the *Nom De Plume* "English Colonist," to the RHODESIAN HERALD.

Thirty-six years ago, I often passed through Natal and one could see European traders' stores dotted through the country, although even then the Bombay Arabs were commencing to compete with them with every advantage, owing to their low standard of life. To-day, you hardly see a white trader anywhere in the country districts of Natal. As far back as 1906 all white storekeepers, to give only one instance, in the town of Bulwer, had been squeezed out by these same Bombay traders, who have increased to thousands, have control of sugar, tea, wattle estates, actually support many small "white" stores, not only in Natal, but all over the Union, own hundreds of houses in Durban and elsewhere, are creeping into all sorts of offices and businesses, and are making it impossible for the white man to live; in fact, Europeans are leaving Natal regularly every month in despair. I met a man and his wife and four children in October last year clearing out to Australia because, as the husband told me, he saw no prospects for his children in Natal owing to Indian competition. It is not the labourer or "coolie" caste that we Europeans object to. This class makes excellent small farmers, green truck growers, dhobies, waiters, etc. The great objections to the "coolie" are his filthy habits. However, it is the Mahomedan Bombay parasite which is sucking the lifeblood from Natal and other parts.

You Rhodesians, with your criminal apathy, are laying up such a terrible future for your children and grand-children that your descendants will curse your memory. The native question is serious enough in all conscience, without complicating matters by allowing the immigration of Indians, be they Mahomedans, Parsees or Hindus to go on practically unchecked. When Rhodes, in his speech, said that he believed in equal rights for all civilised people, the Indian or Arab menace was not threatening us. I wonder what he would say now!

That is the way the seeds of racial animosities are sown: and the newspaper scribes seem to be busy at this occupation. Do the good people of Rhodesia want to convert their happy colony into a pit of contending factions? It is hoped that the busybodies will have little support and their campaign of hatred and malice will be promptly discountenanced.

New Zealand

It is little known in India that for some time past a persistent propaganda is being carried on in New Zealand Press to make the stay of Indians intolerable in that land, says a correspondent in the columns of the FORWARD. The white population in New Zealand is about ten lakhs while the Indians number six hundred only. So if the question is not taken up at once the position of Indians in New Zealand, he says, may be jeopardised and the developments in South Africa repeated there also. The following is the sort of stuff with which a New Zealand paper is regaling its readers:

Europeans in Asia carry their lives in their hands and suffer many indignities at the hands of the natives. Asiatics in New Zealand are treated as equals, as better than equals, because they evade the Industrial Laws to which Europeans are subject. They enter New Zealand and are capturing trade, while you patronise them in preference to Europeans. Is it fair? Suppose they enter your trade or profession. Are you going to stand by and starve? Not likely. They are already well established in the following trades:—Fruit, Drapery, Laundry, Carpentry, Restaurant and Cabinet-making.

Why not help those already in the fight by dealing only with Europeans?

Are you aware that the profits made by these people are sent to the land of their birth, thus losing to the Dominion for all time thousands of pounds annually? It is your duty as a citizen of New Zealand and the British Empire to support those of your own race. Remember the race problems of America. We do not want them here. New Zealand for New Zealanders and sons of British soil. Give us your moral support from to-day by dealing only with Europeans.

Who need be told that this is the parent of future trouble? But the New Zealanders will be well advised if they resolutely decline to be deceived by such stuff.

Brazil

With reference to an article which appeared in the TIMES OF INDIA some time ago regarding the opportunities offered for the emigration of Indians to Brazil, the Brazilian Consular officials in India state that they have not received any official information regarding a Brazilian representative in India in connection with the importation of labour. In the meantime the officials point out that emigrants from India will be permitted to enter Brazilian national territory provided they produce to the competent authority on the frontier or at the port of landing duly authenticated legal documents proving good conduct, as well as passports with necessary information filled in. The documents referred to must bear the visa of the Brazilian authority on the frontier or at the port.

THE FALLACY OF 1s. 6d.

BY MR. C. C. JAVERI, B. A. (CANTAB)

JUST at present the great fiscal issue that confronts the best commercial, academic and business brains of the land and menaces the interests of cultivators and exporters in this country presents a critical period in our Fiscal history. A good deal of opinion is expressed lately in favour of both sides and they are also critically exposed to their defects. The critics of 1s. 4d. ratio are mostly the Government and the importers; and they are greatly responsible for a widespread misunderstanding of the true character of the present issue. They safeguard their own position and forget the country, whereas the exponents of 1s. 4d. ratio, though representing the interests of the whole agricultural community and exporters, suffer gravely from their economy of propaganda, lack of active help and prevailing ignorance in the country. People do not take interest in such questions as few would understand them well enough. So they who bear the brunt and suffer do not understand.

It is sufficiently well-known that until, 1893 the Indian Currency was based on silver which was freely minted whereas the gold value of the rupee fluctuated with the gold value of the silver bullion.

Trade was inconvenienced and the Government suffered heavily owing to the depreciation of the gold value of the silver. Since 1893 the Indian Mints were closed to the free mintage of the silver. By 1899 the Government gradually manipulated a rise in the gold value of the silver to 1s. 4d. at which figure it remained without much variation up to the War.

Since the Great War the currencies of many European countries have greatly depreciated and in some countries the currency has even been repudiated. Why should India alone of all other countries of the world which are much more prosperous and wealthy than her appreciate her

Currency? For more than two years 1s. 4d. was the rate of exchange between India and other countries with a gold standard. Why could that not be possible now?

It is stated that a depreciating currency, though acts as a bounty to exporters taxes the interests of other members of the community, and the country on the whole is a loser. This is true of a depreciating currency, but it is not the case with Indian currency. It is otherwise.

Other things being equal, either an increase of foreign demand for a country's goods or a diminution of her demand for foreign goods will tend to bring gold to her, and therefore tend to raise her general level of prices. India is not a manufacturing country and her chief exports are bulky raw materials. The result of 1s. 6d. exchange ratio would be an increase for foreign goods and a tendency for exports to fall off proportionately in value. Under these conditions, gold would flow out of the country and the general level of prices would be affected. The prices of indigenous manufactures would go down in level with imported products which would be low by the cause of an invisible bounty. Ultimately this would affect the wage-level and the country as a whole would suffer.

Apparently the importers would gain by the 1s. 4d. ratio but ultimately they would suffer from this disparity as well by the demand gradually falling off owing to decreasing purchasing power. It is well-known that the cultivators as a class depend largely for their markets on the export trade and for that reason they will be first to bear the burden of ill-advised exchange policies. The new exchange ratio is not natural. It means that the cultivator has to sell more quantity to get the same amount of money. An invisible taxation upon the poor in fact!

The 1s. 6d. ratio saved the Government three to four crores annually on Home Remittances. It is very gratifying, but it is not sound economy. The saving was made at the cost of the cultivators who were not in a position to safeguard their interests. Had this annual savings of the Government remained in the hands of the poor cultivators, who indirectly paid for this saving, it would have given them a greater purchasing power and the result would have been increased turn over in sale and profits. This would have reacted upon their conditions and bettered their living. The

teeming millions of India's population are cultivators who are the marrow of India and in their prosperity lies Indians prosperity.

What ratio is then required? Let the exchange drift to its natural equilibrium. Only for bad and depreciating currency the Government should make efforts at manipulation and control it. To say the least, Indian currency is second to none in its stability and does not need any meddling.

It is now our duty to leave no stone unturned to prevent the Government from legalising the 1s. 6d. ratio.

Miss Sarojini Chatterjee : Mrs. Naidu

BY MR. BEJOYANANDA SEN, B. L.

"———Yet the dust of my country to me
Is dearer than England, the home of the free."
—Miss Sarojini Chatterjee.

——: O : ——

Loveliest flower of the East,
Orient-born ;
Sylph-like in grace of form,
And beautiful and fair ;
And like unto the morning star that shines
And fills the firmament with her gold'n sheen,
Bathing the deep azure of the skies 'bove
With her soft celestial radiance.

Even so thou art ; and didst arise
Nymph like, from out the churned deep,
Lyre in hand, and draped
In all the fulness of thy bloom
And God-given majesty.

Far, far away, from Albion's alien shore,
O'er many a distant sea,
Where angel-bards of yore once did raise
Tuneful notes on their native lyre,
That rang o'er hill, through valley and dale
And common, turf, and green ;
Like as the ancient sages of our land
Great in culture, great in lore,

Chanting the glory of country and God
In strains of heav'nly melody,
Hast thou sung of thy native land
O'erflowing with the honeyed milk
Of Ganga's sacred stream that gives
Food and raiment to her sons
And eternal bliss in heaven.

Bright as the rising sun that fills
Heav'n and earth with his balmy light,
And flooding the margin of the Eastern Sea
Calm and serene, as after a stormy gale,
Makes it one vast street of empurpled gold,
Exalted shalt thou rise
And as exalted stand,
For ever and ever more.

So shalt thou rise, so shalt thou stand,
In the land of thy fathers
That gave thee thy suck,
And grace to thy person,
Thy fortunes good luck
Till the lustre of thy fame,
Spreading forth from thy hearth,
Doth extend far and wide
O'er the face of the Earth.

TOPICS FROM PERIODICALS

Communal Representation

Communal representation is a thing against which every progressive politician in India has fought in the past. And yet the authors of the Montford Reforms created what was practically an anomaly in deference to the wishes of a vociferous section of the people. Rao Bahadur Jambulinga Mudaliar, writing in the UNITED EMPIRE, points out that it was a fatal blunder that the authors of the Reforms committed, when they gave in, in the matter of communal representation. Their beneficent intentions have been frustrated by the operation of communalism in every department of Governmental action. Clearly this was not what they bargained for. And yet what is the result of the working of the Reforms under a purely communal regime?

Individual initiative, integrity and capacity for action have been stifled. Attempts at unification have been poohpoohed and flouted. Fissiparous and centrifugal tendencies among the communities have been encouraged and vociferously applauded, and its protagonists have been feted, ovated and deified, until ultimately this process of encouragement reached its climax and crown in the staggering Hindu-Muhammadan riots in Calcutta and other places. Internecine squabbles and bickerings, personal altercations and combats have been rampant where none existed before, nor were ever conceived to be possible.

We need not discuss who is responsible for this deplorable reaction. Suffice it to say

that the incorporation of communal representation in the Reform Act, has been wholly and directly responsible, if not for the creation of communal antipathies or rancour, at least for the resuscitation and the fomenting of communal and religious passions and antipathies, and also for the thwarting of all attempts at removing or at least softening communal tension.

The writer then points out how the canker of communalism is vitiating the public services and how it is degenerating into a mere fight for the loaves and fishes of office.

This rancour is decidedly due to communal representation having been made a part of the administrative machinery, and also to the third-rate men having been mobilised to marshal the forces of reaction and retrogression on behalf of the non-Brahmana Party.

The Negro Renaissance

American Negroes are slowly emerging from the shadows and the dawn of the Negro Renaissance is already visible. In the past ten years alone they have produced personalities that rank with any living white American—"educators, organisers, artists, architects, actors, singers, writers," and the proud boast of a Negro poet is substantially true "that they are the creators of the only things artistic that has yet sprung from American soil and has been universally acknowledged as distinctive American products. "The fact is they have left an indelible imprint on American life and thought. For the Negro folk-song has become the American folk-song and the Negro has inspired and furnished the motives of European composers."

But the most pronounced and significant place in the Negro awakening is to be found in the literature which is being developed. Like everything American this is also done in a huge scale—400 newspapers and magazines championing their cause in no uncertain manner. But then the Negro is keenly sensitive to beauty and pity and all that makes literature truly sublime. For the heritage of his race is in his blood and the Negro genius will express itself unmistakably.

As Benjamin Brawley, an eminent Negro American writer, truly says :—

There is something deeper than the sensuousness of beauty that makes for possibilities of the Negro in the realm of the arts, and that is the soul of the race. The wail of the old melodies and the plaintive quality that is ever present in the Negro voice are but the reflection of a background of tragedy. No race can rise to the greatest heights of art until it has yearned and suffered. The Russians are a case in point. Such has been their background in oppression and striving that their literature and art are to-day marked by an unmistakable note of power. The same future beckons to the American Negro. There is something very elemental about the heart of the race, something that finds its origin in the African forest in the sighing on the night wind, and in the falling of the stars. There is something grim and stern about it all, too, something that speaks of the lash, of the child torn from its mother's bosom, of the dead body riddled with bullets and swinging all night from a limb by the roadside.

The Problem of Unemployment

Unemployment has become a chronic disease since the close of the War. It has affected every class of people but its effect on the educated class has been disastrous. "It is the educated classes of a nation that are the means of maintaining and extending its prosperity. And when the functioning of that class is dislocated, it has serious effects on the whole life of the nation," says Mr. S. V. Ramamurthy in the *December* issue of the *YOUNG MEN OF INDIA*. The middle class in India which stands in intelligence between the creative minds and the masses of the nation is roughly also the middle class in wealth. And as regards the masses, there has been unemployment for several decades.

The poverty of the average member of the masses in India is due to unemployment or uneconomic employment. When there is a failure of the monsoon, the ryot sits helpless staring at the skies. When the rainy season passes, the ryot sits idling in his home. The large variety of industries subsidiary to agriculture and employing the spare time of the agriculturist have disappeared. The things that he has made have fallen out of fashion. The intelligence of the middle classes ceased to be applied to the things the masses could make. The educated middle class brought India into touch with the market-place of the world where things are sold dearer than they used to be in India, but has not taught the masses make the things that sell dear. Thus unemployment exists among the top class of creative minds, the middle class of English educated men, and the lowest and largest class of the masses of the nation. The first has meant the paralysis of Indian culture and the last the paralysis of Indian wealth. But the middle class has been mainly touched only now. All these three classes of unemployment are parts of the same phenomenon.

Mr. Ramamurthy adds that English education has been used by the educated Indian as a means for enriching himself. The failure of European culture in relation to the Indian masses has been largely due to the selfishness of the educated middle class.

Take the top ranks of Indians. They have opportunities for creating new knowledge. A vast storehouse of facts and theories from the West has been placed before them. Their own traditions through thousands of years are available to them. There are men placed in lucrative positions as professors. If they but give up selfish laziness, what an opportunity they have to benefit the world and remove the stigma that India is now a mere beggar in the intellectual

world! There are, again educated men owning land. If they apply their knowledge of science to agriculture, they can show how many men around can improve their agriculture. There are men placed in power in local councils with statutory powers. If the members but will it, they can make their areas clean, educate the citizens, and help to make them healthier and wealthier. They speak of want of funds. Why, let the educated men band themselves together and themselves teach boys in schools and clean the streets, if they have not enough of money. It can be done, if they wish to do it.

The only remedy Mr. Ramamurthy suggests is :-

To forget the capital they have sunk in English education, to be content with a simple life for a generation, and concentrate their efforts on building up the intelligence, health and wealth of the masses of the nation. The more wholeheartedly they throw themselves into this task, the quicker they will regain a harmonious place in the economy of the nation. Let the educated middle class therefore call a crusade—a crusade to recover the India which they worship in their hearts, an India where its children are literate, where its children are cleanly, where its children have a sufficiency of food, and where its children seek truth, goodness and beauty.

Poverty of India

"The spectre of poverty is eating into the very vitals of our society, it is cankering there as a rusty nail," writes Mr. L. Sunam Rai in the latest number of *THE D. A. V. COLLEGE MAGAZINE*. The average annual income of an Indian, according to Sir M. Visveswaryya, is Rs. 60. It is difficult to live on this scanty income especially when the purchasing power of money is very low. The writer suggests a change in the mentality as the first remedial measure for attacking poverty.

"Indians can banish poverty from their country, if only they are so minded. * * * * How can a nation whose ideal is to have one piece of bread and a piece of loin cloth only get rich? We must, therefore, give a go-by to all such foolish degrading, demoralizing and emasculating thoughts? Let us have grit, pluck and energy in us. Let us disabuse our minds once for all of this foolish notion that poverty elevates a soul. On the other hand, poverty cherished and practised by a nation as a whole, brings, invariably, poverty of soul and penury of heart in its wake."

King Feisal and Iraq

With the signing of the Turko-Iraq Treaty the big bone of contention between the two Governments has disappeared. Iraq is now free to look to her internal development unhampered by the dread of insecurity that till recently hung over her head. Already an atmosphere of trust and goodwill is apparent and under the guidance of her wise ruler, King Feisal, it is hoped that future progress is assured.

Mr. Thomas Comyn-Platt, a writer in the *EMPIRE REVIEW* who has recently returned from a visit to Iraq gives a pleasant picture of her King and the prospects awaiting that country.

He believes with King Feisal that her progress lies along the road to improved agriculture.

Whatever the oil prospects, or possible mineral resources, he knows that Iraq is essentially a land of agriculture, the natural industry of the country for thousands of years past. Along these lines, therefore, King Feisal very wisely moves. Other means of employment are all very well, but agriculture is the rock upon which Iraq must be built up. Roughly, the area of the country is 143,000 square miles, of which it would not be far wrong to say only 17,000 are under cultivation. How to extend production is, therefore, the big problem that has to be faced.

But the difficulties of opening up new canals for irrigation are considerable, especially in a country where the tribes are as tenacious of their landed property as they are of their religion. It is hoped that King Feisal will act judiciously and give his rural subjects the benefits of advanced irrigation.

The writer further goes on to show what a field there is in Iraq for European capitalists. In fact he invites British capitalists to the great opportunities now thrown open to them in Iraq for developing new businesses, and for opening new lines of communication. Whether Iraq will benefit quite as much as the British capitalists if they flock to this new country with a view to creating big business, may be doubted. There is no doubt, however, that the mandate gives the British capitalists a welcome opportunity to try their fortunes there.

Message of the Charka

Mr. J. McPherson of Calcutta writing in the current number of *THE NINETEENTH CENTURY AND AFTER* defends Mr. Gandhi against the criticisms of Miss. Cornelia Sorabji in a previous issue of that journal. The reason for the adoption of spinning as the sole spare-time occupation and as the only franchise in the political world is to be sought, says the writer, in the structure of what Gandhi, in his effort to unite India, seeks to modify—the rigid rules of caste.

"Now even the Brahman, to whom no occupation in the ordinary sense is permissible, may spin, and in fact should spin, his sacred thread, Gandhi has therefore selected an occupation already blessed by holy usage, and he seeks to enforce this occupation on the nation in the sure and certain hope that it will do for Hinduism what the symbolic communalism of the sacrament did for Christianity. He cannot abolish caste, but by giving India a common occupation he seeks to lead India to a consciousness of spiritual unity, transcending caste consciousness."

Mr. McPherson is of opinion that the whole 'Charka' campaign is intended to be a preparation for mass civil disobedience which Gandhi feels is only possible if Hindu-Moslem differences are solved and if the obedience of the Hindu community as a whole can be claimed and enforced with the same certainty which lies behind the pronouncements of the Caste-panchayet. He continues :—

Mass civil disobedience, if complete, would bring government to a standstill and result in the withdrawal of the British which is the ultimate goal. The Reform Scheme at its best can only give Dominion Government within the Empire, and this does not satisfy Gandhi's conception of Swaraj.

How far Gandhi is a spent force it is difficult to judge; he has challenged the caste system, and, in the present condition of India, must fail. But the whirr of the charka will echo down the ages, and, in combination with the pressure of modern conditions, may at last attain its end.

The German Disarmament

Is Germany disarmed? asks Mr. Louis Fischer in the pages of THE NATION of New York. In answer to this question Professor Quidde, the well-known German pacifist says 'Yes' on one occasion and 'no' later on. The truth is, according to the writer of this article, there has been no "psychological disarmament in Germany." Though the Versailles Treaty provides only for three Cavalry divisions and seven infantry, the present German army could defeat Poland in a war if no other Power intervened. Writing about the present condition of the German army and the armies of other European Powers Mr. Louis Fischer says:—

"And armies will be mere auxiliaries in the war of the future. Have we not been told that the chemical laboratory, the wireless station, the airplane, and industrial capacity and economic resistance will play the chief roles in the coming struggles among nations? Even that most efficient nuisance and busybody, the Allied Military Control Commission, can no more prevent Germany from making preparations in such fields than it can induce the German national mind to accept the idea of general disarmament while the whole world continues to arm. Germany, then, is an important factor in the problem of European disarmament.

* * * * *

All Europe is arming, many nations with greater speed and intensity than Germany. None is privileged to begin casting stones. But whereas the war closed on ruined German army, and subsequently Germany lost her navy; whereas a corps of detectives, operating under the name of Allied Control Commission, sought to unearth secret stores of arms and ammunition, and to dismantle all factories fitted for armament manufacture, this most ambitious international effort to reduce a state to a military non-entity has failed."

Islam and Sanatana Dharma

Mr. Syed Badruddeen contributes an article under the heading "Hindu-Muslim Culture: The deep import of Islam and Sanatana Dharma," to the December number of the THEOSOPHIST. The writer begins by tracing the origin of Islam as coming from "Salam" which means peace. Peace has two aspects, the lower and the higher. Of Islam, the writer says:—

"They say that Islam is resignation to the Will of the Lord, but only in the spirit of resignation to the unerring Will of the Lord is the well-being of the brother man on earth and father-Monad in heaven. How beautiful is this idea! The lesser the resignation, the more the strife; but the perfection of resignation is the "Peace that passeth understanding". This is the important aspect of unspeakable sublimity that is in the simple-worded prayer, "Thy will be done."

Such is the significance of Islam. Sanatana Dharma which Hindus profess as their duty is full of deep import. Sanatana Dharma is the Primeval Law which tends to Eternal Peace which is nothing but the Peace of Islam. For, it is a concept which in its higher sense "passeth all understanding," and means anything. Mr. Badruddeen continues:—

Man is subject to the various manifestations of the Dharma of Sanatana Purusha operating on various planes and the first of the most glorious links of the chain of that Dharma working itself has the harmony of the manifested Logos is resignation which elevates the mere ego of man to its eternal Father the Monad which in its turn passes it to the great Lord of the mountain of light whose silver base is in the heights of Anupadaka levels. The lower mind of man is incapable of responding to the unspeakable splendour of the awful Peace on this sublime level and it is this region that is emphasised as Peace that passeth understanding.

Thus we see that the higher aspect of the Salam (Peace) of Islam is Sanatana Purusha Himself along with the ring of the immediate glory of His Holy Self. But the links in the endless chain of Dharma of that Sanatana Purusha, the Fashioner of Time, do in the lower sphere of their operations belong to the lower aspect of peace (well-being and happiness) that is what is meant by the world Islam.

Kalidasa as a Dramatist

Kalidasa's *Sakuntala* even in the ineffective guise of translation, has won universal recognition as a masterpiece. Kalidasa lived in the golden age of India's prosperity. He himself was not living in penury. That may probably account for the fact that Kalidasa wrote no tragedies. Contrasting the position of Shakespeare and Kalidasa, a writer in the recent number of the QUARTERLY JOURNAL OF MYTHIC SOCIETY says:—

"The environment may not have lent itself for a pessimistic outlook upon the world to consider it a grim tragedy. "The idea of life on earth was not that of a struggle for existence, a struggle for power and domination, for wealth and enjoyment." At no period in Kalidasa's life, as with Shakespeare, could it be said of him: "suddenly all his life seemed to have grown dark. His best friends fell into ruin. Essex perished on the scaffold; Southampton went to the Tower; Pembroke was banished from the Court; he may himself, as some have thought, have been concerned in rising of Essex." These to some extent explain the absence of tragedies amongst Kalidasa's works, not that tragic element is not to be traced in his plays. In his *Sakuntala*, Kalidasa has worked out a magical trick in so far as almost the whole action is enveloped in a tragic atmosphere, while the general impression left upon the minds of the spectators when they leave the theatre, is one of great solace and satisfaction. Although there is no distinction between tragedy and comedy in India, the Hindu plays are invariably of a mingled web, as Professor Wilson says, and blend "seriousness and sorrow with levity and laughter; although they propose to excite all the emotions of human breast—terror and pity included—they never effect this object by leaving a painful impression upon the mind of the spectator." Besides, Hindu ideas of propriety forbid the sight of death upon the stage."

Lovely Kashmir

There are many lovely spots in India but the loveliest of them all is Kashmir. Mr. John J. Willoughby gives in the latest number of the ENGLISH REVIEW a vivid description of a journey to Kashmir. Most of the climbing, he says, is done between Rawalpindi and Murree, at an altitude of over six thousand and actually higher than the Vale of Kashmir itself.

"It is a rare sensation, the transition from the drought and dust of Pindi to the fresh breezes of the foot-hills; the steady climb with its frequent "hair-pins," each turn revealing some new wonder of sweeping curve and wooded upland, the grass greener, the air cleaner with every covered mile. And then Murree, its clustered chalets clinging to the hill-top, its streets uneven, the clouds drifting up the valleys at its feet."

After passing the night at Murree, the traveller motors down the road by the Jhelum to the frontier town of Kohala. The car then proceeds over the bridge into Kashmir and "the passage of the last few miles to Srinagar is an experience never to be forgotten." In Mr. John Willoughby's own words Kashmir is a land where

the air is full of the scent of wild flowers, echoing with the song of birds. Everywhere there is life, and, above all, young life—children, lambs, kids, foals. And over everything there hangs a strange sense of the unreal, the ethereal. For Kashmir is a fairyland of peace and contentment, a green jewel set in its encircling band of rock. It is an almost-Utopia, where the people are all happy, the birds all sing, and the flowers seem to bloom for the very love of life. It is a land of great trees, and short springy turf; the land of the Lotus, far removed from the terrors and turmoils of the world beyond its mighty gates. White-blanketed and undrenched year by year throughout the ages, it lies and dreams, wrapped round with the devotional silence of the Himalayas, the vast enfolding stillness of the upper air.

Books are given at concession rates only to subscribers of "The Indian Review." Any one who wishes to buy books at concession rates must remit Rs. Five one year's subscription to the Review in advance.

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The Drink evil and its Remedy

Mr. J. F. Edwards has contributed an article on the above subject to the current issue of the *SOCIAL SERVICE QUARTERLY*. He feels gratified that, even when Indian politicians are so sadly divided they at least voice forth their unanimous opinion on the question of the drink evil. For some months past we have seen how vigilant have been the various organizations all over India to prohibit the traffic in drink. The surest and the most effective way to stop the liquor traffic is, he says, "local option." Therefore the most urgent thing to be done in India is "to popularize the local option idea and to agitate for the passing of a Local Option Bill in every Province."

What is local option? "Local option is based on the right of the residents in any locality to determine the continuance or removal of the chemical laboratory, the wireless station, the determine the continuance or removal of the local traffic in drink."

All that it asks for is this:—

Instead of half a dozen irresponsible Magistrates having that power, the people shall directly express their views upon that matter by voting upon these issues. What is the objection against this? Local option means the rule of the majority of the people, that the majority of the people shall say whether a license for the sale of intoxicating liquor shall exist in any particular district or not. As to the argument about interference with individual liberty, if the majority of the people say they do not want a public-house, and the minority do, and if the minority get their way, then that is interference by the minority with the individual right and freedom of the majority.

INDIA IN PERIODICALS

SALVATION OF INDIA. By Mr. S. K. Varma, B.A., L.T. ["The Educational Review," October 1926]

THE PLACE OF SRI RAMAKRISHNA IN INDIAN NATIONAL RECONSTRUCTION. By Swami Siddheswarananda. ["The Vedanta Kesari," October and November 1926]

THE LIFE OF A DEPUTY COMMISSIONER IN INDIA. By J. Cyprian Pearce. ["The United Empire," November 1926.]

MYSORE AND THE GOVERNMENT OF INDIA. By G. R. Josyer. ["The Modern Review," December 1926.]

The Doctrine of the Buddha

Is the doctrine of the Buddha, science? asks Dr. George Grimm in the pages of the *MAHABODHI* for November. He says that the doctrine of the Buddha in spite of its presentation of choice extract of the purest, clearest thinking, contains mysticism in some shape or other. For the Buddha's doctrines are said to lead one to

a "higher knowledge" which consists in the power of "heavenly sight," and of the "heavenly ear," thus, in the power of entering into communication with the inhabitants of other worlds, as well as of penetrating the thoughts of other men, and of recollecting one's previous existences, and finally, of being able to observe with direct vision the nature of the rebirth of an expiring individual.

"One only needs to be clear as to this relationship of science and mysticism," concludes the writer. Then alone can one understand without any difficulty the essential from the unessential teachings of Buddha, which have for their object the supernatural powers which are mystical and not scientific.

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E. Dec. '26.

Questions of Importance

Freedom for Dominions.

Far-reaching changes in the relations of the members of the British Empire and Britain are suggested in the Report of the Inter Imperial Relations Committee of Empire Prime Ministers. It is reaffirmed that the Empire consists of absolutely free and equal self-governing nations between whom arises no questions of inferior or superior status.

No mention is made of India, because her position in the Empire is defined by the Government of India Act of 1919, but the Report recalls the resolution of the Imperial War Conference (1917) which duly recognised India's important position in the British Commonwealth. The following is a brief summary of the report touching some of the important aspects:—

HIS MAJESTY'S TITLE.

A long section of the Report, headed by "Relations with various parts of the Empire," deals with the problem of obviating possible inconvenience in existing administrative, legislative and judicial forms. Firstly, the Report unanimously recommends, subject to His Majesty's approval, that legislative action be taken to secure that the title, henceforward, shall read: "George Fifth, by the Grace of God, of Great Britain, Ireland and the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India."

STATUS OF GOVERNORS GENERAL.

Secondly, as regards the position of Governors-General, it is essential, as a consequence of the equality of status, that the Governor-General of the Dominion is the representative of the Crown holding in the Dominion essentially the same position as the King in Great Britain, and he is not the representative or agent of His Majesty's Government in Great Britain, or any Department of that Government. It was thought that the recognised official channel of communication, in future, should be between Government and Government direct.

Other points laid down by the report are that:— Every Dominion is now a self-governing member of the Empire and the master of its destiny.

Each State is entitled to act on its own responsibility in its own sphere but all are equally resolved to pursue a common policy in all matters of common interest.

Treaties may be made separately by each Dominion providing that no other part of the Empire, is involved against its wish. In the case of a treaty applying to only one part of the Empire, it must be stated that the treaty is made by the King on behalf of that part.

Governors-General of the Dominions shall henceforth represent the King, as Sovereign, but not the British Government nor any British department of State.

Thus there can now be no question of superior or inferior status between the Mother Country and the Dominions.

The Foreign Office in London, however, has obtained the sanction of the Dominions to guide the general conduct of foreign Policy.

Madras Memorial to Gokhale.

In the presence of a large, distinguished and representative gathering of the citizens of Madras on Friday the 12th of November H. E. Viscount Goschen, the Governor of Madras unveiled the statue of Gopala Krishna Gokhale in the Senate House, Madras (*Vide* page 784). Mr. G. A. Natesan, the Secretary to the Gokhale Memorial Committee, the Rt. Hon. V. S. Srinivasa Sastri and the Hon. Sir C. P. Ramaswami Aiyar took part in the proceedings and all of them paid high tributes to the memory of Gokhale. Viscount Goschen in his speech, very rightly observed that Gokhale fought his battles with ardour but never with rancour. He said: "In the political evolution of this country few figures were so arresting, so memorable, for sweetness and graciousness as well as strength of character and mature wisdom."

Rights of India

Mr. R. K. Shanmugham Chetty addressed the Australia-India League Members at Sydney on October 8 when Senator Reid presided. In the course of his speech he said :—

"You talk of the British Empire of Free Nations But I would ask you to think whether the British Empire, as at present constituted, can really be called a Commonwealth of Free Nations? Senator Reid told you that India is the British Empire. In a sense, he is right. Three-quarters of the population of the British Empire are the people of India, and can you possibly describe a group of peoples in which three-quarters of its members are not free as that by calling the Empire a Commonwealth of Free Nations? Of late there has been a tendency in certain quarters to get over that by calling the Empire a Commonwealth of British Nations. No one could do greater harm to this great Imperial structure than to think that the Empire is to be an Empire of British Nations only, with an implication that all other interests should be subservient to those of men and women who came from British stock. I am sure that responsible statesmen in the Dominions will repudiate the sinister suggestion that lies behind the expression the Commonwealth of British Nations. When we talk of the British Commonwealth of Nations we denote certain ideas which we describe by the term "British". When I use the term "British" I am thinking of certain qualities for which Britain has always stood, and for those qualities India has always stood, I ask you whether we who form this great part of the British Commonwealth of Nations, we who form three-quarters of the British Commonwealth, have our rightful place in that Imperial structure, and whether you can for a moment presume to call this Commonwealth, a Commonwealth of Free Nations, so long as 320 millions of people in India do not enjoy the political freedom which you have always enjoyed."

Lord Lytton on Diarchy

Speaking at the St. Andrew's Dinner on 30th November at Calcutta Lord Lytton, whose term of office is drawing to a close, reviewed the working of the Reforms Act of 1919. He said :—

"If I may venture upon the expression of a personal opinion based upon my experience in India, I would say that in so far as there has been failure hitherto, it has been due to lack of faith upon both sides. There has been too little faith on the part of Indians in the sincerity of British intentions and too little faith on the part of the British public in Indian friendship. Concessions to Indian demands will never be acceptable to British opinion until they are shown to be compatible with the national interests of Great Britain. And British professions of sympathy with India will always be suspected in this country in the eyes of those who look upon Britain as an enemy. The problem, therefore, for the political leaders in both countries is to find a solution which will be equally commendable to both countries. Patriotism means zeal for the welfare of your own country and neither in India nor in Britain will a betrayal of national interests be forgiven."

Lord Birkenhead on India

Addressing a distinguished gathering when the Premiers of Dominions were entertained in the Guildhall, last month, Lord Birkenhead said :—

"We are trustees. If we left India to-morrow, India would dissolve into anarchy. We have no intention of leaving India to-morrow. We recognise our responsibilities. We recognise the great part India played and will continue to play in the Commonwealth of nations and look forward to the day, when India will exercise greater responsibilities, when in years to come someone will speak on such occasion with the same authority as the other Premiers, reproducing the spirit of Canada, South Africa and other parts of the Empire, when, instead of the Secretary of State for India, there will reply an Indian statesman, who has founded himself upon a knowledge of the history of India, fortified by a knowledge of what England contributed to the safety of India, and he will say 'I, on behalf of India, shake hands with you on behalf of England,' just as other parts of the Empire have shaken hands, after periods of equal doubts, difficulties and crises."

Reforms for Hyderabad

"All justifiable demands will be met," was the promise made by Sir Kishen Prasad Bahadur the



MAHARAJAH SIR KISHEN PRASAD new Prime Minister of His Exalted Highness the Nizam's State, in reply to an address presented to him on December 11th. by the non-official members of the State Legislative Council, who demanded the introduction of Reforms. The address contained definite requests for substantial increase of the non-official element, the grant of representation on the Council to the elected representatives of every district, and powers to the members of the Legislative Councils to put interpellations, move resolutions, and discuss the State Budget.

The Press in Baroda

The Press Act which was recently introduced in Baroda, evoked criticism from all quarters as calculated to suppress journalism in the State. We are glad to learn that the Durbar has acceded to public opinion by accepting a resolution moved by a non-official member to repeal the Press Act.

Future of the Indian States

We understand that the Chamber of Princes which concluded its session at Delhi last month has appointed a Committee which will meet early in February to consider the question of the position of the Indian States with reference to constitutional development in India. A similar Sub-Committee was appointed last year but then material was not ready for a proper examination.

The Committee will consider the problem on the basis of the discussions that have taken place so far. It cannot, of course, make any final recommendations but will do the work of carrying forward the spade work started already. Its appointment, however, shows that this issue looms large among State circles and that its urgency is being duly recognised.

Indian States' Association

The suggestion for the formation of an Indian States' Association by Khan Bahadur Colonel Sardar Asghar Ali, C. I. E., has attracted much attention in Indian States and outside circles. The Association, we understand will be based on the co-operation and patronage of the ruling princes for furthering the welfare of the subjects, supporting the right and dignity of the rulers and maintaining and confirming their loyalty to the Imperial Government. It is being arranged by Colonel Sardar Asghar Ali to issue a circular letter to the various Durbars and also to prominent persons, both Indians and Europeans, asking for their views on the subject.

Untouchables in Kashmir

His Highness the Maharaja Sahab of Kashmir has done a great service to the cause of the uplift of the Untouchables in Kashmir by throwing open the educational institutions in the State to all students alike, whatever their religion, caste and creed may be. One of the disabilities from which the Untouchables suffer is that they are precluded from reading in schools in which children of high caste Hindus receive education.

The South African Conference

The South African Indian Delegation presided over by the Hon. Sir Mahommed Habibullah reached South Africa on the 14th. The Delegation then toured the country. Mr. C. F. Andrews, who is already there doing propaganda work in favour of an amicable settlement, sends an optimistic message from Kimberley. He says that statements are widely made, that the Young South African nation now born must accept immediately world responsibilities. The Administrator of Transvaal for instance said: "Next week will begin the Conference in Cape Town whereon the eyes of the whole world will be directed. Resolutions passed there will either calm or intensify angry waves showing their menacing crests in China, Java and other Eastern countries. Clash is not yet begun in South Africa, the Balkan Peninsula of colour problem. Serajevo set half the world aflame. The torch may be flickering in South Africa, starting an ever greater conflagration but even here may come healing instead of destruction." Such speeches, says Mr. Andrews, are now of daily occurrence from responsible Cabinet Ministers. Events like these tend towards the satisfactory solution of the South African Question.

The Conference was opened by Gen. Hertzog at Cape Town on the 19th. We are told that the programme of the National prayer has deeply touched the South Africans.

Impressions of the S. A. Deputation

The members of the South African Deputation, who reached South Africa last month expressed extreme satisfaction at the hospitality that India offered. Mr. Reyburn stated, "There is a big market for South African products in India. We need Trades Commissioners there." Mr. Fordham said, "I will provide important information, regarding labour conditions, to the Labour Party. I met no Europeans associated with the Indian labour movement." Miss Marwick said, "I found

Indian women surprisingly well educated and most charming."

The NATAL ADVERTISER, commenting on the visit, writes that the Indian problem is not a question of Asiatics in Durban but much vaster. It says:—

"Is South Africa worthwhile to India and vice versa? We imagine the Deputation will report affirmatively. The remainder of the world's trading nations long ago decided that it was well worthwhile to cultivate friendship with India. We wonder whether South Africa has thought of the obviously commonplace and highly advantageous policy of purchasing India's goodwill by agreeing to compound political differences now keeping the two countries apart."

Indian Students in England

The number of students who go to England to complete their studies continues to increase, says the Government Report on "Education in India in 1924-25." Altogether between 1,500 and 2,000 students were reported to be studying in the United Kingdom in 1925. Of these 583 were reading at the Inns of Court, 360 at the London University, 224 at Edinburgh, 117 at Cambridge and 86 at Oxford; the rest were studying at provincial universities or undergoing technical training. A decision was reached by the Government of India after hearing the views of the Universities' Conference on most of the recommendations made by the Lytton Committee. It was decided, for example, to continue the existing organisation attached to the High Commissioner's Office, hitherto known as the Indian Students' Department, to make it an integral part of that office under the title of 'Education Department of the Office of the High Commissioner for India.' It was also decided that the work hitherto carried on by the Students' Advisory Committees in India should be transferred to Information Bureaux to be established by each of the Indian Universities.

The 18d. Ratio Controversy

SIR BASIL BLACKETT'S VIEWS

Speaking at the Delhi University Sir Basil Blackett answered some of the charges brought against him with regard to the action taken by him on the Report of the Currency Commission.

On the question of the ratio, he pointed out that the resources of the Government to maintain exchange at the present level of 1s. 6d. were ample as the position is very different from that of 1920.

After criticising Sir Purshottamdas' minute of dissent he pointed out that the delay in taking the Report of the Commission into consideration by the Assembly takes the wind out of the sails of the only argument in favour of the 16 pence ratio, viz., that prices have not yet adjusted themselves to the 18d. level. The delay gives ample time for readjustment of price levels to take place.

He admits that there is something in the criticism that withdrawal of the legal convertibility of notes into rupees involves risk of destroying confidence in notes and says that great care will be needed in handling the matter.

He points out that there is no way out of the difficulties of the present position except by the creation of the new Reserve Bank and appeals for the support of the Indian public for that proposal.

THE HON. MR. RAMJEE'S SUPPORT

The Hon. Mr. Manmohandas Ramjee, Member of the Council of State, has explained his views on the proposal for currency reform in his letter to the Bombay Government on the draft Currency Bill published by the Government of India. He is in favour of the 1s. 6d. ratio but puts forward a strong plea for the early introduction of gold currency without which public opinion in India would not be satisfied.

The 1s. 6d. ratio, he says, has been working for least two years pretty fairly and substitution of any other ratio at this stage would mean un-

settling of business conditions and giving thus a setback to whatever recovery it has been possible to effect in the world of trade and industries. He does not agree with the argument that adjustment of prices has not taken place and that, therefore, the substitution of 1s. 4d. would not lead to any unsettled conditions. He believes that adjustment of prices has taken place and that, therefore, any substitution now would lead to a great deal of unfairness and injustice against particular sections of the business world and also against a large number of consumers. He is of opinion that it would be folly to disturb the 1s. 6d. ratio as it was a folly to have disturbed the 1s. 4d. ratio in 1920.

SIR P. THAKURDAS'S REJOINDER

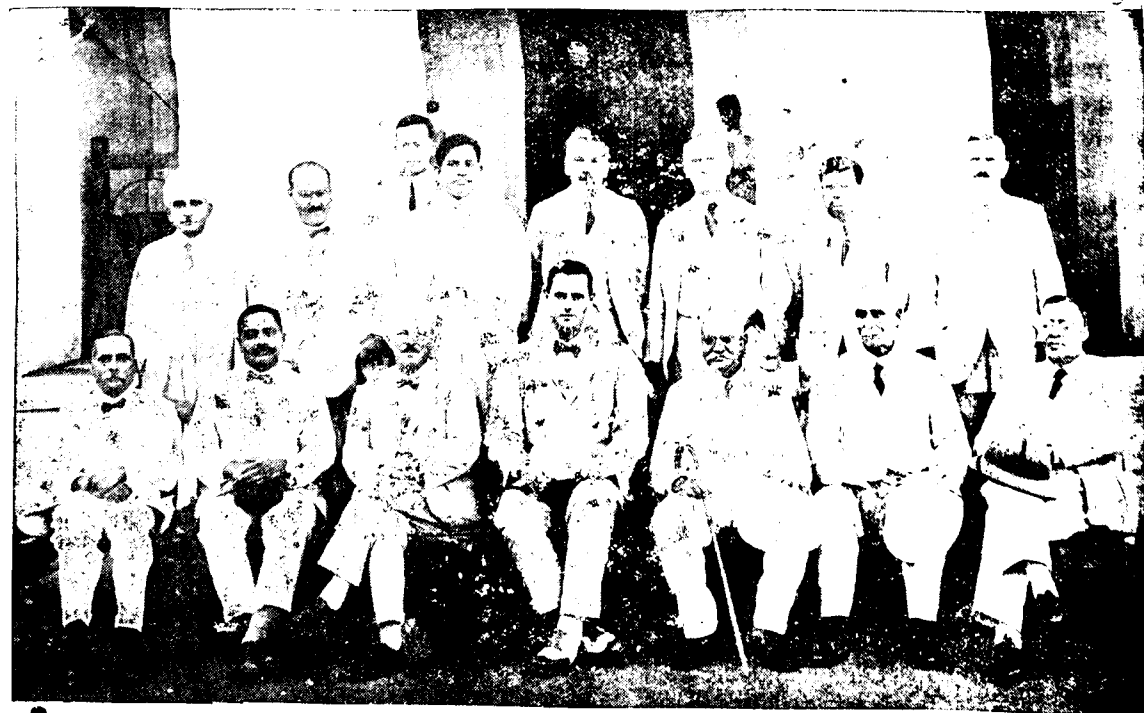
In the course of his rejoinder to Sir Basil Blackett Sir Purshotamdas says:

"Sir Basil now seeks to make out that I based my differences with my colleagues regarding the question of ratio on the non-adjustment of prices alone, as seen from the index numbers. He quotes a theoretical platitude from paragraph 177 and asks me if I differ from it now. I say as follows: The Fowler Committee definitely recommended 1s. 4d. as a permanent ratio, and a permanent rate should only be changed under absolute and unavoidable necessity."

SIR VICTOR SASSOON'S CHALLENGE

Sir Victor Sassoon gives a spirited reply to the Hon. Sir Basil Blackett's speech at Delhi in the course of an interview with the Associated Press.

"Will Sir Basil Blackett deny," he asks, "that the agriculturist suffers a direct net financial loss through 1s. 6d. rupee, or if he prefers it a rupee having the value of 8·4751 grains of gold? I emphasise the word 'net' so that Sir Basil may make full allowance for any drop in the piecegoods prices and for 7 per cent. of imports that the agriculturist consumes and the effect of the lower import prices on those of Indian produced commodities in arriving at the net figures."



MEMBERS OF THE AGRICULTURAL COMMISSION IN MADRAS.

Agriculture in Bengal

It is understood that the Government of Bengal Education Department, will soon start experiments with regard to Agricultural Education in Bengal on the lines of the recommendations made by the Committee appointed by the Government some time ago.

The scheme is now in an experimental stage and the Government proposes to select a few middle English schools to carry on experiments. Every such school will have a few acres of lands in the shape of farms attached to each and practical demonstration will be given to students who will also be provided with certain plots of lands to work with plough and other materials. The teachers will be selected from the Agricultural class and trained at the Dacca Agricultural Farm.

Malnutrition in food.

In his evidence before the Royal Agricultural Commission, Col. McCarrison I. M. S. said that the basis of all diseases in man, plant and animal was malnutrition in quality of food. He found that out of 95,000,000 attending the hospitals in India, more than three millions suffered from diseases arising from malnutrition. The great problem of India to-day was sufficient provision of milk and betterment of breed in cattle. He was aware that change from ordinary Indian diet to European diet was having dangerous effects on the physique of educated Indians.

Agricultural Research.

L. K. Elmhirst, American Agricultural Expert and the admirer of Tagore who helped in the work of Santiniketan agricultural scheme, has given a donation of Rs. 45,000 to Viswabharati for scientific agriculture.

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

Studies in Indian Painting. By Nanalal Chamanlal Mehta, I.C.S., Taraporevala Sons & Co., Bombay (Can be had of G. A. Natesan & Co., George Town, Madras.) Price Rs. 56.

We may begin by congratulating both the author and the publishers on the production of this sumptuous volume. Apart from the excellence of its contents there is something in the style and get up of the book which deserves the warm appreciation of book lovers. Most of the illustrations are published here for the first time and the author has judiciously brought together some new material for the study of Indian Painting. Mr. Mehta's exposition of the condition of Indian Arts through the ages is happily supplemented by illustrations many of which are in colours—for there are no less than 17 plates in colour and 44 half-tone plates illustrating different schools of painting in India.

The first essay on the Pallava Frescoes is illustrated with fresh examples of the classic age of India's pictorial art. The next deals with the only remnants yet known of secular painting of Medieval Gujarat, a style indigenous to and characteristic of Gujarat between the 12th and 15th centuries. Then the magnificent development of the Moghul art is shown by a number of masterpieces including the works of the three greatest and best known painters of the reign of Jehangir—Abul Hasan, Mansur Naggash and Bishandas. The author holds that the Benares School of Painting which lingered on or about 1870 is the direct offshoot of the later and decadent art of the Moghuls. But "both Moghul and Hindu art must be regarded as the species of the same genus with differences in accent, inflexion, interest and expression."

Leaves from a Viceroy's Note Book. By Marquess Curzon of Kedleston. Macmillan & Co. London. 28/- nett.

Lord Curzon, whether as Viceroy of India or in the Foreign Office, was always portrayed as a stiff-necked and vain glorious gentleman, rather

too much addicted to the style and manner of the pompous clergymen of the Novels. This book reveals him in a refreshingly new light—that of a traveller with quick observant eyes enjoying his adventures with evident relish. In the papers herein collected we find him altogether charming in situations which he describes with scholarly discernment and genial humour. The "Leaves" is an engaging sequel to his "Tales of Travels" distinguished by characteristic powers of observation and of descriptive writing.

The Ocean of Story Vol. VI. Edited with notes by N. M. Penzer, M.A., F.R.G.S., F.G.S. Chas. J. Sawyer Ltd., Grafton House, London.

We have already reviewed more than one volume of this excellent publication. Tawney's Translation of Somadeva's "*Katha Sarit Sagara*" is a classic in its way, and Mr. Penzer's introduction and explanatory notes make the old stories familiar to modern readers. The present volume is also enriched with a scholarly Foreword by Mr. A. R. Wright, F.S.A., I.S.O., President of the Folk-Lore Society. We are looking forward to the completion of this admirable enterprise which is to comprise ten volumes in all of which only six have yet been published.

BOOKS RECEIVED

THE RURAL ECONOMY OF INDIA. By Radhakamal Mukerjee—Longman's Green & Co., 39, Paternoster Row, London.

SELECTED ESSAYS. By Karl Marx. (Translated by H. J. Stanning) Leonard Parsons, Devonshire Street, London.

ADVENTURE OF MAN. By F. Crossfield Hoppold, Christophers, 22, Berners Street, London.

THE HISTORY OF POLITICAL SCIENCE. By R. H. Murray, Litt. D. W. Heffer & Sons, Ltd., Cambridge.

LIFE OF BARRISTER SAVARKAR. By Chitra Gupta, B. G. Paul & Co., Publishers, Madras, Re 1-8.

November 13. The French Chamber passed a vote of confidence in Poincare.
 November 14. Lionel Curtis arrived in South Africa to-day.
 November 15. The Finance Members' Conference met at Delhi under the presidency of Sir Basil Blackett for revising the Meston Award.
 November 16. The Rt. Hon. Sastri was entertained to-day by the Deccan Sabha prior to his departure to South Africa.
 November 17. It is announced that Earl Winter-ton is coming to India on a short private and unofficial visit.
 November 18. Dr. Rabindranath Tagore arrived in Sophia to-day.
 November 19. The Prince and Princess Eugene De Ligne of the Belgium Royal Family arrived in Karachi to-day.
 November 20. The Report of the Committee on Inter-Imperial relations is published.
 Nov. 21. The Ahmedabad Municipality presented an address of welcome to the Rt. Hon. Sastri.
 Nov. 22. The Viceroy opened the Session of the Chamber of Princes.
 November 23. Sir D'arcy Lindsay, Sir P. C. Sethna and Rt. Hon. Sastri left Bombay for S. Africa.
 November 24. Mr. J. H. Bhore took charge of the office of the membership of the Viceroy's Ex Council in place of Sir Md. Habibullah.
 November 25. The Prince of Wales received the Maharajah of Burdwan.
 November 26. The Session of the Chamber of Princes was concluded to day.
 November 27. Hon. Cicely Goschen, daughter of Viscount Goschen, Governor of Madras, was married to Capt. M. E. B. Portal, Aid-De-Camp to H. E. the Governor.
 November 28. Sir Claude Jacob has been created Field-Marshal in succession to Field-Marshal Sir Arthur Barrett.
 November 29. The Chinese Cabinet has resigned.
 November 30. Sir P. C. Ray arrived in Madras.

December 1. H. E. Sir William Marris resumed charge of Governorship of the United Provinces.
 December 2. Sir Robert Horne has left for India.
 December 3. Dr. P. Subbarayan, of the Independent Party is appointed Chief Minister of Madras.
 December 4. Mr. A. Ranganatha Mudaliar and Dewan Bahadur Arogiaswami Mudaliar have also been appointed Ministers in Madras.
 December 5. H. E. the Viceroy arrived at Cawnpore to-day.
 December 6. The eighth annual meeting of the Associated Chambers of Commerce of India and Ceylon met at Cawnpore to day.



CAPT. PORTAL & CICELY GOSCHEN
 The film of this grand society-wedding which was exhibited at the Globe Theatre drew for weeks an enthusiastic and crowded house.

Literary

Sir P. C. Ray on Intellectual Sterility

On the 27th of November Sir P. C. Ray delivered the Convocation address to the new graduates of the Mysore University. He said that the problem



SIR P. C. RAY

of education, here or elsewhere, had not been handled with that intelligence and sagacity which it deserved

"If we begin by critically examining our methods in India," he said "the first outrage that we find committed was in making a foreign language our vehicle of instruction. It is surprising that this principal reason for our intellectual sterility was not discovered till very recently and it is more surprising to find that some of the well-known educationists of the time continue to re-

gard this relegation of the English language to an inferior position as fraught with disastrous consequences!"

He showed what colossal waste of national intelligence we had allowed in the past by our scheme of university education, and how unqualified for the practical matters of life we emerged out of this machinery.

"The two Universities of Calcutta and Madras," he said, "have become two huge factories for mass production of graduates! This inordinate, insane craze—almost a mania—for securing a degree has been working infinite mischief—it has become almost a canker eating into the very vitals of intellectual life and progress."

Lord Reading as Newspaper Controller

Lord Reading has now added to his numerous activities in the City of London that of a newspaper proprietor also. The Earl in conjunction with Sir Thomas Catto and Sir David Yule, has acquired from Mr. Lloyd George the controlling interest in the DAILY CHRONICLE group. Sir Thomas Catto and Sir David Yule are both intimately connected with the commerce of Calcutta. It may be remembered that Sir Thomas was a member of the Indian Retrenchment Committee.

It is hoped, that the new Anglo-Indian Press in London may devote more attention to Indian affairs than the rest of the British Press.

BOOKS RECEIVED.

THE KHYBER. By M. Saida Khan. Shinwari of Landi Kotal, Khyber Agency, N. W. F. P.

SOCIAL STRUGGLES AND MODERN SOCIALISM. By M. Beer—Leonard Parsons, Devonshire Street, London.

THE INDIAN OUTLOOK. By W. E. S. Holland. Church Missionary Society, Salisbury Square, London.

MORE YARNS ON INDIA. By Shoran S. Singha and Arthur P. Shepherd, Church Missionary Society,

Educational

The Begum on Communalism

In the course of her address at the Convocation of the Aligarh University, on 16th November the Begum of Bhopal, the Chancellor, said:—"I



H. H. THE BEGUM OF BHOPAL

cannot help feeling sorry at the fact that what was really the first and foremost object of founding a denominational institution like ours is now being relegated to the background. What I mean to say is that no progress whatsoever has been made in the teaching of theology and other Islamic studies; and what is worse still no efforts have so far been made by the University authorities in this direction."

Addressing the Moslem students in particular, Her Highness asked them to remember that they were the sons of Islam which brought the message of peace to the world. Islam taught them

toleration for the non-Muslims. Her Highness continued:—

"You are living in a country inhabited by different creeds. Your object and outlook in life is the same as theirs. The progress of your country or its decline is the concern of you all. You are a subject people and you have duties to perform by the Government under which you are living in peace. You have, therefore, to live in unity and with tolerance, with all of them and show them the respect the Quran has enjoined upon you

"You must sail clear of the dangerous rocks of communal prejudice and not allow yourselves to be contaminated by that poisonous atmosphere. Your education demands and your religion orders that you must live in peace and amity and carry aloft the standard of a united nation in your country. It should be your never ceasing effort to bring about harmony and concord where friction and disruption exist."

The Patna University Convocation

H. E. Sir Henry Wheeler delivered the Convocation address to the graduates of the Patna University on 20th November. Addressing them he said:—

"Nowadays life presents problems of increasing variety and complexity. Many are the conflicting voices, and it is not easy to distinguish the false from the true. If education is worth anything, it should provide a standard of sound judgment, maturing as the years pass and wider experience is gained. The cry of the moment is for reforms, and many are shouting their panaceas in the market place. You will see the results of what is done, be it good or ill. Only realise what you are doing, and bring it into touch with reality. Do not be misled by catchwords, however specious. I adjure you, therefore, to regard life sanely, soberly and clearly, and then to live your lives bravely, striving not only for yourselves but for the common weals."

Legal

The Judicial Committee in London

The fact that the Privy Council appeals, from India had nearly doubled in 5 years was mentioned by Sir Douglas Hogg (Attorney-General) in the House of Commons, on December 1, while moving the second reading of the Judicial Committee Bill, for appointing two Judges with Indian experience to sit in two divisions, one of which would deal exclusively with Indian appeals. He said that only thirty-eight Indian appeals were heard by the Judicial Committee during the past six months and one hundred and thirty-seven appeals remained for disposal.

The British Government had recommended to the Government of India that in order that the personnel might be such as to command universal respect, the new Judges' salaries should be £4,000 shared between Great Britain and India. The latter, we understand, had declined, whereupon the British Government had decided to proceed with the appointment, pay £2,000 for the present and leave the Indian Legislature to pay the other half, later if it saw fit.

Major L. Hore-Belisha recommended that the Imperial Conference resolution should be taken into account in relation to this Bill, because some of the Dominions might decide no longer to come to London.

The Bill passed the second reading by 236 to 28. But Mr. Baldwin stated subsequently on December 13, that the Judicial Committee Bill would have to be dropped for this session unless it could be got through without opposition.

A number of Labour members had notified minor amendments. The Attorney-General had also notified an amendment on the question of salaries of the two new Indian members which would occasion discussion. Therefore Mr. Baldwin considered it unlikely that the Bill would pass this session.

The Law of Wills in India

The Civil Justice Committee recommended that all Wills made by Hindus, Jains, Sikhs or Buddhists should be required to be reduced to writing, signed and attested in accordance with the rules given below and this recommendation was given effect to by the Indian Succession (Amendment) Act, 1926. The Act comes into force on the 1st January 1927.

Under Section 57 read with Section 63 of the Indian Succession Act, 1925, Wills made by Hindus, Jains, Sikhs, or Buddhists in the Provinces of Bengal, Bihar and Orissa and Assam and in the Presidency Towns of Madras and Bombay or those made outside such areas so far as they relate to immovable property situated within these areas are required to be reduced to writing, signed and attested. That is to say, every testator, not being a soldier employed in an expedition or engaged in actual warfare or a mariner at sea shall execute his Will according to the following rules:—

(a) He shall sign or affix his mark to a Will or it shall be signed by some other person in his presence and by his direction;

(b) The signature or mark of the testator or the signature of the person signing shall be so placed that it shall appear that it was intended thereby to give effect to the writing as a Will;

(c) The Will must be attested by two or more witnesses each of whom has seen the testator sign or affix his mark to the Will or has seen some other person sign the Will in the presence of and by the direction of the testator or has received from the testator a personal acknowledgment of the signature or mark or of the signature of such other person; and each of the witnesses shall sign the Will in the presence of the testator, but it shall not be necessary that more than one witness be present at the same time and no particular form of attestation shall be necessary.

Medical

Typhoid Preventive

By means of swallowing dead typhoid germs, it is now claimed, everybody may in future be made immune to typhoid fever. The method of preparing the vaccine is the invention of Dr. Besredka of the Pasteur Institute, Paris. In the Polish town of Lodz, which has a population of over half a million and where typhoid epidemics are prevalent owing to bad housing conditions and sanitation, 43,196 people have been immunised by swallowing typhoid germs. In a group of 151 tenements, where there was very bad overcrowding, two cases of typhoid used to occur each month. The total inhabitants number 23,918. Of these 20,867 swallowed typhoid germs. Subsequently 49 cases of typhoid fever occurred, 47 of which had not been treated.

The Pneumonia Germ

Three research workers, toiling in the laboratory at the University of Chicago, recently discovered that the deadly pneumonia germ became a harmless creature if a slight charge of electricity were removed from it, and that it was turned again into a man destroyer when the charge was restored. Further experiments are necessary before pneumonia is conquered, but in the meantime, it is believed, the way has been paved toward an entirely new understanding of the history of this germ.

Synthesis of Thyrox

Two British Professors, Drs. Harrington of the University College Hospital and Barger of Edinburgh, have produced a synthesis of thyrox in the hormone produced by thyroid gland, says THE OBSERVER. The paper adds that the discovery marks a great advance in bio-chemistry, for which chemists throughout the world have searched for many years.

Untrained Surgeons

A grave warning was uttered by Sir James Berry the famous surgeon, incoming President of the Royal Society of Medicine, at a banquet in London at which he was the guest of honour.

He said: "With much reluctance but from a stern sense of duty I say one of the many evil after-effects of the War is the great wave of well-meaning enthusiasm for operative surgery which has spread over this and other countries. Many difficult and dangerous surgical operations are being lightly undertaken by those whose training, experience and judgment are insufficient and who are not devoting themselves exclusively to the practice of surgery. Those of us who are behind the scenes of the surgical world see only too much of what is going on."

Medical Inspection & Free Treatment

The Delegates of the British Hygiene Council who are now in India conferred with the educational authorities and medical men of Bombay last month and held an informal discussion on the question of imparting hygienic instruction in schools.

Doctor David Lees, Chairman of the Delegation advocated an early institution in India of the system of medical inspection of schools. Medical inspection in the West was a success and helped to detect diseases at preventible and curable stages.

Mrs. Rolfe, Secretary of the Delegation explained that medical inspection in the West was a success because the detection of diseases in school children was automatically followed by an expert free treatment.

Medical Research at Coonoor

Lt. Col. McCombie Young, I.M.S., is carrying on investigation on cathyrism under the auspices of the Indian Medical Research Association at the Pasteur Institute Laboratory at Coonoor.

Science

Sir J. C. Bose's Researches

The Rector of the University of Geneva in a letter to the Secretary of State for India on the work of Sir J. C. Bose writes:—

"On behalf of the University of Geneva, I wish to express to the Governmental authorities of India



SIR J. C. BOSE

our great appreciation for the privilege we have enjoyed of hearing a most remarkable lecture of Sir Jagadish C. Bose. We should be most happy if, as Sir Jagadish was good enough to suggest, his visit here should prove to have been the first step in the direction of closer co-operation between the Universities of Calcutta and Geneva. The deep impression Sir Jagadish Bose made here on all his hearers by the striking presentation of the synthetic results of over 30 years of original research has increased not only our admiration for his successful efforts, but also our desire that the East and the West be brought into more immediate touch in the realm of disinterested science."

The Secretary of State for India has written in acknowledgment that he notes with pleasure the high appreciation of the University of Geneva of the services of Sir Jagadish Bose in the field of research. He shares the desire of the University of Geneva that the East and the West be brought into closer touch in the realm of science.

Controlling Trains by Radio

Successful tests in the direction and operation of goods trains by radio-telephony have been completed by the New York Central lines, says the ELECTRICAL REVIEW. This indicates the advent of a new era in goods operation. Tests were made with an engine and guard's van each specially equipped with radio-phones operating on a wave length of 115 metres, and using three valves for transmitting and four for receiving.

An official report on the subject says conversation between engine and guard's van was carried on for five hours during a severe electrical and rain storm and no interference from steel bridges power lines or passing trains was detected.

Brain Message by Wireless

A Cambridge scientist, Dr. E. D. Adrian, F. R. S., has invented a remarkable instrument that makes it possible to record the messages sent by the brain to the nerve centres. The instrument, a kind of wireless receiving set on a miniature scale, has three valves, an amplifier by means of which the nerve impulses are magnified two thousand times, and a photographic plate. The valves pick up the nerve messages just as a wireless set picks up signals; they are recorded on the photographic plate in Morse-like dots and dashes.

If you pick your finger the affected nerve fibre is immediately stimulated into sending a message to the brain in the form of minute electric oscillations, and these tiny oscillations are now being investigated with the aid of the instrument in question.

Improved Photography

Three hundred photographs per second have been taken successfully by M. Nogues, a French inventor, who is able to record the flight of a shell from a gun. M. Nogues declares his invention will revolutionise high speed cinematography, and he intends to develop the apparatus till it is capable of recording 600 images a second.

Personal

Nobel Peace Prize

The Nobel Peace Prize for 1925 has been awarded to Sir Austen Chamberlain and General

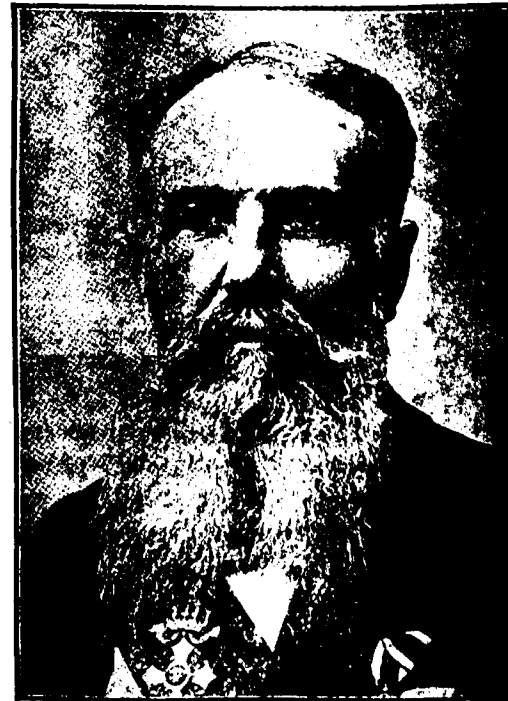


SIR AUSTEN CHAMBERLAIN

Charles Dawes and the Peace Prize for 1926 to M. Briand and Dr. Stresemann. The awards were announced at an imposing ceremony which was attended by a representative gathering including the King and the Crown Prince at Oslo, Sweden on the 8th of this month. Dr. Nansen in the course of his speech said that Dawes' plan had first brought light to darkest Europe after War, while the initiative for Locarno came from Dr. Luther, Dr. Stresemann and Sir A. Chamberlain. M. Briand contributed very largely to the conclusion of the Rhine Treaty which introduced a new spirit in the relations between the former adversaries, eliminating the Rhine as the cause of conflicts in European politics.

The Late M. Paschitch

M. Paschitch, whose death was reported by Reuter on the 11th of this month, became Prime Minister of Servia on the eve of the Balkan Wars in September, 1912. He relied unreservedly on Russian support and in the deadlock which followed the first Balkan War it was his connection with Russia that secured him the support of the Skupshtina after he had been forced to resign office, and which secured his re-election in June,



M. PASCHITCH

1913. He was still Prime Minister at the time of the murder of the Archduke and his wife at Sarajevo, and continued in office throughout the War.

Miss. P. M. Kanga

One feature of the recent Convocation of the Bombay University was the presentment by the Chancellor of the Moos medal to Miss P.M. Kanga, who is the first Indian lady to win distinction in the degree of Master of Science.

Political

The Madras Ministry

The Swarajists are returned in great numbers to the Madras Legislative Council. In accordance



DR. P. SUBBARAYAN

with the constitutional procedure, H. E. Lord Goschen invited Mr. C. V. S. Narasimha Raju, leader of the Swarajya Party in the Legislative Council to form the ministry. But Mr. Raju informed His Excellency that his party had decided not to accept office. The following, from among the Independents who formed next in numerical strength were therefore appointed as Ministers for the administration of the Transferred Subjects voted against their names.

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1. Medical
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3. Adulteration of Food-stuffs.
4. Fisheries.
5. Excise.
6. Registration.

General

Miss Slade on Indian Womanhood

Addressing the Gujrat Women's Conference at Ahmedabad on November 23 Miss Adelaine Slade, the Western disciple of Mahatma Gandhi who is staying at the Sabarmatiashram,



MISS SLADE

said that her Indian sisters had made a deep impression upon her and she watched, with apprehension the inclination to introduce modern Western ideas and education for women. Service and humility are the women's birthright. Here in India one finds the ideal a living power amongst the women; but in the West, especially amongst the educated classes, it has been cast aside and liberty and equality have become the ideal in their stead. True service does not mean slavery and true humility does not mean inequality.

She asked the women not to deliberately copy the evil outcomes of Western industrialism. "India is by nature a land of agriculture and cottage handicrafts, Indian women are by nature a pattern of devoted service", she said, that to-day India was in deep distress and that only through the spinning wheel, which was the very emblem of humility and service, could her daughters best employ their powers of devotional help.

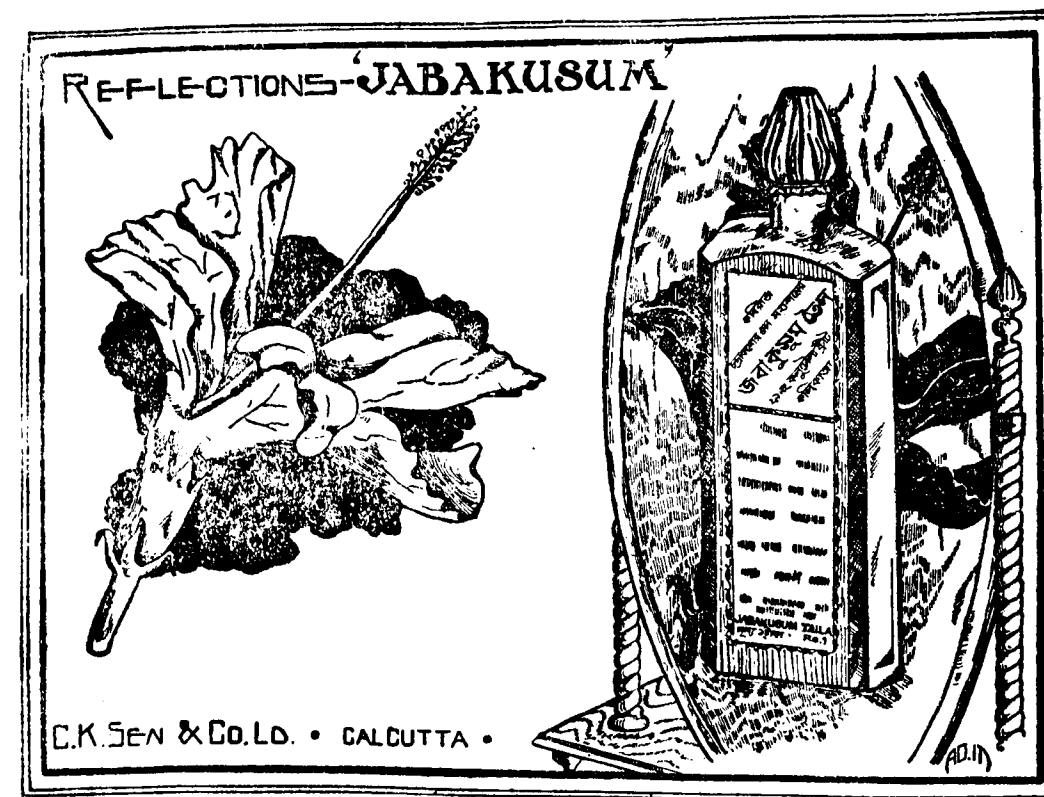
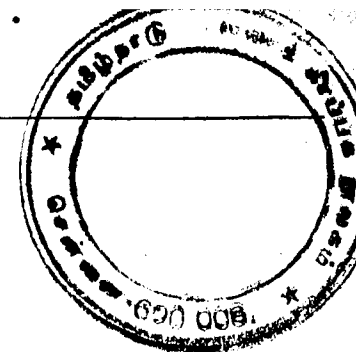
Christianity in India

Under the caption "The Spiritual demands on a Christian worker in India at the present day," the Rt. Rev. H. Pakenham Walsh contributes an article to the December number of THE NATIONAL CHRISTIAN COUNCIL REVIEW. The Christian worker nowadays is in an entirely different environment from that of a generation ago, and the spiritual demands upon him are equally different.

Speaking broadly, and allowing for exceptions, places where Christianity had been long established the Christian worker of the last generation found himself in the midst of a people most of whom had no knowledge of the Gospel of Christ; in most parts of India where his work was cast the people had almost no acquaintance and no contact with the Western world; only a tiny proportion could read and write, and institutions for the uplift of the people, such as colleges, schools and hospitals, were scarce; caste reigned supreme and unquestioned and, consequently, there was almost no social intercourse between the castes; national aspirations were faint; the people looked to a paternal foreign government to do everything for them; and in mind of the majority, the missionaries were identified with government as a branch of its activities. Even in places where there had been several generations of Indian Christians, the general conditions were not very different from those sketched above.

The writer assigns the growing national spirit in India to the lack of support to Christianity from the masses. For, India slowly claims the right to be ruler in her own house; she has begun studying afresh and re-interpreting her old treasures of literary and religious thought. Consequently a reaction arose against the foreigner and his ways; Christianity in its foreign dress is looked on as un-Indian and unpatriotic. Commenting on the future prospects of Christianity in India the Bishop says:—

It is not safe to prophesy, but we may well suppose that the movements we have been watching will rapidly gather momentum. Illiteracy will pass, the millions of India will be able to read, and to some extent to think for themselves. The water-tight compartments of caste will to a large extent be broken down, and Indians will increasingly realize and value brotherhood. The rule of the country will pass rapidly into the hands of Indians. The direction of the Church polity and of the evangelization of India will be the concern of the Indian Church, and Christianity will begin to receive its Indian expression.



E. Dec '26. C. P. S.



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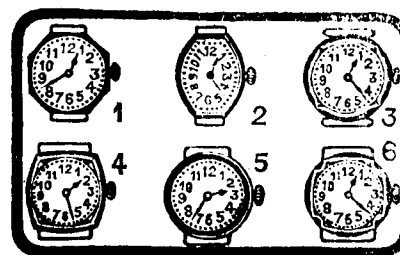
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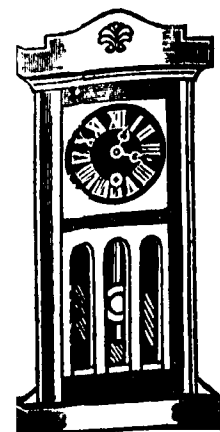
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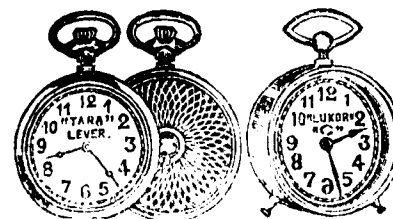
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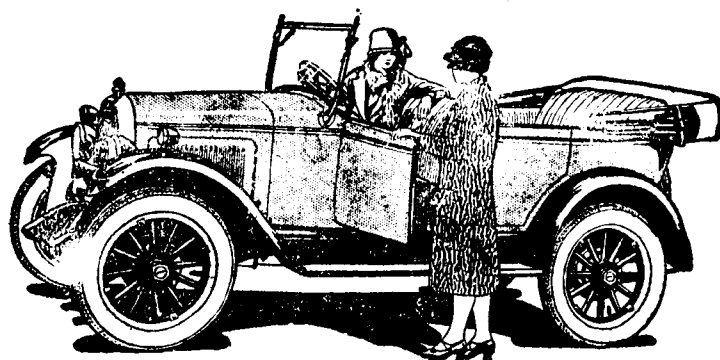
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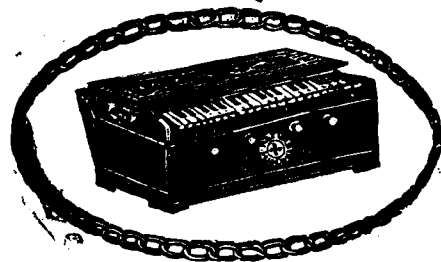
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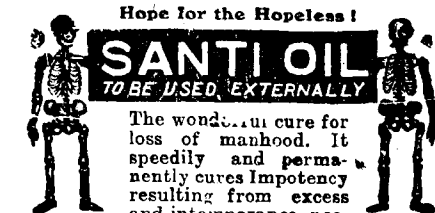
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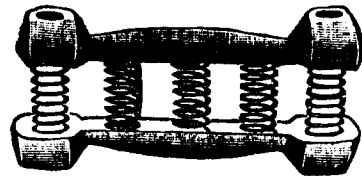
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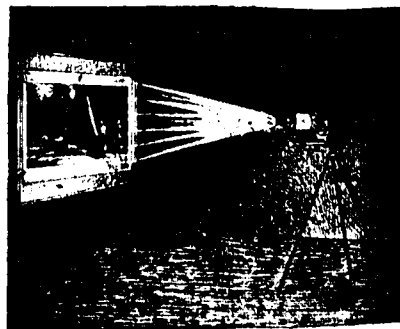
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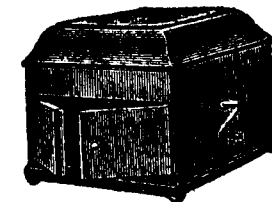
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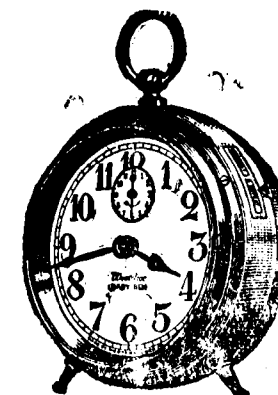
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Ten guards for 6 months @ Rs. 20 per guard, per month	Rs. 1,200
(as the plum trees are very close to one another 10 guards will suffice)	
TOTAL	Rs. 12,200

Income:—

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Price of Phunki lac, the residue of brood lac @ Rs. 80 per Md.	Rs. 1,000

TOTAL Rs. 22,000

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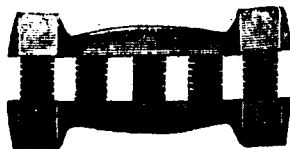
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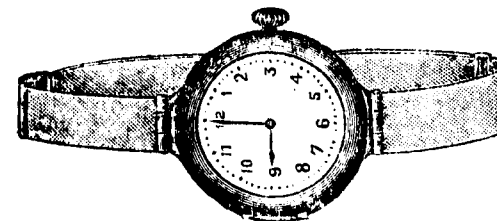
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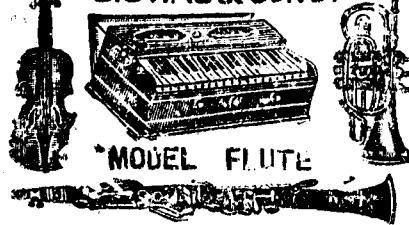
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" 9th	Maklidrug	Shasti feast
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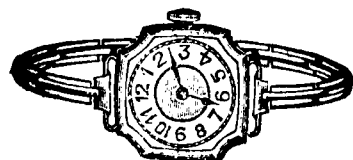
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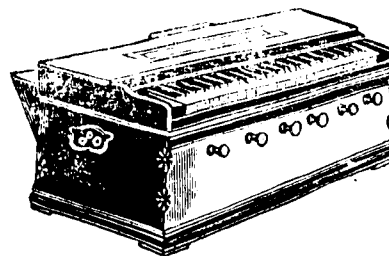
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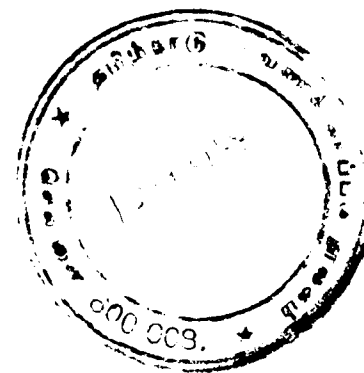
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