

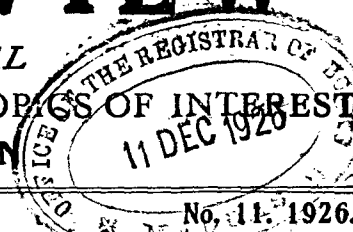
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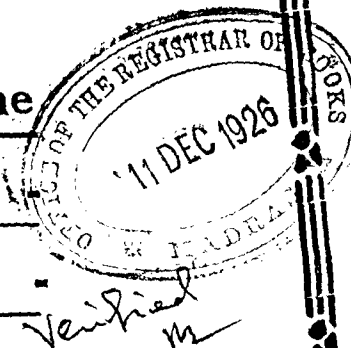
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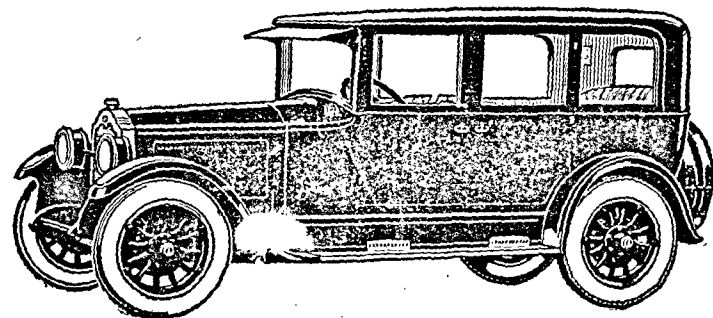
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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

Vol. XXVII.]

NOVEMBER. 1926.

[No 11.]

THE CANKER OF COMMUNALISM

BY PROFESSOR DIWAN CHAND SHARMA

WE are passing through dark days and anxious times. "Human hands," said Mr. Baldwin, "were given to us to be clasped," but here in India we are raising them against one another in suicidal and fratricidal quarrels.

Communalism is threatening the life and prosperity of the people of India. It is sowing dissensions among them and is retarding their progress to civic freedom. All the nations of the world are laughing at us and are making fun of our internecine quarrels.

But the situation is not as black as it appears to be. There is more than a tiny silver lining to the cloud. Forces are in the field that are counteracting the poison of this communalism and are tending towards communal harmony. The very enumeration of those forces fills us with joy for they are forces which cannot be resisted. It is well to remember them at this time when the cult of separatism is in the ascendant.

Of the people who are trying to dispel communal discord and restore communal harmony, the first place should be given to Lord Irwin. His speech at the annual dinner of the Chelmsford Club was happy in more ways than one. He dispelled many delusions which people in their blindness and ignorance had come to cherish. He made a little clearing in the jungle of ignorance. Lord Irwin

said, with all the vigour at his command, that the Government was not a dispassionate spectator of communal disturbances, nor was it an abettor of communal discord. The trend of the British policy in India gave the lie to it and whenever a riot occurred it sat like a nightmare on the breast of the officials and the non-officials in India alike. In a fervent appeal, which should be taken for more than its face-value, Lord Irwin asked the people of India to be tolerant to one another. The plea for tolerance which he made was very eloquent and could not fall on deaf ears. Religion was a unifying force. It was not something which divided. This forcible plea for tolerance emanating from the head of the Indian Government is sure to have the desired effect, for Lord Irwin is a sincere man who means what he says. His words therefore must be as a balm to a sore and must ease the communal situation a lot. That he, together, with other British and Indian statesmen will find a way out of this impasse is the fond hope of all Indians.

Lord Irwin, however, is not the only helper in the struggle for attaining communal harmony. Of late there has been an impression in the minds of some people (the Rt. Hon'ble Sastri has made no secret of his conviction in this matter) that sectional organisations are not conducive to our best

national interests. Indian nationalists, pure and simple, have therefore viewed movements like the Hindu Sangathan and the Tanzim with the gravest suspicion and the utmost concern. It is believed by them that these movements are disruptive forces and will widen the gulf between the two communities. It is not our purpose, at present, to support or controvert this view but Dr. Ansari's declaration on the first Shradh anniversary of Deshbandhu Das that he would have nothing to do with communal organisations like the Khilafat Committee and the Muslim League in future has strengthened the cause of Indian Nationalism immeasurably. This shows a determination on the part of Dr. Ansari to cut himself adrift from all those activities which are, even in the remotest possible way, injurious to national interest. This is a laudable objective and bouquets are being flung on Dr. Ansari, from all sides for his championship of the national cause.

Nor is Dr. Ansari alone in the field. Dr. Kitchlu, a great leader of the Tanzim movement, deplored this communal discord very much in the course of a speech which he delivered at Mymensingh during his Bengal tour and asked people to "establish communal fairmindedness and abolish communal exploitations." More than this he did much to dispel people's illusions about the Tanzim, the Sangathan and the Shudhi movements. Many people believe that the Tanzim and the Sangathan movements are mutually exclusive and antagonistic. But Dr. Kitchlu told people that they should not be alarmed by these movements, and that the Hindus had a right to improve their lot as the Mohammadans had to better their condition;

and that both these movements were started for the social, physical, and economic betterment of people. They were in no way militant organizations that aimed at each other's destruction. Above all he made out a strong case for joint electorates though he admitted afterwards at Patna that separate electorates were necessary at this stage. According to him joint electorates could be instrumental in keeping out fanatics and extremists of both communities from representative institutions. If joint electorates were established, the Hindus will seek the good-will of the Mohammadans, and the Mohammadans will solicit the support of the Hindus. These joint electorates will secure mutual co-operation and further communal amity.

In this he was ably seconded by a Mohammadan gentleman from Amritsar and Khan Bahadur Maulvi Mohiuddin Ahmad, Registrar, Co-operative Societies, Behar and Orissa. Mr. Haq of Amritsar not only lent his support to joint electorates but said equally pertinent things about music before mosques,—a prolific source of communal discord. "If the nerve-racking noise of modern traffic is tolerated before mosques there is no reason why music should disturb this solemnity." The Khan Bahadur also did not see any justification in the claims of the Mussulmans to have music stopped before their mosques.

But music before mosques is not the only controversial topic that has evoked such generous sentiments from the Mohammadans. The Finance Member of Hyderabad, while presiding over a conference of teachers, deplored the introduction of communalism in the domain of education and made a strong appeal for communal fairmindedness.

Similar efforts have been made by Mrs. Naidu and Pandit Madan Mohan Malaviya also. Mrs. Naidu's speech in Calcutta poured oil on troubled waters. She brought Hindu-Mohammadan Unity into true perspective and said that "it was not a matter of politics but a matter of understanding of hearts." Hindus and Mohammadans had been living together and working together in the South of India, nay, in the United Provinces, the home of Shri Ram Chandra. They were bound to one another not only geographically and ethnologically but also by cultural and human associations. As it was impossible to distinguish the waters of the Ganges from the waters of the Jamna so it was difficult to separate the Hindus from the Mohammadans. In this way she conjured up a vision of United India in which Hindus and Mohammadans will live together like the members of a happy joint family. Pandit Madan Mohan Malaviya, who is misrepresented by many people and misunderstood by many more, asked the Hindus and Mohammadans to live together, to form themselves into citizen-guards, to meet one another more often, and to organise representative boards to decide communal disputes. Surely these suggestions of the Pandit did much in proving to people how Hindu Muslim Unity was dear to every patriot of India.

These are individual efforts that are being made in straightening out the communal tangle. But other organised forces are also at work in the same direction. From Behar comes the welcome news that there are many Hindus and Mohammadans there who have become evangelists of the gospel of Hindu-Mohammadan concord, and are going to tour

certain districts to carry on the message of communal amity to the doors of all citizens. We are happy to hear about all these wandering friars. We hear from Delhi also that these people are going to combat this communal menace in public affairs. Above all the bold stand taken by the journalists of Sindh against this communalism is remarkable for it will be remembered that journalists especially editors of vernacular papers are thought to be the villains of this communal tragedy. They inflame communal passions by their indiscreet writings and drop fat into fire by making high-strung appeals to mass prejudices. The Sindh journalists have now taken pledges to stem the tide of communalism by commenting on communal affairs fairmindedly and judiciously and by verifying the reports of communal disturbances before they are published.

These are the helpers in the field. You may say these are only voices in the wilderness. Nay they are prophetic voices—voices, not of the embittered present but of the glorious future.

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TUES.	5 12 19 26	9 16 23	9 16 23 30	6 13 20 27
WED.	6 13 20 27	10 17 24	10 17 24 31	7 14 21 28
THU.	7 14 21 28	11 18 25	11 18 25	8 15 22 29
FRI.	1 8 15 22 29	5 12 19 26	5 12 19 26	2 9 16 23 30
SAT.	2 9 16 23 30	6 13 20 27	6 13 20 27	3 10 17 24
	MAY	JUNE	JULY	AUGUST
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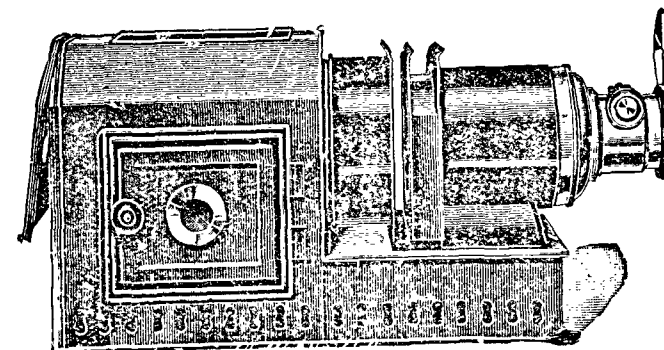
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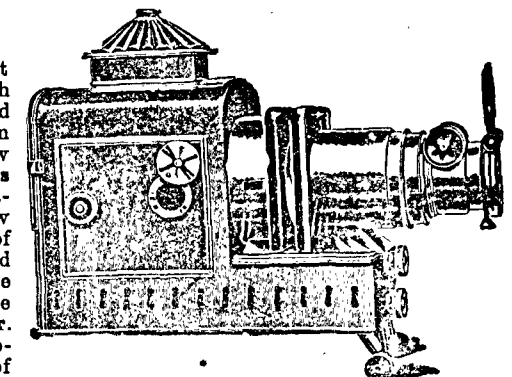
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The Modern Olympic Games

BY PROFESSOR C. J. VARKEY, M.A.,

Professor of History, St. Aloysius' College, Mangalore.

THE Olympic Association of the Madras Presidency has resolved to hold the Olympic Games in Madras on the 15th and 16th of December, and everywhere Olympic Games are being held for the selection of athletes to be sent to Madras for the Madras Presidency Olympic Games. Prominent among the winners at Madras will be selected and sent to the All-India Meet at Calcutta, and finally to the Far Eastern Championship Games in China—a competition open to India, China, Japan and the Philippines. As a step to popularise the approaching celebrations, a short account of the early beginnings of this modern athletic movement must be of interest to the general public.

Games of some kind were continuous in ancient Greece from the ninth century B. C., but the chronological importance attached to the year 776 B. C., "the year of the first Olympiad," seems to indicate that more ancient glories were then permanently revived. Since then, every fourth year, the famous Olympic Games were held of Olympia, in the plain of Elis, in the Peloponnesus. These revived games soon proved popular from one end of the Hellenic world to the other, thereby manifesting the Hellenic love of physical humanity and the dedication, through some form of public and ceremonial exhibition, of the strength and activity of the Hellenic youth to the divine powers which especially protected the Greeks.

In the warring little world of Hellas there was thus at least one recurring period of perfect peace—the sacred period of the celebration

of the Olympic Games. Those who had only faced each other in the heat of martial encounter learnt to strive, without anger, for a prize that was worth more in reputation and in popular esteem than that to which any save the greatest soldiers could aspire. The members of the Hellenic brotherhood, divided by their mountains and their seas, then met together on the sacred plain of Olympia in 'a peaceful strife' that taught them the lessons of a generous endeavour, and explained to them the characteristics, hitherto unknown and unappreciated, of the athletes against whom they strove.

These ancient Olympic Games were suppressed in 394 A. D. by Emperor Theodosius the Great, one of the later Roman or Byzantine Emperors; and they were dead and left in their grave. But these games were revived in 1896 thanks to the efforts of a modern 'dreamer' who thought it possible to revive those classical ideals which had done so much not only to unite the scattered members of old Hellenic community, but also to inspire some of the most notable expressions of the best Hellenic art, which have remained unequalled in the world's history, whether in marble or in literature. It is significant that this modern renaissance of world-wide athleticism was not directly due to England, "Mother of international Sport" as she has sometimes been called; for, as a nation, the Englishmen are not much given to initiative or creative imagination: they prefer to take hold of ancient growths and mould them slowly to their liking, from precedent to

precedent. It is to Baron Pierre de Coubertin, a distinguished citizen of France, that the world owes the modern series of Olympiads. He believed that the games suppressed more than 1500 years ago by the edict of Emperor Theodosius might be revived in a modern setting that would give every opportunity for the varieties of modern development without losing all the benefits of a more simple-minded and heroic past. After a year's tentative work in various countries, Baron de Coubertin called together the first Olympic Congress of modern times in 1894, when it was agreed to revive the ancient Olympic Games and to hold the first of the modern Games in Athens in 1896.

Thus in 1896 the dreams of Baron de Coubertin were translated into fact by the celebration of the first Olympic Games of modern times in Athens, which represents to the world as we know it, all that is left of the splendours of old Greece. The Attic of ancient Olympia is in ruins. The munificence of a private citizen has restored for modern Athens a marble arena greater than Olympia had ever known. At Athens, then, the new cycle was definitely begun, and every country made engagement to continue these Games every four years, in one great city after another of the various competing nations. So they were held next in Paris in 1900, and after that in St. Louis (U. S. A.) in 1904, in London in 1908, in Stockholm in 1912, in San Francisco (U. S. A.) in 1916, in Antwerp in 1920, and in Paris in 1924. It has also been decided to hold the games in Amsterdam in 1928 and in Los Angeles (U. S. A.) in 1932.

It is interesting to note how these early Games of modern days tried to revive those

of ancient Greece. In his account of the first modern Olympic Games at Athens in 1896, Baron de Coubertin describes his very natural emotion when he beheld the athletes of 1896 emerging from the same gateway through which the last Olympian athletes of fifteen hundred years ago had passed into their long oblivion. He speaks of the joy of the whole Greek nation at the victory of one of their own countrymen, Loues by name, in the Marathonian Race. Sixty thousand spectators, among whom were the Kings of Greece and Servia, rose simultaneously to their feet as Loues entered the arena. The shouts were loud enough to wake the dead upon the slopes of Mount Parnes. The Crown Prince of Greece, and his brother Prince George, had to carry off the victor in their arms to save him from the delirious enthusiasm of the crowd.

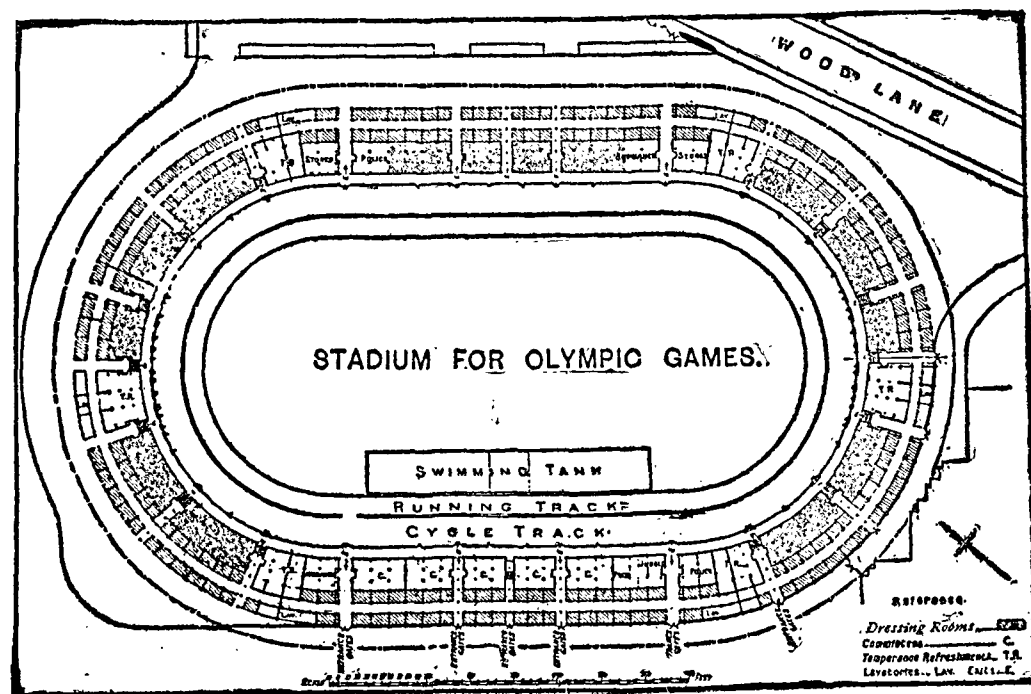
The Games in Athens were followed by those in Paris in 1900 and in St. Louis in 1904. But in the former case the difficulties of organisation and a lack of proper publicity, and in the latter, the expenses of the voyage over the Atlantic, militated against the full success which Paris and St. Louis deserved. Unlike in Athens, both in Paris and in St. Louis the entry for the competition was not remarkable for its diversity, and the prize list was even less so as will be seen from the table below. Very little interest was taken in the Games in Paris by the French, with the result that few other nations sent representatives and a very fine team of American athletes practically swept the board.

The Games were held in London in 1908, side by side with the Franco-British Exhibition, and the funds privately subscribed to

the Exhibition authorities enabled them not only to put up the splendid buildings designed for the Exhibition, but also to erect the most magnificent athletic arena the world has ever seen. One of the most important achievements of the British Olympic Council which organised the Games in London in 1908, was the production of a code of rules for every sport, accepted by every foreign nation that

than that increase of international athleticism which is the most significant factor in the intercourse of modern nations? The politicians have their Conferences of the League of Nations; but we still hear rumours of war, we still prepare for peace by making ready for more war again. Can we deny that the meetings of the International Olympic Committee is likely to do more lasting good for all

PLAN OF THE GREAT ARENA, LONDON.



Built by the Franco-British Exhibition for The Olympic Games in 1908.

had competed. Thus the credit for the first international code of sport ever produced with the unanimous sanction of the world's sporting representatives goes to "the Motherland of Sport." Such were the early beginnings of the Modern Cycle of Olympic Games.

Of all the influences now at work to stay the cruel hand of war, who shall say that any single one is more potent in its effects

the nations represented than any political assembly of diplomatists ever called together? This athletic movement of the present century cannot fail to have a most beneficent and wide-spread influence on the future of those international amateur athletics which are so great a factor in international goodwill, in the progress and mutual understanding of the peoples of the modern world.

WORLD EVENTS

By DR. A. J. SAUNDERS, M. A.

October

THE outstanding event of the past month in the British Empire has been the gathering of the Premiers and Chief Ministers of the various nations comprising the British Commonwealth for the purpose of conferring together about the affairs of the Empire. Their Majesties, the King and Queen, gave a great banquet at Buckingham Palace to the visiting delegates, and it was rightly called—"An Empire family gathering". The last Conference was held in 1923, but much has happened and there have been many changes since that time.

The supreme importance of this Conference is political rather than economic. It marks an important stage in the constitutional development of the British Commonwealth of Nations. Canada and Australia are bringing up the question of Foreign Policy. Is the British Parliament and its Foreign Secretary to define foreign policy and make momentous decisions for the whole of the Empire, or are the Dominions as integral units of the Commonwealth to be consulted before action is taken? There are also other vital questions of foreign policy arising out of the Locarno treaties and the evolution of the League of Nations. Should the Dominions also have diplomatic representation in foreign capitals? The question will also be raised probably about English Governors in the Dominions; that has recently been a question of much concern in Australia, where a section of the people favour Governors chosen from local statesmen, rather than to have them imported from England.

A number of committees have been formed to deal with Imperial Economic Problems. Trade within the Empire and the development of Imperial resources will occupy much attention; and it is almost certain that Imperial Preference will at least be considered in this connection. Migration and communications will be another subject for careful consideration. We shall await the decisions of the Conference on these vital problems with the greatest interest.

Two of many social events in which the Imperial Conference delegates have taken part were of Imperial significance. They were the wonderful air demonstration at Croydon, the air port of London, when both the Royal Air Force and civil aircraft took part in a remarkable display; the other event was magnificent display by the Battle Fleet off Portland, which Mr. Bruce, the Australian Prime Minister, described as "manoeuvres fully proving the magnitude of the problem of Empire defence under modern conditions".

EARL OF ASQUITH

The Earl of Oxford and Asquith has resigned the leadership of the Liberal Party in England. It is a remarkable characteristic of the British that when a great public man dies or resigns from a high office all the newspapers and practically all the moulders of public opinion pay a warm tribute to the great services to the State of the one whom they delight to honour. That is the happy experience of Lord Oxford to-day, and after forty years of notable service to the State there is no one who deserves this recognition better than the Earl of Asquith. His strong leadership in times of peace in connection with domestic problems, and his encouragement and wise counsel during the Great War will remain long as a precious memory. John Buchan's tribute to him in 1916 is still more applicable to-day: "He departed from office with the dignity that he had worn in power, and he behaved throughout in all respects, not as a party chief, but as a patriot. History will see in him a great debater, a great Parliamentarian, a great public servant, and a great gentleman."

EUROPEAN TRUSTS

A significant movement is taking place in Europe to end the commercial war which has followed on the heels of the Great War. The principle that is being organised is co-operation by combination to take the place of competition. The International Steel Combine is already an accomplished fact. A Finance Trust is now announced including most of

the countries of Europe, England, and even America for the purpose of financing international business and granting long-term loans. These bankers and industrialists have just issued a most striking manifesto in which they say: "that European prosperity can be restored only by the removal of barriers which restrict international commerce. They view with dismay the extent to which special tariffs, licences and prohibitions since the War have been allowed to interfere with international trade and prevent it from flowing in its natural channels. At no period have impediments to trading been more perilously multiplied without a true appreciation of the economic consequences involved." This is a remarkable document and points the way to a United States of Europe in industry and commerce.

LABOUR VICTORY

The Labour Party has just won a remarkable victory in the Municipal Elections throughout England and Scotland with the exception of London. The final figures are Labour, 158 gains and only 11 losses; Conservatives, 19 gains and 89 losses; Liberals, 8 gains and 57 losses; and Independents, 14 gains and 35 losses. One significant thing about the elections is the very small vote; in some cases less than 50 per cent. of the electors voted. Is it not time that the Australian practice of compulsory voting was enforced in England. Politicians will try to read into the results a forecast of the next general elections in England, but that may not be wise. Still in the American sense it is a "straw vote," and does give an indication of the way public opinion is moving. We will await further indications in important bye-elections.

THE BELGIAN FRANC

In monetary matter the stabilisation of the Belgian franc is of great importance. Both France and Belgium have been at work for some time past trying to settle their currency troubles. The means adopted has been the floating of a large loan of 100 million dollars to stabilise the Belgian franc. The following countries have subscribed to the loan:

England, America, Sweden, Holland, and Switzerland. The stabilization decree was greeted with the utmost satisfaction throughout Belgium. It is stated that £ 700,000 worth of gold securities were lodged in the National Bank as soon as stabilization had been definitely decided. The rate of exchange is: Sterling 174.40 and the dollar at 35.95 francs. Belgium has learned her lesson about playing with currency; it was the Prime Minister or the Governor of the National Bank, I think, who said: "Never again will Belgium attempt to inflate her currency."

THE AUSTRALIAN CONFERENCE

We must not allow the recognised importance of the Imperial Conference to completely overshadow the Empire Parliamentary Conference, which is just now meeting in Australia. Some well-known men are members of that Delegation, which includes representatives from all parts of the British Commonwealth. There are Lord Salisbury and Mr. Arthur Henderson from England; Senators C.W. Robinson and F.L. Schaffner from Canada; South Africa has a strong Delegation. India is represented by Mr. R. K. Shanmukham Chetty, M.L.A.

The purpose of the visit is to afford an opportunity to members of Parliaments of the British Empire to become acquainted with the conditions prevailing in Australia, to learn of its problems and possibilities. The occasion will also be utilised to hold some informal Parliamentary Conferences between the various delegates on matters of mutual interest and importance. Some of the matters to be discussed will be migration and overseas settlement, and inter-Dominion trade. A very significant social function will be the presentation to the Commonwealth House of Representatives in the new Federal Parliament House at Canberra of the Speaker's Chair which has been specially carved in oak from the beams of Westminster Hall, with hanging flaps and oak from Nelson's flagship, *Victory*, the gift of the United Kingdom branch of the Empire Parliamentary Association.

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Samaldas Parmananddas : A Life Sketch

BY SIR LALUBHAI SAMALDAS.

SAMALDAS Parmananddas—after whom the Arts College at Bhavnagar was named by his generous master, His Highness Maharaja Takhtasinhji—belonged to the Vadnagara Nagar community, a community that gave Gourishanker Udeshanker—the sage statesman—to Bhavnagar, Gokalji Zala—the Vedanti Administrator—to Junagadh and Dewan Bahadur Manibhai Jasabhai—politician and educationist of Baroda and Bhola-nath Sarabhai—the religious and social reformer—to Ahmedabad. The community

Samaldas's grandfather Ranchoddas went to Baroda in search of service and had to cross the arid and dry tract of Bhal, where for miles no drinking water is to be had even now. It was much worse in those days. There is a tradition in the family that Ranchoddas saved a woman from death by giving away the greater portion of



SIR LALUBHAI SAMALDAS

takes its name from Vadnagar, a small town within the territories of His Highness the Maharaja Gaekwar, a few miles distant from the well-known Mehsana Junction Station on the R. M. Railway. A few centuries back, the community migrated to other parts of Gujarat and Kathiawad, while some families went to the North and East up to Muttra and Benares. The Nagars of Bhavnagar first migrated to Gogo, then a bigish town with good harbour and large import and export trade. Samaldas's forefathers came to Bhavnagar from Gogo in the 17th century, but they did not permanently abandon Gogo, which till 1878 A. D. was the socio-religious headquarters of the community.



SAMALDAS PARMANANDDAS

the food that he was carrying and the water, even at the risk of meeting such a fate himself, and that in return he got the old lady's blessings—due to which not only did Ranchoddas get a very important post in the military department of the Baroda State, but that his son, grandson and great-grandson attained the Dewanate of Bhavnagar. On leaving Baroda service, Ranchoddas came back to Bhavnagar and built a new home from his savings; the house which was to be

the residence both of his son Parmananddas and grandson Samaldas until Samaldas was able, with the generous assistance of Maharaja Takhtasinhji, to build after one hundred years a new house more suited to altered times and circumstances.

After this house was built, the family migrated to Bhavnagar, and went to Gogo on special occasions only. Parmananddas had not to go to a distant place in search of service, but was able to carve his way up to the highest administrative post in his own native place—native by adoption and not by birth. His master, Thakore Shree Vajesinhji (the titles of His Highness and of Maharaja were given by the Government of India at a later date) had such confidence in Parmananddas's ability and loyalty that even when he was not in service (and this happened on and off several times), he was asked to prepare drafts of all important communications to be addressed to the Political Department. When I was a boy (in my teens) and at School, the then Maharaja—Sir Takhtasinhji—had this story told me in his presence by my father Samaldas and asked me if I would stand by the State as my grandfather did even after my services were dispensed with. I naturally said "no" in reply, and when taunted with a want of regard for the State's interests I added, more diplomatically perhaps, that my refusal to do this work would not be because of offended self-respect but because even if I did my best in the matter it might be represented to the Maharaja that I had purposely done it badly. Whether it be due to the increase in the number of men capable of doing all such work, or to the exaggerated opinion as to what is due to him, both on the part of the King and the officers, the old-time cordiality and feeling of family membership have practically disappeared in all Indian States. The commercial spirit of bargaining for the best terms has entered Indian States also, and, as a result, Indian State administration is becoming an imitation—and in many cases a bad and poor imitation—of the administration of British India. This is by the way, however.

Parmananddas retired from the State service permanently in 1847 A. D. He was succeeded by his brother-in-law, the well-known figure in the history of Indian State administration—Gourishanker Udeshanker—who was at the head of affairs, first as Dewan and then as one of the Joint Administrators of Bhavnagar—during the minority of Maharaja Takhtasinhji—for 32 years. Parmananddas had four sons, three of whom were in State service holding fairly important posts; the fourth son being a little eccentric and whimsical was dependent on his father and brother as a member of the joint family. That eccentricity in a subdued form must have existed in the other brothers too, for even now a spark of that quality is noticeable even up to the third generation. If science had succeeded in finding out how heredity works, it would have been possible to say why one branch that is Samaldas took to administrative work and the acquisition of academical qualifications, and the other branches specialised in other lines only.

Maharaja Vajesinhji looked upon Parmananddas's death as a personal loss. As was, and is even now, the custom in Indian States, Vajesinhji paid a personal visit of condolence to his sons and told them that he would look after them in a paternal spirit and that they must look up to him for guidance and assistance as they were looking to their father in his life-time.

Samaldas was the first and the youngest of Parmananddas's sons. He was born at Gogo in 1828 A. D. his mother being Rajuba—sister of Gourishanker Udeshanker, who had succeeded Parmananddas as Dewan of Bhavnagar. In those days there were no regular vernacular schools in Kathiawar. The only education—if one can use that word for the knowledge of the three R's that was then imparted—one could get was at the village school. Greater attention was paid to good handwriting and mental arithmetic than is done at present. One almost wishes—or at least wished till the typewriting machine was invented—that much greater attention might be paid to the cultivation of good handwriting than is done at

present. To a certain extent the handwriting of a man is an index to his character. It shows whether the man is careful and amenable to discipline. A person who is regardful of his reader's feelings would try his best to write a legible hand.

When Samaldas had learnt all that could be learnt in the Village School of Gogo, where, after his mother's death, he was brought up by his mother's sister, Parmananddas wanted him to come to Bhavnagar to learn Persian, of which he himself was fond, and to be initiated in the administrative work of the State and indirectly in the art of diplomacy. Just about the time that Samaldas was to leave for Bhavnagar, the Bombay



GOURISHANKER UDESHANKER

Government opened a regular Vernacular School at Gogo and Samaldas was allowed by his father to continue his studies there till he had completed the prescribed vernacular course. In those days the man at the head

of a Vernacular School was respected more than the headmaster of a first-class high school is done in these days. The relations between the teacher and his pupils must have been very cordial and the pupil's personal gratefulness to his teachers must have been of the Guru-Shishya type of old, for Samaldas used to show the same respect for his teacher even after he became the Dewan of Bhavnagar and when the teacher was a pensioner on barely Rs. 15 a month. There has been a change in our mentality since those good old days, and though I cannot be classed as a modern, I remember that when I saw for the first time my father showing so much respect to an ordinary Mehtaji (school-master) as he did whenever the latter paid an annual visit to my father, even I was rather disagreeably surprised. At these annual visits the teacher was paid an annuity which was continued even to his widow after his death.

After having finished his school course at Gogo, Samaldas came to Bhavnagar and began accompanying his father in his official and social calls on Maharaja Vajesinhji as that he might get initiated into the system of administration and Statecraft. As Parmananddas was a good Persian scholar, he put Samaldas under a Munshi to study Persian. Samaldas used some of his spare time in studying Sanskrit. Although the old system of teaching these languages may appear crude and unscientific in these days, yet as a result of the training in these languages Samaldas was able to read and understand stiff books in Persian and understand the Vendanta philosophy of Shreemat Shankaracharya. Vajesinhji used to have books like Shahnama read out and translated by Samaldas. This led to a greater personal contact between the Maharaja and Samaldas, and the former began to appreciate the intellectual capacity of the latter. One wonders if Samaldas would have had the same capacity of clear thinking and correct immediate action if he had been obliged to read up to the prescribed University standards with the bogey of examinations facing him every year. Dewan Gourishanker had

still less of literary education and in spite of it—or perhaps on account of it—his intellect remained sharp and his memory so remarkable that high Government officials, Governors and others were taken aback when, during conversation, he would give his reminiscences as correctly as if he were reading out from a written diary.

Although Samaldas was a keen student of Shanker's philosophy and could argue its intellectual subtleties with learned Sanyasis, (I remember, with natural pride, one such discussion he had with that very learned Swami, Raja Rajeshwar, the then Shankaracharya of the Sharada Pith of Dwarka) he thought that it was not possible to carry out into practice the Naishkarma philosophy of the first Shankaracharya and the commentators of his Bhashya. Though the Nagar community is reputedly Shaivite, his family had some generations back adopted the Vaishnava cult. Samaldas during his whole life followed the Bhakti Marga being a devotee of Shri Ramchandraji, whose high character as depicted in the Tulasi Ramayana captivated his heart. He was a regular student of 'Tulasidas' Ramayana, and during his father's illness he daily read selected passages from that great Epic to help him in taking away his mind from his physical sufferings and to concentrate the same in devotion to Shri Ramchandra.

On the death of Parmananddas, Samaldas, who had joined the State service in the lifetime of his father and had shown his abilities as a conciliator of the Khumans of Kundla (the original Kathi Land-holders) of that Taluka, was given the important post of the City Magistrate of Bhavnagar. The importance of the post lay in the fact that the British Government had deprived the Rulers of Bhavnagar of their jurisdiction over the new and old capitals of the State (Bhavnagar and Sihor) and of other 114 villages and placed them under the Judge at Ahmedabad. As a nominee of the State he had to look after the interests of the State and to respect the wishes of the Rulers and their advisers; he had to carry on the judicial administration according to the

statutes of the Government of India under the direct orders of the District Magistrate (the Collector) of Ahmedabad. No man, however capable and honest he may be and however impartial he may try to be between such conflicting interests, can continue to win the favour of both sides. Moreover, where the officer himself believes that great injustice had been done to the Rulers of the State by the deprivation of their jurisdictionary powers, he would unconsciously sympathize with the view-points of the State and its officers, more especially as the latter happened to be his near relations as was the case with Samaldas. There are always two or more parties in Indian States, not like the parties in the elected Houses of Legislature, but parties that aspire to power to use it in the best interests of the State which term in those days was synonymous with the Ruler of the State—and also of themselves and their supporters. In a State situated as Bhavnagar then was, the party not in power very often tried to hit at the other party, not by intriguing with the Chief but by prejudicing the Judiciary of Ahmedabad and hitting at the ministry through their nominee—the Bhavnagar City Magistrate. In 1857 they took advantage of a case of robbery and shooting to mix up with it the whole administration including the Chief and his ministers. The combination of the Executive and Judicial powers in the hands of one man—the Collector and District Magistrate—made the work of that party much easier than it would otherwise have been. Warrants were issued by the District Magistrate on all persons charged with complicity in this crime, including the Ruling Prince himself. Fortunately, the Prince and his chief ministers were not in Bhavnagar and thus not within British Jurisdiction. They were touring in other parts of the State where the Jurisdiction still rested with the Chief himself. Samaldas, as the chief local officer, was in Bhavnagar and was arrested with others who were within the British Jurisdiction. They were taken to Ahmedabad and, as there were no railways at that distant date, it took about a week to reach that place. Attempts were made to

give as much annoyance to Samaldas as possible during this journey, but his readings of the Tulasi Ramayana came to his assistance. The head of the Police Guard was a devotee of Shri Ramchandra and when he heard Samaldas reciting pieces from that epic poem, he felt that a man with such devotional points should not be put to any unnecessary trouble. One wonders how far the common factor of faith in the same incarnation of God Vishnu proved helpful to Samaldas. When the case went up to the District Judge it was decided in Samaldas' favour, as the Judges then as now are not as a rule influenced by the opinions of the Collectors of the District. Not only was Samaldas' arrival at Bhavnagar after an honourable acquittal greeted as that of a victorious hero's return to his native place, but it was looked upon as a great success of the party in power with the then Maharaja Jaswatsinhji.

Samaldas's persecution and trials led indirectly to two very beneficial results. The first was that it led Maharaja Jaswatsinhji and his ministers to persist in their attempts to have justice done to Bhavnagar's claims to get back the jurisdiction over the 116 villages. (The term village here includes even the City of Bhavnagar.) Due to the able manner in which the case for Bhavnagar was put before the Government of Bombay both by written representations and during interviews with the high officials of that Government, and due also to the fact that the then officers of the Government were not power-grabbing but men with a sense of fairness and justice and having real sympathy with the chiefs of Kathiawar. Bhavnagar got back its jurisdiction over these towns and villages in 1866.

While the main portion of the credit for achieving this result belongs to Gourishanker Udesanker, those who helped him in preparing the case and in submitting the same to the Government officials are also entitled to some credit. Maharaja Jaswatsinhji bore this in mind when he rewarded the services of his ministers and officers for getting back the jurisdiction for Bhavnagar. While Gourishanker and the then joint Dewan Santokram Sevakram Desai were given a

village each as Inam in perpetuity, Samaldas and Merwanji Bhownagree (father of Sir Muncherji Bhownagree) were given money grants of Rs. 50,000 each.

The second good result of Samaldas's persecution was that he realized by his personal experience the evil results of combining the executive and judicial functions in one person, and consequently when he was asked to organize the Judicial Service in Bhavnagar he got the Maharaja and the Ministers to agree to a complete separation of the Executive and the Judicial Departments. Whatever opinion the Government of India or the Provincial Governments may hold in regard to this important question, Sir Bartle Frere, the then Governor of Bombay, expressed himself in favour of such separation at the time of presenting the Insignia of K. C. S. I. to Maharaja Jaswatsinhji in 1867. He said:

But what I regard as the peculiar feature of your Highness' administration, which will, I believe, be productive of most good to your people, and will, I am sure, give most pleasure to His Majesty's Government, is the care you have wisely and consistently taken to improve the administration of justice, and to separate it from all that is purely executive.

Samaldas was put at the head of the Judicial Department soon after the organisation of the Department on the transfer of Jurisdiction to the State. He held this important post for about three years until the death of Maharaja Jaswatsinhji in 1870. During this period he went on a pilgrimage to Benares and Gaya, for he looked upon the performance of Shraddha as a duty to the Pitris. Being not a sectarian Vaishnava, he looked upon Shiva and Vishnu as different forms typifying the two activities of One God, and he had been looking forward to the bath in the Holy Mother Ganges and to the worship of Kashi Vishvanath as a step in his spiritual growth. There being no railway from Jubbulpur to Allahabad in those days he had to do the journey in ordinary bullock carts. He had a small party of his own, including a learned Shastric—Narbheran (Jani)—and a secretary or personal assistant—Jatashanker Indarji. Samaldas was able to put up with all the discomforts and inconve-

niences natural to bullock-cart journeys, because, though the son of a Dewan and brought up by the sister of another Dewan, he had experiences of vicissitudes of life which had removed all softness inherent in high Indian State officials' sons. Moreover, he had a deep faith that this pilgrimage was a duty he owed to the spirits of his forefathers and was necessary for his spiritual rise in future rebirths, and removed the sharp edge of such a journey's hardships. He was obliged to cut down his programme and return to Bhavnagar earlier, owing to the severe illness of the Chief, information about whose health was being conveyed to him from time to time.

When Maharaja Jaswatsinhji died after a prolonged illness in 1870, an attempt was made by the then Political Agent to place the administration in the hands of a British officer during the minority of the young Maharaja Takhtasinhji, and to make Dewan Gourishanker his assistant. This proposal was strongly opposed by the Dowager Ranis, the Ministers of Jaswatsinhji and the people of Bhavnagar, who had full confidence in the then ministers and who wanted them to carry on the administration on the same lines until Takhtasinhji attained his majority and took over the administration in his own hands. As Dewan Gourishanker was put in charge of the State by the Political Agent till final arrangements for the future administration of the State were made, he was not able to leave Bhavnagar, and Samaldas was deputed by the Ranis and the existing administration to put their views before the Governor and the members of Government. He first went to Matheran, to see the Hon'ble Member in charge, who told him that he had approved the Political Agent's proposals and had recommended its acceptance to Government. Samaldas explained the whole position to the Hon'ble Member, who was satisfied that it would be wrong in principle and unfair to the existing administration to say that they could not be trusted to carry on the administration after having declared publicly a few months ago that it was very satisfactory; and as a mark of Government's approbation

bestowed the then very much coveted title of K. C. S. I., to the Ruling Chief. Samaldas's arguments convinced the Hon'ble Member that he had taken a hurried action on hearing one side only, and as a fair-minded and straight officer he wired to the Governor to give a hearing to Samaldas and not to issue any orders till then. This spirit of fairness and sympathy towards the members of the family of a deceased Ruling Prince were very effective in keeping the rulers and the Dewans of Indian States attached both of Government and to individual members as Government. The Governor, after hearing Samaldas at Mahableshwar, expressed a desire to see Gourishanker to satisfy himself about his physical capacity to carry on the onerous duties of an administrator as it had been reported that he would not be able to do so on account of his old age. Gourishanker called on His Excellency at Poona and as a result of that interview with the Governor and of further conferences between the Political Secretary and the Ministers, Government decided to have a joint administration during the minority of Maharaja Takhtasinhji, consisting of one British official and Dewan Gourishanker. The idea underlying this decision was to combine the best of the modern and the indigenous systems of administration. The chief credit for arriving at this solution, though a reasonable compromise, belonged to Sir William Wedderburn, the then Political Secretary, who was later on President of the Indian National Congress. The first British officer selected for this purpose was Mr. Percival, the father of Mr. P. E. Percival, now Judge of the High Court of Bombay, who it may be mentioned was born in Bhavnagar. Mr. Percival, as well as his two successors, Col. Watson and Col. Parr, worked harmoniously with Gourishanker and not only hailed him as an equal but did not fail to show him the respect that was his due as the ablest Indian-State Administrator in the Province. Owing to this co-operation between the two schools of thought, reforms in the mode of administration were introduced slowly and cautiously, and were so adapted

to the local circumstances that they did not lead to any unnecessary disturbance in the existing machinery but were accepted by the public and loyally put into execution by the officers of the State. These reforms were more in the nature of the evolution of the old system than the introduction of an exotic unsuitable to existing conditions of administration. There has hardly been any minority administration so successful as that of Bhavnagar, and the credit thereof belongs as much to the British officers of the joint administration as to Gourishanker and also to Samaldas, who worked as Assistant to the Joint Administration from the time of its inception.

This rise in the official status of Samaldas was his due, both because of his meritorious service to the State in connection with the organisation of the Judicial Administration of the State and also on account of the fact that, as both the Joint Administrators were connected with the Executive side of the administration, they needed the assistance of an officer who had practical personal experience of the judicial branch.

Samaldas soon won the confidence and regard of Mr. Percival, and as he had the full confidence of Dewan Gourishanker he was able to influence to a great extent the administration of the State, as he had to study the various proposals of reform and submit the same to the administrators with his opinion. By his careful study of questions affecting the common interests of the States of Kathiawar, he had achieved a very high position in Kathiawar affairs. When there was any conflict of opinion between Kathiawar States and the then Political Agent as regards the powers of interference of the British Government in the disputes between the States and their Land-holders (Mulgrasseas), the work of approaching Bombay officials and of preparing representations on behalf of the States was entrusted to Samaldas. He prepared the case for the States in the Vernacular, which was translated into English by an Englishman who had become a convert to Mahomedanism and was employed in Bhavnagar as the commanding

officer of the irregular cavalry of the State. This Mahomedan officer was personally devoted to Samaldas and more to his son Vithaldas, and as he was a good English writer he proved very useful to the State in preparing English memorials from the materials supplied to him, which were finally settled by eminent counsel of Bombay or Rajkot.

Samaldas came in great personal contact with the then minor Maharaja, who took very kindly to his advice and looked upon him almost as a Guru. In later days, the Maharajah used to compare his relationship with Samaldas to that of Arjuna (the hero of Mahabharata with that of Drona Acharya). This friendship (if one may use that term in connection with the relations of a Ruling Prince and his minister) continued till the death of Samaldas. Soon after the installation on the *Gadi* of Maharajah Takhtasinhji with full powers, Gourishanker, who had reverted to the position of the Dewan, expressed his desire to retire from the minister-ship on account of advanced age. He suggested the name of Samaldas as his successor and his proposal met with the cordial approval of the young Maharajah, and in January 1879 Samaldas was made Dewan of Bhavnagar,—thus following in his father's footsteps after 32 years.

At the Durbar held by H. H. The Maharajah Sahib to confer on Samaldas the dignity of a Dewan and the Dewan's Poshak, Samaldas announced his own policy which he said he hoped to be able to carry out with the support of his Ruler, who had evinced full confidence in him till then. The difficulties of a Dewan of an Indian State since the advent of the British are much greater than those of the minister of old Indian States, for while the latter had to serve two masters—the Ruler and the people—the former had to serve one more master—namely the Political officer of the Province who, in those days, wielded much greater power of interference in the affairs of Indian States under his charge than is wielded by the Governor of a Province at present. The people of the State had no constitutional powers of control

over legislation or administration but the Mahajan* of the Capital and of District Towns had their own methods of making their voice heard by the Ruler and his advisers,—the chief and the final of these being the observance of Hartal† a sort of general strike. On one occasion the shooting of a monkey by a Parsi municipal officer in the City of Bhavnagar created so much excitement amongst the leading Hindu residents of the City that Samaldas had to use all his persuasive powers to pacify them and to prevent a *Hartal*.

The credit of constructing the first Railway in Kathiawar belongs to Maharajah Takhtasinhji—though that Railway was financed by two States, Bhavnagar and Gondal, and was called the Bhavnagar—Gondal Railway. Gondal, whose ruler was a minor, was administered by a political officer under the orders of the Government of Bombay, and that officer agreed to the proposal of the Railway not because he believed in it but because the Governor of the Presidency ordered him to go in for the construction of a Railway. It is a well-known fact that the young Maharajah took his lead from Samaldas. I very well remember my father being blamed for giving his advice in support of the proposal. Dewans of other neighbouring States when consulted by Maharajah Takhtasinhji had frankly told him that he was jeopardising the customs revenue and that the Railway would lead his State in a grave financial crisis. Samaldas stood firm and strongly advised the Maharajah to go ahead, and though this is old history I cannot help saying that, proud as I am of my father on account of his many qualities of head and heart and his acts of statesmanship, I am proudest of him for the splendid work he did in introducing Railways in Kathiawar in spite of strong opposition on all sides.

Samaldas's career as a Dewan was of a very short duration—about five years and a half. During all that period he had to curtail public works and other expenses, to

be able to find money for the capital and work of the railway. Without having a regular system of budgets he kept control of expenditure in such a manner that never had the State Treasury to delay payment to the Railway Administration. At the same time, he had to see that not only was there no curtailment but a little increase in expenditure on what are now known as nation-building departments. Two outstanding acts of his administration were (1) the Salt Treaty with Government and (2) The Settlement of very important Kathi original land-holders of the district of Kundla. While the first showed his capacity of arguing important State questions with Imperialistic officers of Government, the latter showed his persuasive powers and the confidence this turbulent class of independent land-holders of the Province had in his sense of fairness and justice. All through his administrative career it was his policy to see that no Grassias (original land-holders) had any cause of serious complaint of injustice being done to their lawful claims. Possibly, the judicial training he had in his early days unfitted him for any unjust attacks on the existing rights of these land-holders. Both my elder brother, who succeeded him as Dewan, and myself learnt this lesson from him, and I can say without any exaggeration that even now, after some 25 years, the Grassias remember our fair dealings with them and speak of us in terms of affection and respect.

Samaldas looked far ahead in his dealings with large administrative questions. Years before the Viramgam Mehsana Branch was constructed he visualized the great advantage likely to accrue to the Bhavnagar port and the Bhavnagar Railway if goods imported through Bhavnagar could go direct without break of gauge to Rajputana and Northern India. With the sanction of Maharajah Takhtasinhji he made a definite proposal on behalf of his State to the Government of Bombay to construct the Railway from Viramgam to Mehsana and to pay interest and maintenance of a third rail being laid on the Broad Gauge (5' 6") line from Wadhwan to Viramgam, so that there might be direct

connection between Bhavnagar and the Northern parts of the country. As the port of Bhavnagar did not provide facilities for large steamers to come into the Creek of Bhavnagar, he, in consultation with the then State Engineer, Mr. Proctor-Sims, submitted a proposal to the Maharajah for developing a new port at Kathiwadar. He did not live to see any of these undertakings carried out. While the railway connections had been made, the new port—called Port Albert Victor—had not been fully developed.

Samaldas believed in spreading education—primary, secondary and higher—in the State. When the first Girls' School was started in Bhavnagar and when there was a prejudice against giving education to girls, Samaldas took a lead in the matter by sending his daughter to the Girls' School. What was good for the public was, in his opinion, good for his children. He gave to his eldest son as much education in English as it was possible at the time to give in Bhavnagar. He did not, however, send him out to Rajkot or Bombay to receive higher education, because there was no railway communication between these places and Bhavnagar; and he did not like to send his eldest son to such a distance without the facilities of speedy travelling. When I passed my Matriculation Examination he sent me to the Elphinstone College, as he thought a higher knowledge of English and other subjects under English professors and a rubbing of shoulders with young men from other parts of the Presidency would prove useful to me. Owing to my not keeping good health and to His Highness Maharaja Takhtasinhji's desire to train me up in administrative work early in life, I was withdrawn from the College before I finished my degree course. I realize even now what great advantage it was for me to mix with some of the best students of the Presidency and to study under well-known English professors.

Though a keen student of the Vedanta philosophy, Samaldas did not think himself fit to accept it in its entirety and consequently he did not give up the devotional side of Hindu religion. During his last illness he was having the great Hindu Epic—the Maha-

bharat—read out to him. These readings and the recitals of Sanskrit hymns helped him to bear his physical sufferings in the last days of his life with great equanimity of mind. He had disciplined himself from his early age to control his feelings, and even when he had justifiable cause for anger his reproach was always couched in gentle terms. In spite of this discipline he found the physical sufferings and insomnia too trying to be borne with courage and fortitude. On such occasions, he took outside help in the shape of recitals of sacred Mantras so that he might be able to divert his mind from the physical to the spiritual plane.

In his will he had predicted that Maharajah Takhtasinhji would give the Dewanate to his eldest son, but he was quite sure that the relations between the Maharajah and the new Dewan would not remain very cordial for long. He almost feared that Vithaldas might have to resign service and so he laid down a condition that in such a contingency his sons (Vithaldas and myself) should never swerve from our loyalty to the Ruler and the State and should not intrigue within the State or have pressure brought from outside to get back our posts. Although the relations between Maharajah Takhtasinhji and Vithaldas were strained the former did not part from his Dewan though he did curtail some of his powers. The separation of Vithaldas and myself from the State service came in the time of Maharajah Bhavsinhji. After we left State service we carried out the instructions of our respected father, and as a result our relations with the Maharajah and his officials have remained cordial ever since. Samaldas's giving such instructions in his Will, written out in his own hand, a few months before his death, shows his far-sightedness even during physical sufferings, which very often affect a man's mental condition.

After some months' serious illness, during which Maharaja Takhtasinhji showed him all possible kindness, Samaldas died in harness in August, 1884, at the age of 56 full of honour if not of years.

* Literally the great men—leaders of public opinion.
† Etymologically locking (closing) the shops.

The Late Mr. A. B. Walkley

BY

MR. K. ISWARA DUTT, B. A.

THE death of Mr. A. B. Walkley—or to give his full name, Mr. Arthur Bingham Walkley—announced recently by Reuter, removes from the field of English dramatic criticism a popular figure. He belonged to the category of men of letters who carved out a name for themselves by writing amidst the slices of leisure that they could cut out while toiling for bread in other professions. Like Lamb, on whom he wrote an article to the TIMES only a few weeks back, he had to spend his days in the uncongenial atmosphere of clerical life, the difference between the two being that Lamb sought service in the India Office and that Walkley entered the Postal Department. Before he chose his profession, Mr. Walkley had very interesting experiences. He started as an Exhibitioner of Balliol and after a brief while drifted to Corpus Christi. He was immensely glad and proud of his Oxford training. He once wrote: "Oxford in those days—and in all days—was a great experience for an Young Man." Lords Milner and Oxford were among his contemporaries.

Mr. Walkley took to dramatic writing, not because of any aptitude to it, but because of the opening it offered. Let us hear Mr. Walkley himself on the subject:—"If I took to dramatic criticism, it was because that seemed to offer the easiest opening. It was not because I cared about the theatre, for I did not. I do not know. I infinitely prefer books to plays, and life to either." But when once he flourished his pen as a dramatic critic—it was as a reviewer of Sarah Bernhardt that he began his "job"—there was a demand for his output. The stuff he produced was, so to say, marketable. The promising reviewer in the columns of the ERA soon became a dramatic critic of the MORNING POST, THE STAR and THE DAILY CHRONICLE. He was also known as a contributor to the SPEAKER and LITERATURE. By the time Mr. Nisbet, the dramatic critic of the TIMES died, Mr. Walkley established his

reputation so well that he was invited to take the place of the deceased great. In his Autobiographical sketch contributed to a famous LONDON WEEKLY seven months ago, he narrated thus his first experience on the TIMES: "I remember very well my first article for the TIMES. It was on Tree's King John. There again I was in a blue funk, as I always am when I sit down to write an article. But one of the Assistant Editors came up, chatty and pleasant, and reassured me. My feeling at the time was, 'You are writing for the TIMES and it has to be in the TIMES big bow-wow style.' I got that well into my head, and then I began to bow-wow. Next morning Mr. Moberly Bell said to me, 'I like your article, but it is too Timesy.' I explained that I had tried to live up to the 'Jupiter Tonans' ideal. In those days the TIMES was more 'Timesy,' than it is to-day." This great dramatic critic who filled up column after column of the TIMES for twenty four long years will be missed by its large clientele, and yet not be missed by posterity when the names of the illustrious writers in that branch of literature will be gratefully recollected and reverentially spoken of.

I close this article with a short quotation from a back-number of the TIMES LITERARY SUPPLEMENT which discloses the spicy way in which Mr. Walkley puts things. "Mr. Walkley who lectured on Jane Austen under the Presidency of Mr. Augustine Birrell, placed her novels among the literature of consolation. He produced 'notable statistics' when he came to deal with the Author's reticence, as opposed to the 'passion' of Modern Writers. In all her novels she shirked the declaration scene which was the critical point of every love story. She either presented it in narrative or expressly declared herself unequal to the occasion. There was not a single lover's kiss in the novels. On the other hand, there were plenty of shrubberies. He had counted 25 references to shrubberies but not one kiss."

LIFE ASSURANCE IN INDIA

BY

MR. S. C. CHOWDHURIE, B. A.

COMPARATIVELY speaking, Life Assurance business is of recent origin in India. The Christian Missionaries are the pioneers in the line, who founded some widows' and orphans' funds between 1834 and 1849. The oldest which issued ordinary life assurance policies, was the "Madras Equitable" founded by Messrs. Arbuthnot & Co., of Madras, a century back. This Company went into liquidation in 1921 "in consequence of the great depreciation in the value of the Government securities in which the funds of the Company were invested." By the disappearance of this old mutual company the "Bombay Mutual" which was founded in 1871, has become the oldest of the existing Indian Mutual Life Assurance Companies.

The "Oriental" is the oldest of 29 Indian proprietary Companies and it was founded in 1874. In comparison with other provinces of importance, Bengal was rather late in the field to establish life companies and it is in the year 1906 that we found some life Companies coming into existence. Of all the existing Companies, which took their origin in Bengal the "National" and the "National Indian" are the oldest.

There are 52 Indian Companies or Funds and 23 non-Indian Companies transacting life assurance business in India. Of these 23 non-Indian Companies, 17 are constituted in Britain, 3 in the Dominions, 2 in Shanghai, and 1 in the Colony.

The year 1906 is an epoch-making era in the history of Indian Insurance business when several Life Assurance Companies and many hundreds of Provident Insurance Societies were started all over India. Most of them are no longer in existence, because "many of the Provident Insurance Societies were started on financially unsound lives and several seemed to have been dishonestly managed. It was partly to remedy this unsatisfactory state of affairs that legislation was undertaken which led to the Indian Life

Assurance Companies Act and the Indian Provident Insurance Societies Act being passed in law into 1912."

Of 52 Indian Companies, 29 are proprietary, the rest being mutual. The total amount of paid up capital of the Indian proprietary Companies is nearly 53½ lakhs.

To distribute these Companies province by province we get 8 in Madras, 22 in Bombay, 10 in Bengal, 8 in the Punjab, 1 in United Province, 1 in Central Province and 1 in Assam.

There are some Insurance funds instituted by the Government of India. They are 9 in number and perhaps the Post Office Insurance Fund is the first of these with regard to business. None but Government Servants is permitted to join this Fund and the limit of assurance possible under the rules of the Fund is Rs. 10,000.

There are three more funds which do not come under the Indian Insurance Act.

The total income of 45 companies in 1923, amounted to about Rs. 24,89,7000 and their funds together amounted to Rs. 10,29,65,269. The outgo amounted to Rs. 1,52,34,652 and the increase to the life funds was 96,62,348. So far income was concerned 74.6 per cent. was derived from premium and 23.9 per cent. from interest, dividends and rents and 1.5 per cent. from other sources. The outgo consisted of 36.7 per cent. for claims by death and survivance, 2 per cent. for bonus, 19.6 per cent. for management, 38.8 per cent. for increase to the life fund and 4.7 per cent. for depreciation, surrenders, dividends etc. The net rate of interest earned by the Indian Companies on their funds is 6.26 per cent.

The total assets of the Indian Companies are Rs. 12,70,55,691 in 1923 invested as follows:—

(1) War loan and other Government terminable Securities	Rs. 2,66 lakhs.
(2) 4 per cent. Government Securities	" 30 "
(3) 3½ " " "	" 6,48 "
(4) 3 " " "	" 32 "
(5) Municipal and Port Trust Debentures	" 1,83 "
(6) Railways and other Shares	" 30 "

The balances are in land and house property, cash deposits etc.

"The total sums assured remaining in force at the end of the year 1923, under ordinary life assurance policies by Indian Companies is 40 crores. And the new sums assured during the year were over 5½ crores. The new business is larger than in any previous year and is more than three times as large as in 1916."

"The average rate of annual premium payable under the policies issued by the Indian Companies is nearly 5½ per cent. of the sum assured. The corresponding rate deduced from the returns to the British Board of Trade is lower, the difference being partly due to the fact that endowment assurances constitute a larger portion of the policies issued by Indian companies than by the British Companies." The percentages of policies issued by the Indian Companies are 74·8 under Endowment Assurances, 4 under Children's Endowments, 13·9 under whole life (limited and unlimited) and 10·9 under other classes.

Now, it may be said on the strength of the above facts and figures that life assurance has not yet been popularised in this country. 52 Indian Companies has 40 crores of rupees assured with them. The Post Office Insurance has about 4 crores. And 20 or 25 crores may be the sum assured with other funds and companies both Indian and non-Indian. Taking the total of all, the sum may re-act 75 crores in all at the most. The country has a population numbering 32,00,000 souls. It is generally assumed that a man with a monthly income of Rs. 25 can "go in" for Rs. 1,000, but the facts prove to be otherwise in the practical field. The Indians are, as a rule, a God-dependant nation. There are many factors operating to the hindrance of insurance growth in India and some of them seem to be (a) limitedly poor income, (b) over-burdened family, (c) God-dependence, (d) illiteracy, (e) non-confidence in corporate life (f) superstition. But fortunately the business is taking deep root in the soil though slowly yet steadily.

The greatest hindrance to life assurance business which prevails most over the people able to "go in" is that a life assurance policy does not seem to present to them a charming way of easy accumulation of money in a very short time. The Indians are always prone to be very careful for the living present: this will be corroborated by the statement that 74·8 per cent. of assurance policies comes under endowment plans whereas only 4 per cent. under children's endowment and 13·9 per cent. under whole life terms. But the reverse is the case with the non-Indians. From experience, it may safely be said that an intending insurer, however young he may be, seldom proposes to take up an Endowment policy extending a period longer than 20 years. The Indian policy is "the sooner, the better: the soonest though smallest, the best."

It is understood that 12 per cent. of the Indians is insurable of which only 4 per cent. is insured. So, we see that India presents a vast field for insurance. It may also piously be hoped that this per cent. of the insurable will increase with advancement of learning, extension of industries and trade and scientific development of agriculture.

In most cases it is found that it is the agent who persuades the insured to take up a policy. So, the insured, being prevailed upon, does not care to know much of the Company with which he is going to be insured. The fact runs so much so that some of the insured even do not know the full name of the company, not to speak of facts and figures and particulars about it. And for this wilful negligence in knowledge, he is not very unoften deceived. So, it is advisable that an intending insurer should first of all judge of a company regarding the followings:—(1) management, (2) rates of premiums (3) bonus rate (4) management expense ratio to premium collection (5) investment (6) life fund,—per cent. thereof to sums assured (7) progress in business—rising, steady or falling (8) situation of head office—whether under the jurisdiction of his own High Court. (9) rate of interest earned. (10) Assets and liabilities shown in the latest actuarial valuation.

There is one more factor which tends the Indians to be indifferent to life assurance. The people of India unfortunately happen to believe that they have got no control over the management of the Company. So, they prefer to invest their savings in a manner over which they can exercise their entire control. Consequently some invest in jewellery and ornaments; others in money-lending and land. But happily the angle of vision is being changed. Importance and superiority of corporate life are quickly capturing the Indian eyes.

By taking up a policy on his life, one not only "acquires at once the position which he could only otherwise re-act by long years of studious savings"—(Selborne,) but he does more than this. He indirectly helps the associates of his Company in their distress without being least affected materially and thereby performs one of his important duties as a citizen. And thirdly but not lastly he raises up the financial position of his country

in the world-market. When every Indian—capable of effecting a life policy, will invest a considerable part of his savings in an Indian Life Office, the country will be able to claim to be ranked among the richest nations on the face of the earth; and her agricultural development, her industrial growth, and her commercial expansion will not be hampered for want of fund. India does not lack in capital; but she feels wanting for it as it is in a scattered condition: She firstly and foremostly wants her capital to be organised and every true patriot, eager to see his motherland to be elevated materially and spiritually, will do his best if he attempts to organise her scattered capital. Life Assurance presents a field where there is an ample scope to do so. And let us all piously hope that the day is not very far to find our fond hope realised.*

* The figures and the quotations are from the Government Indian Life Assurance Year Book 1923-24.

"Opinions:" A Review

BY

PROF. K. B. RAMANATHAN, M.A., B.L.

WHERE are the snows of yester year? What becomes of the essays published in Journals and Periodicals? After their brief existence these find their final resting place in the mausoleums like the British Museum and the Washington Library to be disturbed now and then by the curious researcher. Some of them secure a temporary salvage because of the partiality of Publishers or writers. If they are ephemeral and have no enduring vitality they cannot be kept long from oblivion. What are the preservatives from such a fate? There must be the worth of the matter supplemented by the manner of the presentation. Of the two perhaps the manner is more important than the matter. How a thing is said is much more significant than what is said. In these days of hurry it is difficult for writers to weigh and consider, pick and choose their words. With a clamant Press crying "Give,

Give," the only chance is for the writer to set down the first thoughts that occur to him in the first words in which he can clothe them.

Mr. Claude Washburn's "Opinions"* is a book of essays of more than ephemeral interest. The intrinsic importance of matter is of a psychological kind. The book may be regarded as material for a future book of national psychology. The writer's opinions on American, Italian, French characteristics are given and they are the result of first hand knowledge got from residence in various countries and from a study of the peoples and their literatures. How Mr. Washburn came to publish these opinions he tell us:

Opinions have a life of their own. They form gradually in one's mind and must be got rid of ever so often, like clogging sediment in a water-pipe: they will be expressed....A writer cannot rid himself of opinions (or of anything else) save by writing them

* OPINIONS, By Claude Washburn. Constable & Co., London, 7s. 6d.

down in a book. He may unload them repeatedly in conversation, he may shout them to the house-tops—all to no avail. But once he has embalmed them in print he is released from them.

Though the writer has to generalise and to talk of people in the lump he does not forget the one is of the many, the concrete individual making up the general whole. He realises that generalisation is a weak way of stating the diversity and richness of the manifold concrete.

Take this passage from the *Essay on Success* one of the most thoughtful of the series, bringing out the difference between the *Renaissance* and our own period.

Then it was the individual who finally decided what was worth while. True, in the arts...there was, perhaps, an unusually sensitive, intelligent and powerful minority opinion; but did the artists very much heed the opinion? Not they! It was not good enough. Throughout all his life Leonardo experimented. What did he care for the judgment of the minority?

We have come a long way from that point of view to-day. Success is no longer success without the sanction of the majority. More than that, at bottom, success is that sanction.

It is difficult to feel this condition of affairs as other than harmful. For while standardization of dress and behaviour are negligible, standardization of thought comes pretty close to being the end, the abject death of thought.

Take, too, that simplification of the facts, which I have mentioned as one of the essentials to modern success. Up to a certain point, and if the aim sought is worth while, it is admirable. The world is altogether too 'full of a number of things' not to demand their simplification for the attainment of a single purpose. Some of them must be lopped off. But the larger your majority, the more primitive the simplicity it demands, and the more drastic the pruning. It cuts off living branches with the dead. Even so, if its aim were only significant. But what it is trying to do is to make a flag-staff of an umbrella pine, pp. 171-172.

This is worthy of the late Bernard Bosanquet. Books succeed and lives fail, said Aurora Leigh. The success is the limited hundred being hit and the failure is the failure to reach a million, the failure to realise the larger concrete whole.

Talking of failure here is a sketch of Etheredge: p. 19.

I first met Etheredge fourteen years ago, shortly after he had come to live in Europe. He happens to be a painter (as also is his wife), but I am not myself capable of judging as to whether he is a good painter or not. Some of his pictures (which become increasingly abstract) move me; some do not. I have heard supposedly competent critics say that they were very good indeed, and others, equally expert, that they

were very poor...By all American standards Etheredge would, I suppose, be accounted a failure, since he can hardly ever sell his pictures, and then for a wretched price...It is in his personality that Etheredge seems to be really important.

Even fourteen years ago, at thirty, he had an arresting personality. There was something at once quiet and eager about him, as though he were questioning everything without quarrelling with anything, which struck me as rare. But I should not at that time have set him down as a success. He had not yet found himself. He was not yet sufficient to himself. Now, after fourteen years, he is. I know no one else who is so completely rounded a personality, who accepts so simply the external world and is so little troubled by it. He has built around himself a wall not of indifference but of acceptance, against which waves break unavailingly, within which he lives with his whole self, serenely, gently and richly...Quiet and unassuming though he is, people of distinction gravitate to him...If financial disaster were to overtake me to-morrow, Etheredge would, I know, share with me whatever he has. But it is not that which is of importance (he was always generous,) but the fact that, though his income is very small, this would honestly seem to him now no hardship, of no importance. Yet again, neither he nor his wife has ever made a single sacrifice to comfort...."

The quotation must end though it is difficult to break off. Enough has been said to show that the book is of arresting interest and the thoughtful reader will be rewarded by the wise observations and sage reflections on men and things it is enriched with.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.
Exp. Nov. 1926.

The Beggar on Poverty

BY MR. PERCIVAL M. PETERS

The Poet's pen in odes of praise,
The minstrel's harp in mystic lays,
The preacher from the pulpit's height,
And all philosophers too write,
And Saints in lives a wedded to
Thee, all—have sung of thy virtue
Some say thou art the stimulus
That spurs the soul on to success;
Others, thou art the prudent nurse
Who guards the soul from Mammon's curse;
The mother good, who keeps away
Her 'kids' from coming in the way
Of all such futile things that lure
Her children into paths impure.

But I who daily confront thee
Ill fail to see all thy beauty;
In spite of little poetry,
Some religion, philosophy—
How else am I to reconcile
Myself to life so hard, so vile,
Without some faith that strengthens me
And helps me bear up poverty—
See neither nurse nor stimulus,
Nor mother good who is anxious
To keep me off temptation's way
Lest I become a Mammon's prey.

I know not where to lay my head;
I have to beg my crust of bread;
Winter's biting cold I fear
For I have not the clothes to cover
My aching limbs for want of heat;
From morn to eve I'm on my feet,
Imploring every passer-by
To drop me one frail copper pie;
In summer time the burning sun
Into my body seems to run,

And—though my body is inured
To all these ills that can't be cured—
I sometimes feel that I would drop
Upon the ground as falls reaped crop.

The sun may rise in all splendour—
Little I see in't to wonder,
For each new day I dread to see
Because of thee, Oh, Poverty!
Sometimes I cry from morn to eve
And scarce a pie do I receive,
Sometimes I plod my weary trail
And a crust of bread to get I fail,—...
And then I sit and childlike weep
And throw me on the ground to sleep.

I am but thirty years of age—
When the blood sparkles like vintage,
And the head's erect, the step firm,
And life's such a pleasant term,
When the heart throbs, with noble thought,
And life full of 'ventures fraught,—...
The age when aspirations soar
Higher and higher ever more:

Just try to read my worn pinch'd face—
What else but misery can you trace
In the sunken eye, stooping form,
Th'wrinkled skin that has stood the storm
Of burning sun, and bitter cold,
That would have daunted e'en the bold:
Have I a soul I often thought—
For had I one, 'tis crush'd to naught;
The zest of life has flown from me
Because of thee Oh, Poverty.

How can I raise my hand to bless
Thee Poverty—who dost oppress,
And crush my soul to nothingness.

EDUCATIONAL REFORMS

BY MR. P. A. SUBRAMANIA AIYAR, B.A., L.T.

Headmaster, Hindu High School, Triplicane, Madras.

THE aim of Indian education is a knowledge of the English language and the goal of an educated man is entry into Government service or one of the learned professions. For nearly half a century this has been the

dominant idea in the minds of most people in this country. That it is an essentially narrow view and must lead, even as it has already led, to unemployment, discontent and incapacity to settle down to hereditary occupations

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in the case of large numbers of young men going through our schools and colleges has been borne in upon us only during the last ten or twelve years. As a result, there has been a general stir in the educational world, and educationists and others interested in education have set themselves to think out and plan methods of education which, if followed, may serve to obviate the evils of the present system.

The books*† under review, while explaining at full length the huge economic waste in which the present system of education results, suggest measures by the adoption of which the waste may be minimised. 'Problems of Primary Education in India' is a review of the various attempts made in different parts of India, particularly by Mission agencies, to make elementary education more real, more suited to the children receiving it and less calculated to make them unfit to follow after a career at School their respective hereditary callings than is the case at present. The author has freely quoted lengthy extracts from the 'Report of the Missionary Commission on Village Education in India,' Mr. Fleming's 'Schools with a Message in India,' and several Government Reports published from time to time. Two important points emerge from a study of these experiments:—first, that from the beginning the child should be taught the dignity of labour and that hand-and-eye training should form an integral part of school instruction; secondly, that the rural school should be made a centre of social service, the village teacher becoming the leader of the village community and creating an interest in education by assisting in the solution of the physical and economic needs of the locality. The description in this connection of what is being done in the American Presbyterian Mission School, Moga, Punjab, forms very interesting reading.

* Problems of Primary Education in India—S. C. Basu, M.A. Sen Brothers & Co., Calcutta.

† Technical Education—J. C. Ghosh, B.Sc. F.C.S. Thacker Spink & Co., Calcutta.

'Technical Education' by Ghosh is devoted chiefly to 'a consideration of how education may be rendered practical without losing sight of its cultural side and how the regrettable waste of energy and resources on ill-conceived education may be avoided.' Since the different chapters of the book appear to have been written at different times as articles to magazines and newspapers, there is much overlapping, but this does not take away from the value of the general conclusions the author arrives at after a study of the conditions obtaining in the country. He sees that chemical technology has a great future before it in the country and advocates very strongly the starting at suitable centres of institutions like the School of Chemical Technology, Calcutta, which provides a number of specialised courses of instruction as under:

(1) Scientific agriculture (analysis of soils and manures; microscopical examination of seeds, fibres and plant diseases etc.)

(2) Scientific cultivation of drugs and exploitation of forest and other agricultural products by application of Pharmaceutical Chemistry, Botany and Bacteriology.

(3) Scientific utilisation of tan stuffs; estimation and extraction of tannin; preparation of vegetable tannage for leather-tanning.

(4) Development of public health and prevention of diseases by analysis of waters, foods, drugs, and disinfectants.

(5) Bacteriological and microscopical examination of blood, sputum, and urine as first aid to medical relief and public health work.

(6) Development of Commerce and of mining industries by analysis of ores, coal, shellac and other industrial products.

(7) Soap chemistry and manufacture of pure soap.

(8) Investigation and manufacture of all indigenous herbs and drugs, such as belladonna, cinchona &c.

A special feature of the book is the large number of appendices, as many as 26, containing fairly full information as to the courses open to young men in the various services, Provincial and all-India, and commerce, trade and industry.

The Literary Sources of Ancient Indian History

BY

MR. A. KALYANARAMAN, M. A.

IN all the varied literatures of the Brahmins, Jains, and Buddhists, there is not one book which can be compared to the "History" of Herodotus or the "Annals" of Livy. In ancient India there was no Thucydides to paint for posterity graphic pen-pictures of titanic wars that were waged in those times, or describe with philosophic impartiality the "battle of the nations" that was fought out to the dire end on the historic field of Kurukshetra three thousand years ago. There existed apparently no Polybius to delineate the political progress of a nation that a veracity and acuteness unsurpassed in literature. And certainly the dawn of our history knows of no Cæsar, master of both the pen and the sword to set forth in enduring form the story of his adventures.

This was not because the ancient Indians had no history. The ages were filled with stirring events, events not insignificant merely because they have found no record. Vast changes were convulsing the body politic. Bands of immigrants of strange language and colour and strange customs were pouring into the fertile plains of the Punjab, almost treading upon each other's heels. Kingdoms were formed and battles were fought; thrones were set up and pulled down and dynasties rose and fell. Yet no voice from the grave is heard by the historian of to-day, who is left to grope about entirely in a darkness unperceived by any ray of reliable historical light.

This absence of written history is not wholly inexplicable. The literature controlled

by the Brahmins, the Jains and the Buddhists is pre-eminently theological in character, concerned more with thought than action, with ideas rather than with events. Believing that men are "only such stuff as dreams are made of," and with their minds ever tending heaven-ward, these writers naturally considered the happenings of the mundane world unworthy of literary notice. The Indian mind, as Dr. Macdonnell remarks, definitely took a speculative turn from the earliest times. To the ancient Indians as to many of their descendants to-day, the world was a fiction and life an illusion; the only reality was the life after this when the soul burst the "deadly bands that bind us" and enters into a communion of bliss with the Creator. The sources for the study of religion, philosophy, law and even social institutions stand unrivalled in the world, but as records of political events they are woefully deficient. It is common practice with unfriendly critics to cast cheap aspersions on the want of historical spirit among the Hindus. The reproach is to some extent justified; political events, the Chronicles of Kings and Courts, did not appeal to our fore-fathers as fit material for serious literature. This is not surprising when we consider the fact that in the search for release from existence our ancestors ignored those actualities which were to them only so many evidences of their captivity.

It is one thing however to criticise the want of professed histories; it is quite another to deny, as many critics have done, that the ancient Indians wrote anything even in-

cidentally historical. Professor Goldenburg, for example, maintains that "the Ancient Hindus wrote no history, not even one" and explains by saying that they did not go through a struggle for existence like the Greeks with the Persians, or the Romans with the Carthaginians. The remark of the learned Professor is too severe. Ancient India might not have been entangled in such wars which perhaps weld scattered tribes together, and bring out political greatness. But ancient India did develop a homogeneous body of authentic tradition. It cannot be asserted that there were no current anecdotes, no genealogical lists, and no stories about dynasties and kingdoms, which are just the raw material of all ancient history. It is a natural characteristic of the Indian to preserve succession-lists and records of ancestry. Such Brahmin-made pedigrees extending back to "even the Sun and the Moon" are the most treasured possessions of our ruling princes to-day. Vamsavalis, and Rajavalis were kept up with meticulous care by hereditary officials, who were indispensable to every ancient court. The use of such dynastic lists are amply evidenced by the history of Kalinga and of the Eastern Chalukyas. The details concerning the later Chola practice also creates a presumption, that the Cholas were only continuing a tradition descending from immemorial antiquity.

Again though ancient India might not have enjoyed the doubtful advantage of the elaborate paraphernalia of the modern official system, yet some manner of recording public events, must have been in existence. Copies of orders, important decrees, ordinary day-books "rather promiscuously kept up",

treaties and most of all, dynastic archives, were in existence in the age of the Puranas and were made use of in the compilation of them. To us at the present day such first hand sources of information are largely unavailable. Centuries of neglect, and the violent cataclysms that have successively overwhelmed the country have effectually destroyed all traces of them. What little was left in tact by man was demolished by nature. Vincent Smith remarks justly: "the Indians are not to be blamed for the melancholy fact that their efforts have had little success.... Their records laboriously compiled, regulated and maintained have all disappeared in consequence of the rigours of the climate including white ants."

The successive waves of Mussalman invasion that deluged the unhappy country were prolific of much evil in this respect. The warriors of Islam, who embarked upon the pleasant task of waging a holy war against the idolatrous unbelievers "fit only to be sent to hell" were always roused to a pitch of implacable fury at the sight of the books of infidel learning. One instance might perhaps be quoted, when Mahomad son of Bakhtiar, captured Naddeya, he sent according to his wont, "the shaven-headed" monks of the place so effectually to hell that when he came to the Imperial Library he could find not one soul to decipher this strange manuscript to him. Naturally he set fire to the building, destroying in one evil hour the priceless collections of centuries and earning in his mind a sure place in the Kingdom of Heaven. This act of vandalism, a parallel to the demolition of the celebrated Alexandrian library by the Arabs, is only one notorious

instance of what was the rule throughout the ages of these furious bigots. Alberuni's urgent remark that Indians were careless in their order of historical events and that they invariably "took to tale-telling" reads strange in this connection. The great mathematician had to thank only the misguided zeal of his unlettered co-religionists for the irreparable loss of the ancient records of Indian history. We should conclude therefore that literary tradition as it remains to-day was originally based upon a foundation of fact; while the records of such facts might have been destroyed the question of the importance of this tradition as a source of history has been much debated. The relative claims of archaeology and numismatics on one side and the testimony of tradition as embodied in literature on the other, have been a fruitful source of controversy among scholars. One body of opinion would deny all validity to unauthenticated tradition unless it could be verified by epigraphical data and unless definite dates could be assigned. As one writer remarks "facts to which dates cannot be assigned are of no value to the historian" and according to him, the body of history should be supported on a skeleton of chronology. In this respect the opinions of Drs. Fleet and Marshall are uncompromising. The former would reject *in toto* the Vedas, the Epics and other sacerdotal literature, and even the Puranas, and travel far down the stream of time before coming to the anchorage of solid epigraphical date. Dr. Marshall on his part makes almost a fetish of archaeological research and is tempted to belittle the value of literary tradition too much. The opposite school of thought, mainly Indian,

goes to other extreme. To this school the epics are but poetical representations of actual occurrences in an imaginative setting and the Puranas are no less than historical narratives embellished by the moralist's art. This extreme view is no more true than Dr. Fleet's other extreme. The epics certainly are not historical treatises in verse. Even the Puranas cannot stand the smallest dissection of the historical critic. The semi-historical plays like "Vasavadatta" and "Mudra Rakshasa", while containing much genuine history are so much transformed by the necessities of the Dramatic art, as to be drawn upon for purposes of history only with great caution. As Smith aptly remarks, "bardic lays are not sober history" however acceptable to the orthodox Hindu.

There is as a consequence a more common and safer ground which historians generally choose. Instead of confining themselves solely to epigraphic sources and the writings of foreigners, like Greek and Chinese they make a cautious use of literary material also. In doing it, they follow only the lines of historical investigation elsewhere. The histories of nations in their infancy show us that actual events were always hidden under a rank growth of legends, which made it difficult for the historian to separate the actual from the imaginary. But it is none the less true that the coating of fiction is what is deposited on a solid foundation of fact, for even mythological folk-lore do not spring out of the exuberance of an infant imagination, but are based upon the bed-rock of reality. The recent history has remarkably vindicated the truth of the above remark. The echoes of a legendary

Trojan War reverberating through the pages of Homer's "Bible of ancient Greece" have been strongly verified by the discoveries at the mounds of Hissarlik. The cradle tales of Infant Rome, the stories of Romulus and Remus, of Targinnus and Horatius, of Servius Tullius and of the sacred geese have all been proved to contain a substratum of truth. In India itself, the memories of a trans-Himalayan home which the Aryans retained throughout the Vedic age, have been happily confirmed by the inscribed tablets unearthed recently at Nakshi and at Persepolis. A more remarkable illustration we have in the recent finds at the Hothiku caves which supply the key to the solution of the mystery concerning the date of Buddha. Historians have for a long time rejected the express assertions of the Ceylonse Chronicle, that Buddha died in or about 544 B. C. This date was not true, because it would not fit into the scheme of chronology worked out by most European scholars who carried the date of the Nirvana well into the first quarter of the 5th century B. C. But the Karavela inscriptions decide the issue unreservedly in favour of the Ceylon Chronicles. Even Vincent Smith with all his confident assurance has had to withdraw the sweeping verdict which he pronounced against the Chronicles. Yet another proof of the truth of this well-established tradition, comes from a different quarter. All students of Ancient Indian History are aware of the truth of the current tradition that Chandragupta Maurya was or became a Jain and that he abdicated the throne and came South with the sage Badrabah. European savants professed disbelief in this story, and Smith at first dismissed it lightly as a "tissue

of improbabilities." But Mr. Louis Rice of Mysore, adduced evidence in support of the Jain tradition from certain monuments and inscriptions at Sravana Belagola and forced Smith to fall off from his original rigidity and to grant that the weight of evidence lay in the scale of the Jain version.

The above illustrations beyond doubt demonstrate the historic value of tradition embodied in literature as a source of a nation's early history. In India especially a series of historical accidents have shut other avenues of information till up to 500 B.C. The duty of the historian is obviously to break the shell of fiction which covers the kernel of fact and not to transport bodily into history all the contradictory mass of folk-lore that are embodied in a tradition. One learned historian lays down what may be termed the golden rule setting out the grains of history from the chaff of legend. When the several sources of a tradition are consistent with one another, when they do not offend against our historical sense, when they satisfy their test of chronological probabilities, when their trustworthiness is not vitiated by statistical bias, and above all when they have escaped the insidious canker of the "*odium theologicum*" which is the besetting sin with most of our ancient writers, tradition can be utilised in the narrative of the beginnings of our nation's history.

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A Great Mathematical Prodigy

SOMESH CHANDRA BOSE

BY MR. SATYA BHUSAN SEN

THE name of Somesh Chandra Bose, the great Mathematical Prodigy is no longer unknown to any educated people of to-day. In mental multiplication and in mentally working



SOMESH CHANDRA BOSE

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out not only the square and cube roots but any up to the 15th root of any number he had already beaten the world record far behind; but it was only after he had demonstrated his talents in Europe and America that he has been a world-renowned man. The following account of his life drawn by one of his personal friends is therefore likely to interest the public.

Somesh is a native of the village of Bajrajogini in Vikrampur in the district of Dacca in Bengal. When he was only eight years old he was the only boy in his class who could successfully work out a mental multiplication set to them by a Sub-Inspector visiting the School.

This was a revelation even to himself; and Somesh by the incentive of sweets offered by friends and relations gradually rose up higher and higher till in two months he could work out mentally multiplication of a number of 14 digits by another of 14 digits. As his friends slackened in their incentives his culture in his line dropped for the time.

Somesh possessed a memory almost supernatural; this was first proved by his reproducing, when he was only learning the alphabet of the English language, two hundred lines of Milton's Paradise Lost after hearing it only once from his uncle; this reminds one of the traditionary Bruidhars of ancient culture. While in his College he used to interest his friends by citing the particulars of University degrees won by the greatest men of Bengal, their places in the examinations, their rivals and competitors and so forth. Once reading through the results of the Entrance Examination Somesh challenged his friends that for any name on the list he would be able to state from which school the candidate passed and in which division he was placed. Though full of such promise he was never a brilliant boy in his classes; but all the same he was always a smart all round man in his own circle. He gave up his college courses after only entering the University.

At this time he gave his heart and soul to theatrical performances as an amateur; he proved himself so very proficient in this art that, had he joined the professional stages in Calcutta, he would have been a performer of no mean order. He was also an adept in mimicry. Those were the early years of the Swadeshi movement and he used to imitate the oratory of Bepin Chandra Pal and Surendra Nath Bannerjee almost to perfection. The voice of late Babu Chandra Nath Roy, a famous singer of Dacca, was mastered with such

perfection that once Somesh singing at a neighbouring house was mistaken by Chandro Nath Babu's eldest son to be his father singing there.

While spending his days over theatrical performances in Mymensingh he met his partner in life and got married forthwith. This marriage proved a most beneficent and exemplary one from start to finish. The wife was uncommonly advanced in her spiritual life and in devotion to her husband.

By this time his progress in mental multiplication halted at the stage of 14 digits by 14 digits; now he took to it like a devotee; from 14 he easily got to 20, from 20 he gradually rose on step by step to 30, 40, 50, climbing higher and higher he passed on 60, 70, 80, and soaring on still higher he ultimately attained the stage of being able to multiply mentally a figure of 100 digits by another of 100 digits. To reach this supernatural stage it took Somesh six long years and it was only after this that the young couple for the first time in their married life came down from their spiritual ideal of conjugal union to the common social life of husband and wife.

The young couple continued in felicity awhile and two sons were born to them in succession. Somesh had predicted that a son would be born to them on—he named the date. His friends taunted him saying that this was no Mathematics. Just one day before Somesh calmly made all arrangements and a son was born to them on the 10th September 1916 true to his predictions. Their second son was born in December 1918 and their life of felicity was drawing to a close.

Somesh's wife was a woman who had known strength in her piety and in her devotion to her husband. Curiously enough when her end was drawing nigh she predicted that when she would die it would be in her husband's absence. This devoted couple used to live together most of their days—not for more than two weeks in a year did they part company. But before a month was over

after the birth of their second child Somesh was one day away to Dacca for a few hours. He was out from home only when he was sufficiently assured of her good condition, but on his return, as Providence would have it, the cruel face of death greeted him at home. This was on the 13th January 1919.

Greatly devoted as he was to his wife, Somesh was certainly hard hit by her death; and eventually this proved to be the turning point of his life. To start with, he at once took to the life of a Hindu widow as regards his diet. He then wandered about in search of a Guru with a view to initiation. But in deference to his father's wishes he continued to live the normal life of a Hindu house-holder. On the death of his younger child however on the 18th March 1919, his desire for initiation became irrepressible and his father gave his consent.

So he wandered on and on till at last he met Bholananda Giri of Hardwar—a very famous Saint of India. To him also Somesh communicated his prayer that he wanted initiation conjointly with his deceased wife. The Guru recognised in no time what metal his would-be disciple was made of and at last offered him initiation conjointly, we are told, with his deceased wife.

In the meantime he had already made a name for his skill in Mathematical calculations; he had shown demonstrations in Calcutta and the refusal before Indian inhabitants and European residents and even to tourists from abroad. These demonstrations were so much appreciated that he was advised by his friends to pay a visit to Europe and America and exhibit his skill there.

Accordingly he obtained a passport for two years and left India in June 1922 and set sail for England by sea.

In England he demonstrated before audiences representing the light and culture of the country mental multiplication up to 40 digits by 40 digits performed in 25 minutes; his calculation of square

and cube roots and in fact any up to the 15th root of any number was more startling—he correctly declared the results in all such cases in one second. He also showed his power of mental calculation in another sphere—he calculated the day of the week for any date by the English Almanac of any century past or future; in this case also he always declared results in one second. This marvellous feat was widely circulated in English papers and won him many friends and also valuable credentials. From England he set sail for America. On his landing in Quebec he was committed to State Prisons for Immigrants by the whims of certain Immigration Laws. Having failed to gain permission for admittance to Canada he applied for permission to go to the United States of America. In the meantime his fame for Mathematical calculation had got circulated abroad and one Capt. Jones, a very influential man of Quebec, who had actually come to receive him on behalf of some public institution offered to get him permission for entering into Canada unconditionally. This Somesh peremptorily refused having been disgusted with the conduct of the officials and also over certain observations of Capt. Jones; and after about 40 days of internment in the Prison, he, through the influence of friends including Capt. Jones among the number and widely circulated credentials, ultimately got permission to enter the United States of America only for 6 months and on condition that he would not ask for further extension of the period and would not try to enter into any service for earning money.

In America Somesh showed his demonstrations in the University of Columbia and many other Institutions and Universities. In a representative meeting in New York he was given to multiply mentally a number of 60 digits by another of 60 digits. He declared the result in 45 minutes and when this result did not tally with what the professor had done it was naturally

believed that Somesh was wrong. Somesh checked his work and again declared his result correct. The gentleman who had prepared the sum was a Ph. D. and a Professor of Mathematics; he held that he had devoted one whole week to it working two hours daily and his result could not be wrong. On further examination it was proved that Somesh was right and the work of the Professor was found incorrect in 19 places. He also demonstrated working out up to the 15th root of any number in one second and also naming in one second the day of the week for any date of any century, or *vice versa*. The performance of these marvellous feats got wide publicity in no time and the American papers reported Somesh as a "Mental Wizard," "Machines' Rival," "Lightning Calculator," "Human Ready Reckoner" and so forth. In fact his arrival at correct results in such immensely huge multiplications and in so short a time was attributed by many to witchcraft and he had to meet the challenge by naming correctly, say, the 39th figure from the left in the 47th stage of the multiplication.

One class of people that felt specially interested in Somesh were the Doctors—medical men—for the very reason that he could live on in the severe cold of America on a diet of milk. This was doubtless perplexing the Doctors who concluded that it was one of those miracles so common in the East for which no scientific explanation was possible. But we are not here concerned with his feats in dietetics.

While in America Somesh got introduced to many of the best societies, both native and Indian. He had also now and then to lecture on Indian Philosophy and even on his return to India was requested by friends overseas to go over to America again and lecture on Hindu Philosophy.

The greatest comedy of his American tour was yet in store for him—this chapter of comedy was however not untinged with a touch of tragedy

about it. It was the time of War and Somesh could not easily get his passport to England. Even after he obtained it he could not embark on his voyage home. When at last he did reach England what was his surprise in finding himself at the mercy of the officers of Scotland Yard! The thing is that from his habits of occasional fasting, sparing diet and almost supernatural powers Somesh was taken to be an ardent disciple of Gandhi—and in spite of Gandhi's theory of non-violence—capable of doing immense mischief. In the Scotland Yard when Somesh denied having any relationship with Gandhi as a disciple or follower he was asked to explain why he fasted on Monday just as Gandhi did and why he fasted on the 18th March—the date on which Gandhi was put in jail. On being closely pressed, Somesh had to give out that his wife died on a Monday and that his child died on the 18th March 1919 when the imprisonment of Gandhi was not even thought of; and hence his programme of fasting on Monday every week and on the 18th of March every year. On his original passport from India having gone towards expiry he returned to India in April 1924. His tour in Europe and America was far more eventful than what could be drawn out within the limited space of a monthly journal.

The world record for mental multiplication before Somesh was that of Dr. Gauss who could work out mentally a multiplication of 30 digits by 30 digits in about three hours; so Somesh doing one of 60 digits by 60 digits in 45 minutes is beating the world record far behind. In fact this did not mark the limit of Somesh; he has done up to 100 by 100; only he had no occasion to demonstrate it publicly because nobody offered to check the result; indeed to check such a work was no mean task as will be evidenced by the instance of the demonstration of 60 by 60 in America.

Somesh can also work out mentally and in a very short time all sums of simplification containing decimal and vulgar fractions; he is also an

adept in Binomial Theorem. In fact all sorts of calculation come within his range; for instance while in Paris he calculated correctly and in 27 seconds only the age of a Professor of Mathematics in seconds.

Somesh is now in the prime of his life and the future is all before him; but he has no further ambition in Mathematics. As mentioned already the death of his wife gave the greatest turning to his life's course. Thenceforward the culture of his spiritual life was his main care and Mathematics came only second to that. By sticking to and recapitulating Mathematics for the sake of demonstrations to the world he now finds that Mathematics stands in the way of his spiritual progress, for unless he checks himself figures of Mathematics perennially float before his mind's eye in endless streams. So he now proposes to retire from Mathematics except in so far as he may require to come to it for secular interests. He has also expressed that he would write out an Arithmetic giving some new ideas to the world.

His spiritual life cannot be all unfolded here. But he expressed to his friend—the present writer—that beneath the joy of beatific vision, there can be no higher form of happiness than that of a spiritually wedded conjugal life; this is the state he is now in.

Though his present life is essentially a spiritual one he is not unmindful of his social duties and obligations and secular interests; of course he does not allow his secular interests to dominate over his spiritual life as will be clearly evidenced from his having refused service of a very lucrative nature in America. He sleeps for only three hours a day and abstains from it altogether on Mondays, so the total period of his sleep comes to a maximum of 18 hours a week. He lives on a minimum diet of milk and some fruits and so his personal expenses have also been brought to a minimum; and he clothes himself as an ordinary householder.

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	} (A soldier)
LATA	DHRUVAKUMAR . . .	
PATA	TARU—A poor girl	
PHUL	TARA—A gentlewoman	Afterwards Maids of the Princess

(Continued from the last issue.)

ACT III.

Scene I, same as Act II. The Queen is reclining on the Divan.

QUEEN—(starting up). I was dreaming, and at such an unusual hour! What a bad dream! My heart sinks within me. Mother Chamunda, have mercy. I shall verily fulfil my promise and—and (pacing the stage anxiously)—why has Matangini not come yet?

(Enter Matangini.)

MATANGINI—Here I am, your Majesty.

QUEEN—Oh! I have spent such an anxious time! What news, Matangini?

MATANGINI—Good, your Majesty. Glory be to the Goddess Chamunda, our secret is buried with my Page, the dwarf. I am sorry for the poor fellow. But we are safe now.

QUEEN—What about the devil of a Jester? Did you not employ him as an emissary first?

MATANGINI—The devil has gone to the kingdom of devils. No one has heard or seen anything of him since, so your Majesty may rest in perfect peace. All the searching and mourning will not bring him back to life again.

QUEEN—So far, so good. But the people are still in revolt. I hear, and even the executions have availed nothing to stop the general discontent.

MATANGINI—The gallows and the spike are scarcely calculated to allay the misery of your subjects.

QUEEN—You are pleased to be sarcastic! Whose fault was it that this rebellion broke out? Tell me that.

MATANGINI—Surely your Majesty would not blame me for all the sorrows of this oppressed people?

QUEEN—If you mean to imply that I am responsible for the misery of the people, you might at least remember that you have always aided and abetted me, and that in the matter of the fire that brought the present trouble to a head, you were the chief instigator.

MATANGINI—The last straw! Appropriate indeed to a conflagration!

QUEEN—(Bitterly) You jest! When our plans are confronted by ruin? But what made you think of setting fire to the city.

MATANGINI—Madam, you are unjust. I gave instructions merely to burn the home of that insolent Hashi, and even that I did out of love for your Majesty!

QUEEN—Oh, very fine love indeed . . . to ruin me and threaten the King my husband with the loss of his throne!

MATANGINI—I did it in revenge for the terrible insult Hashi put upon your Majesty.

QUEEN—So you screen your own spite and revengeful nature behind me! But I will no longer be made your scapegoat. I shall tell the King of your mad and wilful deed!

MATANGINI—(menacingly) Had you not better think first what I might tell him? (The two women look magnetically at one another, hatred flashing in their eyes.)

QUEEN—Tell him... what? What can you tell him?

MATANGINI—Did he not once lose a dearly-loved son?

QUEEN—(lowering her eyes, moves about nervously)

The child...died...soon after the death of his mother...

MATANGINI—(significantly) Died?

QUEEN—(glances quickly at her, alarmed) He died...of...of convulsions...was it? You told me...

MATANGINI—I told you a lie!

QUEEN—(shrinks, then recovers herself.) So you think you can now save yourself from my just displeasure by raking up some old tale of the poor child's death...

MATANGINI—No...no tale of his death.

QUEEN—You...you think you can make the King believe...the child was poisoned?

MATANGINI—No!

QUEEN—(Surprised and startled) No? You do not mean that?...Then you mean...

MATANGINI—I do not mean to tell the King that the child was poisoned...

QUEEN—(relieved and changing her tone) Matangini dear...I might have known you would be faithful to me...

MATANGINI—(enigmatically) I do not even mean to tell the King...that you commanded me to poison the child. At least, not unless he puts me to the torture.

QUEEN—(again startled) Why should he torture you?

MATANGINI—Why indeed? Since the news I shall give him will be such glorious news?

QUEEN—What news? (repeats insistently) What news have you to give the King? Speak!

MATANGINI—(weighing every word). The news that his son is...alive!

QUEEN—(overwhelmed with astonishment) Alive? MATANGINI—Alive!

QUEEN—You did not—(stops, leaving the sentences unfinished).

MATANGINI—(slowly and impressively). I did not poison the child as you commanded—My heart failed me. I gave him to a poor woman to take away—

QUEEN—(with a burst of fury). You let him live so that you might dangle him as a weapon over my head!

MATANGINI—(ironically polite). If your Majesty prefers to put it that way.

QUEEN—(pacing agitatedly). But what then? Who is to believe this tale?

MATANGINI—Has your Majesty forgotten a certain amulet that the child wore round his neck?

QUEEN—You told me you threw that down the well.

MATANGINI—I told you I had poisoned the child as you decreed. One tale was as true as the other. The boy is alive...

QUEEN—(in a hushed and frightened whisper) And the amulet?

MATANGINI—The amulet is round his neck as it has always been...

QUEEN—(with a burst of fury) oh, you—you viper! (shaking her fists)

MATANGINI—(hypocritically) Has your Majesty any further commands for me?

QUEEN—(pacing) No—not yet. But when I have—you will execute them to the letter. On that condition only will I pardon you for this.

MATANGINI—Pardon? Well, it might be difficult for your Majesty to punish me, for NOT having poisoned your step-son.

QUEEN—(raging) Oooh! (clenching her fists again.)

MATANGINI—(with a warning gesture) Madam! The King is coming! (salutes as the King enters).

QUEEN—(changing to her false, honeyed tone.) My lord, come and rest in my arms! Your head is hot (draws him down to the divan and caresses him) and your pulse feverish. You are troubled.

KING—(gloomy and worried) Who would not be troubled, Queen? The people are in revolt!

QUEEN—(she and Matangini now work together for the same end, their private enmity put aside) Yes, and I know it to my cost. Even my own maids have deserted me and fled to the Princess.

KING—(head bowed.) Rumour says that our troops and retainers are tyrannising over the people, each one for his own ends. O, God! if there is any truth in these stories, no wonder they have all risen against me!

QUEEN—What truth could there be in such stories? Are they likely, or in any way credible?

KING—(not responding to her caresses). I don't know. I have been so much with you, my Queen, that I have taken far too little thought for the comfort of my people—

QUEEN—Comfort? What do such as they want with comfort?

KING—From all accounts they have had little enough. Two scanty meals a day—they have thought to be luxury. Many have had even less than that.

QUEEN—You cannot be worried by such trifles. Your ministers, it is they who should attend to such things.

KING—My ministers? I hear tales of daily hanging, imprisonment for a mere thoughtless word.

QUEEN—(shrugging) The evil tongue of the multitude. Stern and terrible punishment alone is meet for such vile slanderers.

KING—They are but poor, simple-minded folk. But, alas, they are my subjects. (sinks his head in his hands.)

QUEEN—(after exchanging signs with Matangini.) As you say, Sire, the fault is not theirs. A house divided against itself is at the root of all this trouble. Woe is me that I have to disclose what I would ever have kept a secret from you, my King!

KING—(looking at her). A secret? Tell me what you know!

QUEEN—(pretending reluctance). How can I? It is too painful.

KING—Tell me. It is my request...my command!

QUEEN—(as if reluctantly) If you must know, it is the Princess. Her malice is at the bottom of all this trouble.

KING—(bending his brows.) How do you mean?

QUEEN—Listen then, my lord. Whilst you are occupied with state-affairs, your daughter receives the malcontents, supplies them with money, gives them aid and counsel in rebellion.

KING—(impatiently). That's easily said, but—

QUEEN—Is there not proof of it, Sire? Have you not seen for yourself how important a figure she is in the State? Have you made her so? No, for you, most wisely, kept her secluded as a modest woman should be. But you heard how the people called on her name, and you know how even my own personal attendants, when trouble threatened us, deserted at once to her. Why should such things be, O King, if she herself had not bade them go to her when the rebellion she expected and inspired at last broke out against your Majesty?

KING—Stop, stop! (he closes his eyes as if in terrible mental pain. The Queen and Matangini watch him triumphantly; at last he opens his eyes) Oh, this is terrible! Would to God she were wedded and gone this instant! Only then shall I be at peace, on the day she leaves this kingdom!

QUEEN—You think the question is so easily settled?

KING—(looks at her. Slight pause.) You have more to tell me?

QUEEN—(as if terribly reluctant.) I? No, my lord. I have nothing to tell you. It was my brother, the General—(stops as if confused.)

KING—The General? What has he dared to say?

QUEEN—Oh, nothing—nothing—it is nothing—I said so when I heard it, did I not, Matangini?

MATANGINI—Your Majesty indignantly refused to believe the tale!

QUEEN—(makes a gesture of acquiescence and stands waiting.)

KING—(looking from one woman to the other.) What is this tale you refused to believe? Tell me—tell me—I must know.

QUEEN—O Sire! (sobs as if quite broken down) I cannot tell you.

KING—You must!

QUEEN—(facing him as if in desperation). I will not! No. Though you send me to the spike for it, I will not break your heart! (slight pause).

KING—(stamps and claps his hands. Attendant appears).

Go, bid the General come to me at once! (attendant goes out. Silence till he returns almost immediately, showing in the General.)

GENERAL—(saluting). Your Majesty—

KING—(speaking slowly). General, I hear you have something—to tell me.

GENERAL—(raising his eye-brows.) About the rebellion, Sire?

KING—(slowly and painfully). Yes, About the rebellion. Tell me, who is counselling the people?

GENERAL—Alas, a man of my own guard.

KING—(relieved.) Ah! A man and a soldier?

GENERAL—A clever soldier, Sire. A born commander. Captain Dhruva Kumar.

KING—(in a thinking mood.) Dhruva Kumar you say? The man who came to plead with me for

the people as their head, and informed me of the persecutions they were going through?

GENERAL—Treacherous scoundrel! To try and gain your Majesty's ear surreptitiously.

KING—His attitude did not strike me as treacherous; he seemed to be an earnest and sincere spokesman and almost convinced me, though I paid no heed to his pleadings, and ordered him to clear out of my way.

GENERAL—Yes the mean hypocrite. He is the originator of all this trouble and leads the rebels, your Majesty.

KING—But perhaps getting no response from me, sympathy for the people caused him to become their leader.

GENERAL—Sympathy for the people? Not so, Your Majesty, to gain his own end. I have been able to baffle him and pacify the people.

KING—(Surprised). Then why do they still fight? Why all this uproar?

GENERAL—These are an excited mob who are still creating a disturbance, but I have succeeded in restoring peace and order in general.

KING—And where is this leader Dhruva Kumar?

QUEEN—He must be severely punished and made an example of.

GENERAL—I sent my soldiers to arrest him—but—

QUEEN—(as if to stop a terrible revelation.) No, no! Don't say it! I cannot believe it. I will not!

KING—(looking at her quickly).—Believe—what, my Queen?

QUEEN—(as if utterly overcome with shame and grief). That she, your daughter, guilty though she may be of a thousand sins, could possibly be so lost to honour.

KING (furious). What? You mean—

QUEEN—(meekly) I mean nothing, Sire—Nothing—The General will tell you—

KING—General—speak—Speak out—I insist!

GENERAL—Dhruva Kumar is even now with the Princess.

KING—(raging) Oooh! If this be true—

QUEEN—Do not believe it, Sire.

KING—(taking no heed, solemnly, with arms raised to Heaven.) If this be true, then I shall avenge the wrong done to my honour by sacrificing her to the goddess Chamunda! It is the law of my house! (his arms drop, he adds with intensity) But I must have PROOF.

QUEEN—(wildly, as if heart-broken.) There can be no proof of what can't be true! Go yourself, Sire, and see!

KING—(Rises and stands a moment glaring, then turns and swings off with determined steps.)

GENERAL—(turns on his sister.) This is your work, you cruel woman! But I will save her yet.

QUEEN—Save her? For what purpose?

GENERAL—To make her my wife! If I rescue her from death, she will marry me out of gratitude! (rushes out.)

QUEEN—Will she? What do you think, Matangini?

MATANGINI—I think this is a great day for my Queen, who has at last accomplished her desires?

QUEEN—(with a wild laugh of triumph) O Chamunda! I offer you a human sacrifice! Grant me my prayer. Give me a son! (her laughter turns into tears, and she falls on the divan, sobbing hysterically.)

(End of Scene I.)

THIRD ACT. SCENE II.

(The front scene as in Act I and Scene II. Princess discovered sitting in thought. The scene of a Temple suggesting the view of the Goddess inside through an open door, is painted on the Wing.)

PRINCESS—(sings.) Of harmony and love, on this auspicious day,

Sing, heavenly Goddess, sing!

Remove the grievous wrongs that make my country bleed,

And charm away all selfish power and tyrannous greed,

And hate and envy's sting.

(Enter the maids Pata, Toru and Tara, headed by Hashi. They carry flowerbaskets and brass trays with articles of worship, some in their hands, some on their heads.)

HASHI—Here we are Princess: We are on our way to the temple to worship after doing the Pradakshin,

PRINCESS—Oh, I had quite forgotten that to-day is the feast of Saraswati. Alas! Even on such peaceful holy day, discord, envy and suffering are abroad. If I but knew how to warn my father. (sighs and rises. She and the girls then walk round the temple singing the chorus.)

All (sing.)

The lamp of skulls that burns with blood for oil,

Seest thou not Bharati,

Why should such cruel rites thy worship soil?

Are slaughtered victims' cries, that from thy temple rise,

Meet offering for thee!

Arouse in men the love of righteousness

In thought and deed and word,

May virtue reign and succour all distress,

Unto the blind give sight,

Unto the mind give light,

With thy lyre's sweet accord.

(Finishing the round, they stop in front of the temple).

PRINCESS—Amen. Peace—to all. O goddess! grant us thy favour.

GIRLS—Long live our Princess.

PRINCESS—(with folded hands looking towards the Temple.)

May all living creatures be freed from evil: May the poor and unhappy be saved from all sorrow. Alas! the Goddess's eyes seem to fill with tears.

(As she stands in an attitude of devotion, a terrible roll on drums is heard from afar. All

listen terrified, and some of the articles of worship fall from their nervous hands.)

PRINCESS—What is that? Why is the drum beating at such an unusual hour?

HASHI—(in a hushed voice) It is the drum of the Temple of Chamunda.

PATA—(anxiously) Why should it sound on the feast-day of Saraswati?

PRINCESS—(with tears in her eyes.) Alas! perhaps some poor wretch is to be sacrificed. Oh! I cannot bear it any longer. Who will deliver me from this agony of despair?

PATA—(timidly.) The Prince of Arungiri seeks your hand Madam.

PRINCESS—Let him come then. Let him wed me and take me hence for good. I cannot endure the cruel injustice of this kingdom any more. Come girls to the temple. (but she stops and falters.) Alas! I cannot worship with this anxiety in my heart, Hashi, you lead the girls to the temple and worship the goddess. Let me be alone with my thoughts for awhile. (They go out. The Princess paces in anxiety, then stands still facing the audience, and says with deep feeling.) Oh! how can I ever be happy and leave these oppressed and helpless children of mine to their dark fate! How could I think of such a thing even for a moment? I want but a friend, a guide, a helper, to fill me with renewed energy.

(Enter Dhruvakumar: He stands afar and gazes at the Princess.)

DHRUVAKUMAR—(aside.) Oh what a heavenly sight! One wants to wash her feet with the stream of one's joy, pure as the dews from heaven;

PRINCESS—(suddenly espying Dhruvakumar surprised, aside.) Who is this young soldier of noble appearance? Is he the God-sent answer to my prayer?

DHRUVAKUMAR—(coming near and saluting her.) Hail O Goddess!

PRINCESS—Gentle sir, you are welcome. Pray tell me who you are.

DHRUVAKUMAR—I am a Captain in the King's army, Madam, and my name is Dhruvakumar.

PRINCESS—The generous Captain who has a mind above caste-distinction, Sir, I have heard of you.

DHRUVAKUMAR—(saluting again) Your Royal Highness, I have come on special business to your august presence.

PRINCESS—Pray tell me Sir what your business is.

DHRUVAKUMAR—A mighty conspiracy is afoot against the King, and attempts are being made to drive his subjects into open rebellion. (The roll of the drum which was indistinctly continuous, now draws near and mingles with the shouts of the people.)

PRINCESS—Then is this the outcry of the rebellious people?

DHRUVAKUMAR—Their cries and lamentations have long continued but the King is deaf to their cries: he thinks some offenders are being hung or sacrificed at the temple of the goddess Chamunda, and thinks his enemies to be his friends. Warn him, O Princess!

PRINCESS—We must open his ears to the justice of their cries, and unseal his eyes to their misery, but alas! How am I to reach him? I was sent away from his door. (Wringing her hands) Oh! can you not find any means to save him, noble soldier?

DHRUVAKUMAR—Madam, I have tried my best. I have counselled the people to seek a peaceful redress for all their wrongs, and even dared to lay the matter before His Majesty, who was coming out of the temple of the god Krishna; but in vain.

PRINCESS—Oh, brother! we must warn him at any cost.

DHRUVAKUMAR—Princess, you have called me brother. That word puts new strength into my heart, new fire into my soul. Rest assured I shall be able to curb the mutinous

spirit of the people and succour those you hold dear.

PRINCESS—Brave soldier, I regard you verily as my own brother. Go and rescue your King and country. May God be your help. Yours will be the fight of right against unjust might. Your victory will save both King and Kingdom, God be your aid.

DHRUVAKUMAR—Give me your blessing my princess, my sister, that I may not sustain failure and defeat. (He kneels. The Princess takes the lotus from her hair and blesses him by putting it in his turban.)

PRINCESS—Go my brother; you are fortunate, for you are offering yourself in a just cause.

DHRUVAKUMAR—(rising.) Your words inspire every fibre of my body, every beat of my heart. (He rises his sword.) Victory to the King, victory to the Princess, victory to the truth. (He raises his sword at each invocation and finally saluting her with it, departs.)

(The Princess, deeply affected, stands in a solemn attitude.)

(Enter Jester and salutes.)

PRINCESS—(startled.) What brings you here, my good Jester? Even trifles make me nervous.

JESTER—The maids of the Queen are here, Princess.

PRINCESS—(astonished.) Here? What for?

JESTER—To seek your protection, Madam.

PRINCESS—My protection? Have they too been ill-treated?

JESTER—The people have revolted and are marching on to the Palace, and they are frightened out of their wits.

PRINCESS—To the Palace! I pray to God that Captain Dhruvakumar will be in time to check their advance.

JESTER—Yes, he is a brave fellow, I saw him amidst the fighters, resisting their attacks, counselling some, and warding off others, regardless of his own life.

PRINCESS—May God be his help. Go and bring me news, Sadhu.

JESTER—I go Princess, and now is the time when I shall utilise my garb to pacify the enraged people. I trust I shall be able to come back alive this time too from the fire of battle, and give you assuring news.

(Exit Sadhu, saluting.)

(Enter Hashi and the other girls.)

HASHI—We have performed the worship of the goddess, Princess, with a hollow heart.

PRINCESS—(sighing) Let us go and see the maids of the Queen and hear what they have to say.

(Exit all.)

(End of Scene II.)

ONE DAY PASSES BETWEEN
SCENE TWO AND THREE.

[To be concluded in the Next issue.]

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THE LIMITATIONS OF VICTORY

BY

Rev. FATHER CARTY.

THOSE who know the facts will regard this book* as representing one of the parties in a very unequal duel between a dwarf and a giant, Mr. Fabre-Luce being the former and Mr. Raymond Poincare the latter.

The true character of this duel was brought out lately with much force in the leader of THE TIMES LITERARY SUPPLEMENT of June 10th, 1926. The writer of the article pitted, so to say, the two champions in a face to face encounter, M. Fabre-Luce with the present book, the pigmy of the show in spite of its material size, and Mr. Poincare, with the first instalment of his monumental work† on the foreign policy of France from 1912 to 1922. "To all these attacks and criticisms," writes THE TIMES, "M. Poincare now produces his answer. It is indeed much more than a mere defence of his own personality and his own policy; it is an authoritative account of the whole course of French foreign policy from the time when he assumed office at the beginning of 1912 as President of the Council and Foreign Minister. It is undoubtedly a work of the highest political importance, all the more because it includes copious extracts from unpublished contemporary official documents." The fact that THE TIMES never fell into the excess of undue adulation of M. Poincare only strengthens its present verdict on the statesman's work.

Thus we have on the one hand, a stalwart champion whose deeds and writings the world knows and whose integrity and consistency have been recognised by his very opponents; and, on the other, we are introduced to "a young man, M. Fabre-Luce, who wrote a clever but fantastic book," about which, after quoting from it a typically insidious charge against M. Poincare, the TIMES concludes: "this subtle and clever picture is sufficient to characterize and to condemn as a serious contribution to history or politics the work from which it is extracted. On such principles it is possible to prove anything."

The book of M. Fabre-Luce is largely based on another publication from the pen of another Frenchman, Mr. Marchand, who had gone to Russia

as a journalist at the time of the Tsarist regime of which he was an ardent admirer. Subsequently however he became a Bolshevik and published, in two volumes, *Un Livre Noir*, the pre-War correspondence which had passed between the Russian Ambassador in Paris, M. Isvolsky and his Government, at the time when M. Poincare was President of the Council. The 'Memoirs' of M. Poincare give abundant evidence on the real value of that work, as well as of Isvolsky's incapacity, showing him to have lost the confidence not only of the French Government but of the Russian Government as well. Thus it was M. Kokovtzeff the Russian Prime Minister who said that "Isvolsky and his wife were snobs, conceited people and bunglers, and (adds M. Poincare) he even gave me to understand that he did not think that Isvolsky was altogether impervious to financial influences."

In a cogent and documented article published in FOREIGN AFFAIRS for October 1925, M. Poincare had already dealt with these books and refuted them, establishing, on the high authority of Sir Edward Grey, Count Berchtold, Prince Lichnowsky and Benckendorff, the Russian Ambassador in London, the undoubtedly peaceful dispositions of France on the eve of the War and her aversion to a war policy.

"In the face of such positive proofs," adds M. Poincare, "proofs which correspond exactly with the French documents and the actual facts, what weight can be attached to the Soviet publications and the commentaries resulting from them? The German writers Maximilian Harden and Richard Grelling have drawn attention to the fact that there is no way of distinguishing in the Soviet diplomatic reports between objective truth and personal prejudice, and no one knows if the texts divulged by the Soviets in 1919 have been reproduced whole or piece-meal.

More interesting evidence could be adduced which must be dropped for lack of space. But enough has been said to show the untenableness of both the sources used and the thesis upheld by M. Fabre-Luce. This thesis of a France led by M. Poincare deliberately bringing about the War, or 'the Poincare legend' is a gross invention which, as THE TIMES aptly points out "has in recent years been assiduously spread by a subtle and malignant propaganda."

The Story of My Experiments with Truth 737

BY MAHATMA GANDHI

[Another instalment of Mahatmaji's Autobiography which we are reprinting in these pages since March is published in this issue. The story begins with the history of the poll-tax imposed by the Natal Government and narrates, in full, the part taken by Mr. Gandhi in opposing this obnoxious measure. [Editor, I. R.]

PART II. CHAPTER XXV.

THE £ 3 TAX

Bala Sundaram's case brought me into touch with the indentured Indians. What impelled me, however, to make a deep study of their condition was the campaign for bringing them under special heavy taxation.

In that year, 1894, the Natal Government sought to impose an annual tax of £25 on the indentured Indians. The proposal astonished me. I put the matter before the Congress for discussion and it was immediately resolved to organise the necessary opposition.

At the outset, I must explain briefly the genesis of the tax.

GENESIS OF THE TAX

About the year 1860 the Europeans in Natal, finding that there was considerable scope for sugarcane cultivation, felt themselves in need of labour. Without extra labour the cultivation of cane and the manufacture of sugar were impossible, and the Natal Zulus were not suited to this form of work. The Natal Government therefore corresponded with the Indian Government and secured their permission to recruit Indian labour. These recruits were to sign an indenture to labour in Natal for five years and at the end of the term they were to be at liberty to settle there and to have full rights of ownership of land. Those were the inducements held out to them, for the Whites then had looked forward to improving their agriculture by the industry of the Indian labourers after the term of their indentures had expired.

But the Indians gave more than had been expected of them. They grew large quantities of vegetables. They introduced a number of Indian varieties and made it possible to grow the local

varieties cheaper. They also introduced the mango. Nor did their enterprise stop at agriculture. They entered trade. They purchased land for building and many raised themselves from the status of labourers to that of owners of land and houses. Merchants from India followed them and settled there for trade. The late Seth Abubaker Amod was first among them. He soon built up an extensive business.

The White traders were alarmed. When they first welcomed the Indian labourers they had not reckoned with their business skill. They might be tolerated as independent agriculturists, but their competition in trade could not be brooked.

This sowed the seed of the antagonism to Indians. Many other factors contributed to its growth. Our different ways of living, our simplicity, our contentment with small gains, our indifference to the laws of hygiene and sanitation, our slowness in keeping our surroundings clean and tidy, and our stinginess in keeping our houses in good repair, —all these combined with the difference in religion, contributed to fan the flame of antagonism. Through legislation this antagonism found its expression in the Disfranchising Bill and the Bill to impose a tax on the indentured Indians. Independent of legislation a number of pinpricks had already been started.

PINPRICKS

The first suggestion was that the Indian labourers should be forcibly repatriated, so that the term of their indentures might expire in India. The Government of India was not likely to accept the suggestion. Another proposal was therefore made to the effect that

1. The indentured labourer should return to India on the expiry of his indenture;

* *The Limitations of Victory*, By Alfred Fabre-Luce, G. Allen & Unwin, Ltd.

† The Memoirs of Raymond Poincare (1912) translated by Sir George Arthur. Heinemann. 21 sh. net.

2. He should sign a fresh indenture every two years, an increment being given at each renewal;

3. In the case of his refusal to return to India or renew the indenture he should pay an annual tax of £25.

A Deputation composed of Sir Henry Binns and Mr. Mason was sent to India to get the proposal approved by the Government there. The Viceroy at that time was Lord Elgin. He disapproved of the £25 tax, but agreed to a poll tax of £3. I thought then, as I do even now, that this was a serious neglect of duty on the part of the Viceroy. In giving his approval he had in no way thought of the interests of India. It was no part of his duty thus to accommodate the Natal Europeans. In the course of three or four years an indentured labourer with his wife and each male child over 16, and female child over 13 came under the impost. To levy a yearly tax of £12 from a family of four—husband, wife and two children—when the average income of the husband was never more than 14 shillings a month was atrocious and unknown anywhere else in the world.

RESULT OF STRUGGLE

We organised a fierce campaign against this tax. If the Natal Indian Congress had remained silent on the subject, the Viceroy might have approved of even the £25 tax. The reduction from £25 to £3 was very likely due solely to the Congress agitation. But I may be mistaken in thinking so. It may be possible that the Indian Government had disapproved of the £25 tax from the beginning and reduced it to £3 irrespective of the opposition from the Congress. In any case it was a breach of trust on the part of the Indian Government. As trustee of the welfare of India the Viceroy ought never to have approved of this inhuman tax.

The Congress could not regard it as any great achievement to have succeeded in getting the tax reduced from £25 to £3. The regret was still there that it had not completely safeguarded the

interests of the indentured Indians. It ever remained its determination to get the tax remitted, but it was twenty years before the determination was realised. And when it was realised, it came as a result of the labours of not only the Natal Indians but of all the Indians in South Africa. The breach of faith with the late Mr. Gokhale became the occasion of the final campaign, in which the indentured Indians took their full share, some of them losing their lives as a result of the firing that was resorted to, and over ten thousand suffering imprisonment.

But truth triumphed in the end. The sufferings of the Indians were the expression of that truth. But it would not have triumphed except for unflinching faith, great patience and incessant effort. Had the community given up the struggle, had the Congress abandoned the campaign and submitted to the tax as inevitable, the hated impost would have continued to be levied from the indentured Indians until this day, to the eternal shame of the Indians in South Africa and of the whole of India.

PART II. CHAPTER XXII.

COMPARATIVE STUDY OF RELIGIONS

If I found myself entirely absorbed in the service of the community, the reason behind it was my desire for self-realisation. I had made the religion of service my own as I felt that God could be realised only through service. And service, for me, was the service of India, because it came to me without my seeking, because I had an aptitude for it. I had gone to South Africa for travel, for finding an escape from Kathiawar intrigues and for gaining my own livelihood. But, as I have said, I found myself in search of God and striving for self-realisation.

Christian friends had whetted my appetite for knowledge which had become almost insatiable, and they would not leave me in peace, even if I desired to be indifferent. In Durban Mr. Spencer Walton, the head of the South African

General Mission, found me out. I became almost a member of his family. At the back of this acquaintance was of course my contact with Christians in Pretoria. Mr. Walton had a manner all his own. I do not recollect his ever having invited me to embrace Christianity. But he placed his life as an open book before me and let me watch all his movements. Mrs. Walton was a very gentle and talented woman. I liked the attitude of this couple. We knew the fundamental difference between us. Any amount of discussion could not efface them. Yet even differences prove helpful where there is tolerance, charity and truth. I liked Mr. and Mrs. Walton's humility, perseverance and devotion to work, and we met very frequently.

This friendship kept alive my interest in religion. It was impossible now to get the leisure that I used to have in Pretoria for my religious studies. But what little time I could spare I turned to good account. My religious correspondence continued. Rayachandbhai was guiding me. Some friend sent me Narmadashanker's book '*Dharma Vichar*.' Its preface proved very helpful. I had heard about the Bohemian way in which the poet had lived, and a description in the preface, of the revolution effected in his life by his religious studies captivated me. I came to like the book and read it from cover to cover with attention. I read with interest Max Muller's book *India—What can it teach us?* and the translation of the *Upanishads* published by the Theosophical Society. All this enhanced my regard for Hinduism and its beauties began to grow upon me. This however did not prejudice me against other religions. I read Washington Irving's *Mahomed and His Followers* and Carlyle's panegyric on the Prophet. These books raised Mahomed in my estimate. I also read a book called the *Sayings of Zarathustra*.

Thus I gained more knowledge of the different religions. The study stimulated my self-intros-

pection and fostered in me the habit of putting into practice whatever appealed to me in my studies. Thus I began some of the yogic practices, as well as I could understand them from a reading of the Hindu books. But I could not get on very far and decided to follow them with the help of some expert when I returned to India. The desire has never been fulfilled.

I made too an intensive study of Tolstoy's books. *The Gospels in Brief*, *What to Do?* and other books made a deep impression on me. I began to realise more and more the infinite possibilities of universal love.

About the same time I came in contact with another Christian family. At their suggestion, I attended the Wesleyan Church every Sunday. For these days I also had their standing invitation to dinner. The Church did not make a favourable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls: they appeared rather to be worldly-minded people going to Church for recreation and in conformity to custom. Here, at times, I would involuntarily doze. I was ashamed, but some of my neighbours who were in no better case lightened the shame. I could not go on long like this and soon gave up attending the service.

My connection with the family I used to visit every Sunday was abruptly broken. In fact it may be said that I was warned to visit it no more. It happened thus. My hostess was a good and simple woman but somewhat narrow-minded. We always discussed religious matters. I was then re-reading Arnold's *Light of Asia*. Once we began to compare the life of Jesus with that of Buddha. "Look at Gautama's compassion!" said I: "It was not confined to mankind, it was extended to all living beings. Does not one's heart overflow with love to think of the lamb joyously perched on his shoulders? One fails to notice this love for all living beings in the life of Jesus." Th

comparison pained the good lady. I could understand her feelings. I cut the matter short and we went to the dining room. Her son, a cherub aged scarcely five, was also with us. I am happiest when in the midst of children and this youngster and I had long been, friends. I spoke derisively of the piece of meat in his plate and in high praise of the apple in mine. The innocent boy was carried away and joined in my praise of the fruit.

But the mother? She was dismayed.

I was warned. I checked myself and changed the subject. The following week I visited the family as usual but not without trepidation. I did not see that I should stop going there, I did not think it proper either. But the good lady made my way easy.

"Mr. Gandhi", she said, "please don't take it ill if I feel obliged to tell you that my boy is none the better for your company. Every day he hesitates to eat meat and asks for fruit, reminding me of your argument. This is too much. If he gives up meat he is bound to get weak, if not ill. How could I bear it? Your discussions should henceforth be only with us elders. They are sure to react badly on children."

"Mrs." I replied, "I am sorry. I can understand your feelings as a parent, for I, too, have children. We can very easily end this unpleasant state of things. What I eat and omit to eat is bound to have a greater effect on the child than what I say. The best way, therefore, is for me to stop these visits. That certainly need not affect our friendship."

"I thank you," she said with evident relief.

PART II. CHAPTER XXIII

AS A HOUSEHOLDER

To set up a household was no new experience for me. But the establishment in Natal was different from the ones that I had in Bombay and London. This time part of the expense was solely for the sake of prestige. I thought it necessary to have a household in keeping with my position as an Indian

barrister in Natal and as a representative. So I had a nice little house in a prominent locality. It was also suitably furnished. Food was simple, but as I used to invite English friends and Indian co-workers the housekeeping bills were always fairly high.

A good servant is essential in every household. But I have never known how to keep any one as a servant.

I had a friend as companion and help, and a cook who had become a member of the family. I also had office clerks boarding and lodging with me.

I think I had a fair amount of success in this experiment, but it was not without its modicum of the bitter experiences of life.

The companion was very clever and, I thought, faithful to me. But in this I was deceived. He became jealous of an office clerk who was staying with me and wove such a tangled web that I suspected the clerk. Now this clerical friend had a temper of his own. Immediately he saw that he had been the object of my suspicion, he left both the house and the office. I was pained. I felt that perhaps I had been unjust to him, and my conscience always stung me.

In the meanwhile the cook needed a few days' leave, or for some other cause I cannot remember, was away. It was necessary to procure another during his absence. Of this man I learnt later that he was a perfect scamp. But for me he proved a godsend. Within two or three days of his arrival he discovered certain irregular things that were going on under my roof without my knowledge, and he made up his mind to warn me. I had the reputation for being a credulous but straight man. The discovery was to him therefore all the more shocking. Every day at 1 o'clock I used to go home from office for lunch. At about 12 o'clock one day the cook came panting to the office and said, 'Please come home at once. There is a surprise for you'.

'Now, what is this?' I asked. 'You must tell me what it is. How can I leave the office at this hour to go and see it?'

'You will regret it, if you don't come. That is all I can say.'

I felt an appeal in his persistence. I went home accompanied by a clerk and the cook who walked ahead of us. He took me straight to the upper floor, pointed at my companion's room, and said, 'Open this door and see for yourself.'

I saw it all. I knocked at the door. No reply! I knocked heavily so as to make the very walls shake. The door was opened. I saw a prostitute inside. I asked her to leave the house never to return.

To the companion I said, 'From this moment I cease to have anything to do with you. I have been thoroughly deceived and have made a fool of myself. That is how you have requited my trust in you?'

Instead of coming to his senses, he threatened to expose me.

'I have nothing to conceal, said I. Expose whatever I may have done. But you must leave me this moment.'

This made him worse. There was no help for it. So I said to the clerk standing downstairs: 'Please go and inform the Police Superintendent with my compliments, that a person living with me has misbehaved himself. I do not want to keep him in my house but he refuses to leave. I shall be much obliged if he can send me help.'

This showed him that I was in earnest. His guilt unnerved him. He apologised to me, entreated me not to inform the police and agreed to leave the house immediately which he did.

The incident came as a timely warning in my life. Only now could I see clearly how thoroughly I had been beguiled by this evil genius. In harbouring him I had chosen a bad means for a good end. I had expected to 'gather figs of thistles'. I had known that the companion was a

bad character and yet I believed in his faithfulness to me. In the attempt to reform him I was near ruining myself. I had disregarded the warning of kind friends. Infatuation had completely blinded me.

But for the new cook I should never have discovered the truth and being under influence of the companion, I should probably have been unable to lead the life of detachment that I then began. I should always have been wasting time on him. He had the power to keep me in the dark and to mislead me.

But God came to the rescue as before. My intentions were pure, and so I was saved in spite of my mistakes, and his early experience thoroughly forewarned me for the future.

The cook had been almost a messenger sent from Heaven. He did not know cooking and as a cook he could not have remained at my place. But no one else could have opened my eyes. This was not the first time, as I subsequently learnt, that the woman had been brought into my house. She had come often before, but no one had the courage of this cook. For every one knew how blindly I trusted the companion. The cook had, as it were, been sent to me just to do this service for he begged leave of me that very moment.

"I cannot stay in your house," he said. 'You are so easily misled. This is no place for me.'

I let him go.

I now discovered that the man who had poisoned my ears against the clerk was no other than this companion. I tried very hard to make amends to the clerk for the injustice I had done him. It has, however, been my eternal regret that I could never satisfy him fully. Howsoever you may repair it, a rift is a rift.

PART II. CHAPTER XXIV.

HOMEWARD

By now I had been three years in South Africa. I had got to know the people and they had got to know me. In 1896 I asked permission to go

home for six months, for I saw that I was in for a long stay there. I had established a fairly good practice, and could see that people felt the need of my presence. So I made up my mind to go home, fetch my wife and children, and then return and settle out there. I also saw that if I went home I might be able to do there some public work by educating popular opinion and creating more interest in the Indians in South Africa. The £3 tax was an open sore. There could be no peace until it was abolished.

But who was to take charge of the Congress work and Education Society in my absence? I could think of two men—Adamji Miyakhan and Parsi Rustomji. There were many workers now available from the commercial class. But the foremost among those who could fulfil the duties of the Secretary by regular work and who also commanded the regard of the Indian community were these two. The Secretary certainly needed a working knowledge of English. I recommended the late Adamji Miyakhan's name to the Congress and it approved of his appointment as Secretary. Experience showed that the choice had been a very happy one. Adamji Miyakhan satisfied all with his perseverance, liberality, amiability and courtesy and proved to every one that the Secretary's work did not require a man with a barrister's degree or high English education.

About the middle of 1896 I sailed for home in the *S. S. Pongola* which was bound for Calcutta.

There were very few passengers on board. Among them were two English officers with whom I came in close contact. With one of them I used to play chess for an hour daily. The ship's doctor gave me a *Tamil Self-Teacher* which I began to study. My experience in Natal had shown me that I should acquire a knowledge of Urdu to get into closer contact with the Mussalmans and of Tamil to get into closer touch with the Madras Indians.

At the request of the English friend who read Urdu with me I found out a good Urdu Munshi

from amongst the deck passengers, and our studies progressed famously. The officer had a better memory than I. He would never forget a letter after it had once been explained to him; I often forgot them and found it difficult to decipher Urdu words. I brought more perseverance to bear but could never overtake the officer.

With Tamil I made fair progress. There was in no help available, but the *Tamil Self-Teacher* was a well-written book and I did not feel any need of much outside help.

I had hoped to continue these studies even after reaching India, but it was impossible. Most of my reading since 1893 has been done in jail. I did make some progress in Tamil and Urdu, in jails—Tamil in South African jails and Urdu in Yeravada Jail. But I never learnt to speak Tamil and the little that I could do by way of reading is now rusting away for want of practice.

I still feel what a handicap this ignorance of Tamil or Telugu has been. The affection that the Dravidians in South Africa showered on me has remained with me a cherished memory. Whenever I see a Tamil or Telugu friend I cannot but recall the faith, perseverance and selfless sacrifice of many of them in South Africa. And they were mostly illiterate, the men no less than the women. The fight in South Africa was for such and it was fought by illiterate soldiers; it was for the poor, and the poor took their full share in it. Ignorance of their vernacular, however, was never a handicap to me in stealing the hearts of these simple and good countrymen. They spoke broken Hindustani or broken English, and we found no difficulty in getting on with our work. But I wanted to requite their affection by learning Tamil and Telugu. In Tamil, as I have said, I made some little progress, but in Telugu, which I tried to learn in India, I did not get beyond the alphabet. I fear now I can never learn these languages and am therefore hoping that the Dravidians will learn Hindustani. The non-English-speaking among

them in South Africa do speak Hindi or Hindustani, however indifferently. It is only the English-speaking ones who will not learn it, as though a knowledge of English were an obstacle to learning our vernaculars!

But I have digressed. Let me finish the narrative of my voyage. I have to introduce to my readers the captain of the *S. S. Pongola*. We had become friends. The good captain was a Plymouth Brother. Our talks were more about spiritual subjects than nautical. He drew a line between morality and faith. The teaching of the Bible was, to him, child's play. Its beauty lay in its simplicity. Let all men, women and children, he would say, have faith in Jesus and his sacrifice, and their sins were sure to be redeemed. This friend revived my memory of the Plymouth

Brother of Pretoria. The religion that imposed any moral restrictions was, to him, no good. My vegetarian food had been the occasion of the whole of this discussion. Why should I not eat meat, or for that matter, beef? Had not God created all the lower animals for the enjoyment of mankind, as for instance, He had created the vegetable kingdom? These questions inevitably drew us into religious discussion.

We could not convince one another. I was confirmed in my opinion that religion and morality were synonymous. The captain had no doubt about the correctness of his opposite conviction.

At the end of twenty-four days the pleasant voyage came to a close, and admiring the beauty of the Hooghly, I landed at Calcutta. The same day I took the train for Bombay.—(To be continued.)

The Story of the Daily Mail

By MR. IMTIAZ MOHAMAD KHAN, M.A., (LOND.)

NONE can imagine that a dark and dingy by-lane of Fleet Street contains the World's quickest Printing Press which produces the most widely read and circulated newspaper of the world. Even when you are standing almost at the door of the building you don't feel that just under your feet a Machine is producing a twelve page newspaper at the rate of 1500 copies per minute.

To-day the DAILY MAIL is decidedly the world's most popular daily journal and beats every European or American rival.

Now who was the man who started this "Wonder of Modern Journalism"? In the history of the Press the name of Alfred Harmsworth, better known as Lord Northcliffe will always stand conspicuously. He was the man who almost doubled the importance of the Press and made it a power in the country. It was he who by lowering the cost of production made the newspaper study almost the habit of his countrymen. He began life as a news-boy and started his first

paper ANSWERS in 1888 with his brother Cecil. In 1894 he purchased the EVENING NEWS and by his superior organisation made it a paying concern. But it was in 1896 that he started the famous DAILY MAIL. Northcliffe's shrewd study of an average reader's taste was the chief factor in making it popular so soon after its birth. The other factor in its success was its low price—you could buy a ten or twelve page paper neatly printed at the ridiculous price of half-a-penny only. Though the price is doubled now, yet as compared with the TIMES or other famous dailies it is still the cheapest thing of its kind on the market.

Like all other London presses, THE DAILY MAIL Press too is situated in the City Quarters, bounded on one side by the Thames embankments and on the other by the famous Fleet Street. When you enter the lane in the evening, say at ten o'clock, when London is either asleep or revelling in Theatres or dance-halls, the first thing you meet is a number of cheap restaurants which specially

cater for the night workers of the Press. As you move further you come across motor-vans being loaded with mail bags and ready to start for the Railway Stations from where the newspaper specials start before or after mid-night. The copy which comes out of the printing machine at half-past ten at night in London is delivered at your door in Inverness (extreme north of Scotland) at six o'clock in the morning.

On the upper floors of the building are the Editorial Offices and composers' rooms where 47 composing and casting machines are constantly at work. The staff consists of 1200 hands and their wages range from two to forty pounds per week.

The length of the machine which prints, folds, wraps and stamps at the same time is about fifteen yards and there are about twenty such machines constantly working. The paper is composed and is ready for printing at about ten in the evening. But before the hour of eleven strikes, the DAILY MAIL is ready for distribution among its subscribers. The country edition is dispatched from London before midnight while the London Edition is ready for market at three o'clock in the morning.

In every twenty-four hours four or five editions come out for distribution in London and then there are two continental editions, one in Paris and the other in Munich (Germany). But the most novel edition is the one issued on big Atlantic liners sailing between England and the United States. A miniature but complete electric press is kept on board the ship and the news is transmitted through wireless. Just as you go up the deck to have your breakfast in the Dining Saloon you buy the DAILY MAIL of that day containing the latest news from every part of the world, though you are in the middle of the Atlantic Ocean. But this edition is not so big as the London one. In the same way the continental editions, too, are a little different. They contain just those kinds of news and views which are likely

to interest an English reader abroad. During the summer when the American tourists invade Europe, the Paris Edition of DAILY MAIL publishes everyday a list of new arrivals from America—a fact which is highly pleasing to the Yankee.

Its net daily sale in the British Isles, excluding London, is about three quarters of a million while its circulation in London and abroad is about a million and a quarter, the total sale thus amounting to about two million copies. They manufacture their own ink and paper. If all the copies printed in twenty-four hours were unfolded and spread in a line they would cover the length of the pre-War German Empire and Switzerland put together.

Like all other newspapers, the DAILY MAIL too depends to a great extent on its income from advertisements. If you want the full front page to advertise your wares you have to pay about £ 1700 for a single insertion and even then you have to wait for some time before you can reserve it. Their daily income from advertisements is about seven thousand pounds.

Some of the methods adopted by it to increase its sale are novel. For instance the moment you become a registered subscriber your life is insured against a good many risks which are quite numerous in London streets to-day on account of traffic congestion. Every day this paper sends out cheques to the descendants of those victims who were its registered readers. Other papers, too, adopted this method but DAILY MAIL is one of those few papers which still keep up this free insurance scheme, though others have now abandoned it.

Sometimes it organizes competitions of all sorts. For instance in the summer when most of the people go to the seaside for their holiday, the DAILY MAIL sends out its agents to many of the popular holiday resorts to organize a competition among children for building the best sandcastles on the beach.

Bolshevism

In a lengthy article on Bolshevism, "Scrutator" observes in the current issue of the EMPIRE REVIEW that it is essential for the maintenance of the Bolsheviks' regime and for the safety of its leaders' lives that there should be no political opposition in the country.

The relatives of the Bolsheviks' victims will not sit in council with the murderers. They may serve them unwillingly, as hundreds of thousands are to-day forced to do by the threat of starvation hanging over them, but they will never become their willing colleagues. Either the Bolsheviks must rule alone or they must pay with their lives for the blood of the slaughtered millions. That is why there can never be democratic elections in Soviet Russia and why there can never be a coalition of parties to rule the State. Politically-minded civilians have to be watched, like the army, with never-ceasing vigilance. The Bolsheviks' lives depend on it.

The newspapers have recently been full of reports, more or less accurate, about quarrels inside the Communist Party.

Two of Lenin's principal lieutenants, Zinoviev and Kamenev, have fallen into disgrace and have followed Trotsky, the dead leader's chief colleague, into retirement. Yet their motives and those of the men who have secured their disgrace were precisely the same: to secure the survival of their regime. They differed from the other leaders of the Party only in regard to the methods they thought best directed towards this end.

The love of power and natural ambition led Zinoviev to urge upon his colleagues in the Government a return to more extreme doctrines. In this Kamenev joined forces with him but,

they failed to impress the others, and the majority, discovering that this new opposition had employed the ancient conspirative methods of secret meetings, codes, and other time-honoured devices of the Russian revolutionary, deprived them of their offices.

Had their hopes been fulfilled, the Bolsheviks might this summer have gone down in a swirl of conflicting opinions. Then whatever political sense is latent in the country, basing itself upon the vast peasant class which comprises nine-tenths of the population, might have come to the surface and, backed by the army, have overthrown the last vestiges of Lenin's tyranny. The plot miscarried, however, and the Bolsheviks' rule remains where it was—the weaker for this latest proof of its weakness, but possibly the stronger for the loss of such disreputable leaders as Zinoviev and Kamenev.

In considering the latest developments of the Bolshevik policy, we find that they are of no immediate interest to Russia as

the Bolsheviks have failed so utterly that, if Russia is ever again to live on equal terms with the rest of Europe, one of two things must happen: either the rest of the world must be reduced to Communist misery, or Russia must set aside her anarchy and adopt a normal type of Government.

In conclusion the writer says that everything now depends on China.

It is the Moscow gamblers' last throw. If the bank wins—and the bank usually does win—it will mean that their last chance has disappeared and that the waters of revenge have risen to the necks of the Moscow murderers.

The Raw Material of the Indian Army

J. C. Pearce, who has great recruiting experience in India, writes to THE UNITED EMPIRE, stressing upon the good qualities of the Dogras, Sikhs, Punjabis, Mussalmans, Gurkhas and Patans who form such good material for recruiting in India. In pre-War days the Indian Army was a close corporation; and recruiting for particular regiments was done only by classes and in particular localities. The wishes of the recruit to enter any named unit were respected; and the only way adopted for getting the best material is for regiments to recruit with their own men.

Thus the writer says of the new system of recruiting adopted during the War:

The system was "for the regiment badly in need of recruits, especially the new battalions, to establish recruiting centres in various districts in charge of a British officer who was commissioned to raise a given number of recruits, say, a hundred or two hundred of a given class, and create an atmosphere in the district favourable to recruiting for that regiment. I was given a job of this kind, and had to raise some hundred Sikhs and Mussalmans. I took up my headquarters at a district rest-house, where there were no other white men but myself, and set about getting recruits independently and through the local staff-recruiting office. I had to keep the recruits with me until the batch was complete, and as this took several months, there being many other competing regiments for all the available recruits of the district, I was thrown on my resources to feed and clothe, and amuse some 60 to 80 odd young Mussalmans and Sikhs. My orders were to make the depot popular and not bother too much about discipline and drill, which would come soon enough on the square when the recruits were despatched to regimental headquarters. So the first step was to feed and clothe them and give the men frequent leave to their homes after licking them into shape with a little daily drill.

African Imperialism and Indian Rights

In a thoughtful article in the columns of *THE PEOPLE*, the Rt. Hon. Lord Olivier points out how far the indictment is true—that the British Empire in Africa and Asia is maintained for purposes of economic exploitations. He explains that it would not be proper to assert that the Empire is deliberately maintained in those areas for the purpose of exploiting the natives. The connection arose, both in Africa and India, as a means of securing trade beneficial mutually to the people of both countries.

The Imperialism of capitalist exploitation is a phenomenon which has become conspicuous, during the life time of many of us, and arose when the idea of securing profitable trading connections was overshadowed by the policy of converting Africa and, in some degree, India into a field for the profitable employment of British capital, for the extraction of raw materials or manufacturing profits by using African or Indian labour, at disadvantages either inherent in local conditions (such as the normal poverty of the Indian worker) or artificially created, such as destitution of native Africans caused by taking possession of their lands.

The application of exploiting capitalism to Africa dates its characteristic modern development from the period of the Partition of that Continent between 1880 and 1890.

To speak only of the British spheres of influence, the whole of Rhodesia, Nyasaland, British East Africa (including Kenya) and Uganda were appropriated by the British Government, abandoning all its former tradition by the method of encouraging the formation of large capitalist companies and allowing them to treat as their own the whole of the lands of these countries.

Indians are well aware how it has reacted upon the question of Indian intercourse with and settlement in East Africa. So long as the industrial problems of the capitalist system did not arise in Africa there was no suggestion "that the intercourse between India and South Africa or

the settlement of Indians in South Africa was in any way disadvantageous to the people of Africa white or black."

But the adoption of the deliberate policy of exploiting Africa under a capitalist system, coinciding with the sudden and enormous development of the mining industry, has greatly aggravated the tension of relations between the white and native races, because it has caused the white worker to associate himself with the old Dutch policy of repressing the native. As the white wage worker takes the place of the free worker he finds the native his competitor for wage employment, and sides with those who regard him as a being who cannot be allowed civil rights and should be kept in the position of a serf, only fit for unskilled labour. This position has been fastened upon the native in South Africa by his expropriation from the greater part of his land. And in South Africa whilst the same hostility against the Asiatic as an industrial competitor, has grown with the growth of a white proletariat, the political rights of the Indian are further prejudiced by the argument that however superior he may at present be in intelligence and civilisation to the native African, no privileges can possibly be allowed him which cannot be conceded to the native; and the Union policy is that that the native must be denied political or industrial liberty.

It was on this ground, says Lord Olivier, that General Smuts outspokenly stated at last year's Imperial Conference that he could not advocate the grant of equal civil rights to Indians in Kenya.

Lord Olivier concludes that the policy of capitalist Imperialism in Africa quite independently of its operations in India, has intensified and largely created an opposition between the white and the African races and what is more, has reacted materially upon the attitude of white supporters of economic Imperialism towards Indians and other Asiatics.

The cause of Indian Nationalism is thus in this respect, associated with the cause of Negro rights in the United States and with the cause of the African native in his own country however little he may be regarded as yet capable of organised political nationalism.

An Electoral System for India

One of the baneful features of the communal electorates and constituencies is that the elected representatives of the smaller community are left a helpless minority in the resultant assembly and that each minority community feels that democracy places it hopelessly under the heel of the majority community. A writer in *THE ASIATIC REVIEW* suggests the following remedies:—(1) each community to elect its own representatives from among its own members (2) in the resultant chamber no legislation affecting any community to be passed unless approved by a majority of the representatives of the community. This would make legislation slower but would induce a spirit of compromise and give and take between the different communities, as each would be forced to modify its proposals so as to be as unobjectionable as possible to the others.

Further interesting details are worked out by the writer thus:—

Within any one community even it is much harder to find a true representative of all members of that community throughout a given area than to find a satisfactory representative of an occupational group throughout a much larger area. For example, it would be much easier to find a representative of all landowners throughout half a dozen districts than of all residents of whatever occupation in one district. Apply, therefore, the system outlined above *mutatis mutandis* to occupational groups; let the larger communities in each province be divided up into, say (i) landowners, (ii) tenants, (iii) labourers, (iv) commercial classes, and (v) professional classes; assign representatives to each as has been suggested for the different religious communities, and require that such representatives be always members of the group they represent. A man would be deemed to belong to the group in which the greater part of his income placed him; possibly, if more than some proportion—e.g., one-third of his income—would place him in a second group he might have a second vote, but it is unnecessary to go into precise details.

There would thus be in an assembly thus constituted two sets of divisions: (i) by religious communities, consisting of all Christians, all Hindus, all Muhammadans, etc., irrespective of occupations; and (ii) by occupations, consisting of all landowners, all tenants, etc., irrespective of the communities to which each belonged. The same rules as to the results of voting might apply. In this way landowners would be unable to legislate to the detriment of tenants, or vice versa, and a spirit of compromise and give and take between opposing groups should be encouraged.

The Clash of Colour

Writing in *THE REFEREE* Sir Montagu de P. Webb, formerly member of the Indian Legislative Assembly says that the recent meeting of the Pan-Asiatic Conference at Tokyo may probably revive in some quarters an apprehension that Asia's hundreds of millions are organising for a formidable attack on Europe. He says:

If numbers alone could be taken as a measure of national political power an Asiatic combination against the West might, indeed, cause apprehension in Europe and America. Thus, although fifty-one individuals from Japan, China, Korea, India, Siam, and the Philippines attended the recent Congress, a comprehensive anti-Western group might conceivably include, as well as the peoples of these countries, the populations of Siberia and Central Asia, French Indo-China, Afghanistan, Persia, Arabia, Iraq, and Asiatic Turkey—over 900,000,000 in all.

Mr. Webb is of opinion that the next great war will be a war of machinery, of chemicals, of electricity and of other modern Western inventions which Asia for a great many years to come will be unable to manufacture or obtain in the volumes required for the conduct of a vast inter-continental military struggle. He is therefore hopeful that there is no more probability or possibility of a combined Asiatic Attack on Europe and America than there is of a "world-revolution." Referring to one of the most difficult problems of the present age—the East and the South African Questions—where the problem of colour plays a prominent part Mr. Webb writes:

Already acute social and political complications have arisen in East and South Africa and these same difficulties will surely appear in other parts of the world. But it must be remembered that these dangers to the white races of the earth are not confined to East and West. Rather should they be described as the struggle between the peoples of the Tropics and the peoples of the Temperate Zones. How that struggle will end nobody can predict with certainty. But as neither temperate nor tropical peoples can exist at their present standards of living without the assistance of the other a compromise of some kind seems to be indicated—some friendly give-and-take adjustment of aims and ideals that will satisfy the principle of "live and let live."

India's Economic Greatness

J. E. Woolacott, writing in *THE UNITED EMPIRE* deplores the lack of recognition of India's place in the discussions regarding the prospects of British commerce especially in view of the fact that great Britain's proportionate share in Indian commerce has declined substantially from 63 to 54 per cent. since the period before the War. Thus the writer describes the various phases of economic improvement of the Indian People.

When it was decided to appoint a Royal Commission on Indian Agriculture the only criticism of the decision that had any real substance was to the effect that the Government of India had already at its command the services of skilled scientific agriculturists who could provide it with all the necessary advice to carry out the purpose it had in view. Still, it must be admitted that the recommendations of a Royal Commission should supply a driving power of undoubted value and facilitate the provision of the funds necessary to give a widespread stimulus to agricultural improvement. The results already secured by the Imperial Agricultural Institute at Pusa and the Provincial Departments of Agriculture, limited though their financial resources have hitherto been, open up a bright vista of hope for India. Considering that there are 260,000,000 acres of cultivable land in India, it is not difficult to realize the enormous possibilities that lie in the application of science to the soil.

But the evolution of improved varieties of seeds constitutes only one of the many activities at Pusa and of the Provincial Departments of Agriculture. The problem of providing improved breeds of milch cows and of draught cattle is being dealt with successfully; the ravages of insect pests are being scientifically combated; the introduction of more effective agricultural implements is being encouraged; and a host of other valuable functions are being performed. The addition to the wealth of India which may result from the improvement in the breed of cattle is almost unlimited.

It is obvious that if the labours of the Royal Commission should lead to a great increase in the volume of this work, a rise in the standard of living of the agricultural masses will inevitably follow.

The marvels which irrigation have worked in India constitute a record of which British engineers and administrators have a right to be proud. But the full tale has yet to be told. The completion of the Sukkur Barrage and Canals Project will, as has already been stated, provide water for 5,900,000 acres annually. Another great scheme, the Sutlej Valley Project, includes an area of 5,108,000 acres, or nearly 8,000 square miles. A third, the Sarda Scheme, in the United Provinces, is intended to give irrigation annually to an area of 1,713,000 acres.

The extensions which are being made at the leading ports of India bear forcible testimony to the growth of the sea-borne trade of the country.

The Grace of Pain

"I used to storm and rage and rebel against pain. It seemed to me to be sheer waste and cruelty. But my experience of life has taught me that if there were no pain it would be obligatory to invent it. Without pain we should not be what we are and what we shall be," writes Mr. James Douglas in the *SUNDAY EXPRESS*.

"I have seen men and women emerging from a fiery furnace of sorrow and suffering with new souls. They did not understand the transmuting and refining process. They were hurt and stupefied and astonished by the flames in which they walked. But they came out of their ordeal kindlier, simpler, stronger, and more lovable.

"After all, life is a wise teacher, and not one of us leaves school. We learn every day, and the older we grow the more we learn. We learn more from our sufferings than from our delights. Our sorrows reveal more secrets than our pleasures."

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Turkey To-day

Writing on the new Republic of Turkey which has brought about in a short time many striking and far-reaching changes in all phases of national life, Dr. Mary Mills Patrick, President of Constantinople Woman's College, observes in the latest number of the *NEW ORIENT* that these changes are largely due to the foresight and wisdom of the President, Mustapha Kemal.

Mustapha Kemal, the President of the Republic of Turkey, is a strong advocate of women's rights. In many parts of the interior of Turkey, the old standards of social seclusion of women still obtain, to a certain extent, as would be natural to expect after so many sudden changes in laws and customs. He is doing his utmost, however, to bring about real equality of men and women, and among other things, he emphasizes the social influence of such equality. The President feels that no social event is complete without a full representation of women, to give the right atmosphere. He announced, accordingly, on one occasion, that he was giving a large ball, but that no man could be present who did not bring a woman with him. Every prominent man in the city received an invitation, with a note stating that the special card of admission could not be obtained unless he could arrange to bring a woman with him. Among the prominent men of Angora, there are some who do not enjoy having their wives go to public balls. Such were debarred from attending this function, however high their position. This ball was one of the most striking events in Angora, the capital of Turkey, during the past winter.

According to present laws, polygamy is illegal, and divorce far more difficult than was formerly the case. Equality of men and women extends throughout the school system, is carried out in the Turkish University and in commercial and professional life. The departments of law and medicine in the University are open equally to men and women and the Turkish Government has recently appointed a woman as judge in one of the courts of law. In the department of medicine, for instance, one sees the men and women students going off together on a picnic, on some holiday, in the same spirit of camaraderie as would be found in any other democratic country.

The advance of Civilization

A writer in *THE YOUNGMEN OF INDIA* notices the way in which diverging lines of thought always seem to develop within the borders of human organisations and lead eventually to serious discrepancy between outward professions of principle and the inward reality of personal belief. In our own day the political, social and religious spheres offer instances of the need for changes of this kind.

A century ago, the thoughts of the 'uneducated classes' were really sundered by a wide gulf from those of their 'superiors.' But with the growth of popular education, the mass of the people have been enabled to share, to a much larger extent than before, in the thoughts and aspirations of the leaders of men in all ages.

If the social system of Western civilization is to survive the assaults to which it is being subjected, it is essential that (among other reforms) the frontiers which separate rich from poor, employers from employed, should be revised so as to correspond more nearly with the real frontiers between the thoughtful and the thoughtless, the people of knowledge and the ignorant. Much, of course, has been done in this direction; the barriers between the classes are far less absolute than was the case in previous generations.

Broadcasting

There are highbrows who sneer at broadcasting and its method of spoon-feeding the listeners. It is of course easy enough to cast at tabloid tales and ten-minute talks on topical subjects but it can also be argued that a little knowledge though proverbially dangerous, is decidedly better than abysmal ignorance. And so a defender of broadcasting, Lt. Col. W. Lockwood writes in the *ENGLISH REVIEW*:

I must state that not only have I derived interest from, for instance, the tabloid biographies of famous characters, which have been a prominent feature of the B.B.C.'s programmes, but that they have on occasions sent me direct to those impartial three-volume biographies which 'the Old Stager' fears will now moulder into dust unheeded on our shelves.

"Indirectly in that sense I freely confess to having received education from the B.B.C., just as I have received more direct instruction from talks on such subjects as the evolution and habits of animals and the elements of musical notation and harmony—which have, I hope and believe, enabled me to indulge more intelligently my hobby of listening to good music."

America and Foreign Students

With the enforcement of the new Immigration Laws in U. S. A., foreign students especially those who do not possess a white skin find it very difficult to enter the country for obvious reasons. Of late only *bonafide* students going to approved colleges are allowed and are treated much better than in many other countries. Mr. A. K. Siddhanta, M.A. writing in the October number of the MODERN REVIEW says that there is no other country in the whole world to-day which is so great a student centre as America is. Speaking about the facilities offered to a *bona fide* foreign student he says :—

The newcomer, immediately after he reaches his destination, is taken care of by student-organisations of his own country; and where such organisations are not found the college organisations take charge. For information, it may be said here that the organisation for Indian students, together with many others, is well placed in International House, New York City. These organisations are all mainly cultural in their ideal and according to the regulations of the House, politics cannot be confused with cultural attempts. No wonder then that sixty nationalities are happily accommodated under the same roof (at 500, Riverside Drive, New York City.). This International House, perhaps the first of its kind in the world, has been instituted through a magnificent donation of Mr. Rockefeller. All University centres of America are expecting to have one International House of its own.

Besides this an American University does fully recognise the value of self-help and gives the needy students the available jobs.

A duly enrolled student doing regular college work can however legally work part time if he can secure just that type of job at all seasons. In summer-time, he can however work full time and then most of the American students and a few foreigners as well earn most of their year's expenses.

Mr. Siddhanta winds up by asserting that America is the great student-country of the future; for in America,

Students are not manufactured into 'perfect gentlemen' but they are given opportunity to become 'real men'. An American college is for the study and in many details is managed by them. Its Universities are well-equipped to meet all individual needs. Its educational system is psychologically and socially well adapted, and finally, the student is recognised here as an asset to the University life. Hence the influx of students from all over the world to America will go on increasingly.

Western Education in India

Mr. J. H. Oldham offers in the pages of THE INTERNATIONAL REVIEW OF MISSIONS a critical estimate of the success or failure of English education in India. His observations have been suggested by a perusal of Mr. Mayhew's book on "Indian Education". The system, he says, has been relatively successful in training a large number of students for certain professional careers. In English sports and games, in Shakespeare and in the Life of Christ Indians had found in each case something that makes its appeal to their whole personality. In the cricket and football grounds the English and Indians can meet in a common ground of real harmonious understanding, and the Bible has never been referred to with a gesture of reproach or hate. No effective system of education has ever produced men satisfied with things as they are; the principal charge against our system of education is not that it has produced unrest, but that it has never touched the real heart of India. It has ignored the influence of the home and of women to a large extent; it has taken no account of religion, ignored the strength of caste and has been too closely identified in its policy with the state which has led to many undesirable results. It has failed to combat the illiteracy of the masses. The voluntary system of elementary education has proved wasteful and ineffective; and only compulsion can make further progress possible.

In regard to the future the outlook should be one of cautious optimism and Mr. Mayhew believes that the opportunity for the co-operation of Western educations, provided they are sympathetic and understanding, is not less but greater than before. For missions in particular a fresh door of opportunity has been opened and for them the new conditions will be far more favourable than the old.

Journalism in India

Mr. Patrick Lovett's excellent paper on "Journalism in India" is rightly given the place of honour in the September number of the CALCUTTA REVIEW. *Ditcher* of CAPITAL is a veteran journalist. His long and intimate connection with the newspaper world entitles him to speak with authority on one of the most honourable, if also the most taxing of professions. His views have always commanded respect and compelled attention, first because they are his own and secondly because *Ditcher* expresses himself with a smartness and literary elegance peculiarly his own. In the paper under discussion Pat Lovett points out that Journalism in India derives from Journalism in England and shows that in spite of faults and short-comings it is a credit to the parent stock. First it has maintained the most cherished English tradition that it is the duty of the political journalist "to publish his opinions at the risk of fine and imprisonment." Now there is also another strong resemblance in that "it makes the leading article a potent factor in shaping public opinion." Though in point of circulation no Indian paper could stand comparison with the great London papers "it would be silly affectation," says he, "to pretend that the influence they wield is inconsiderable."

"The real development of the art and business of journalism" dates in India, according to the writer "from the birth of the Indian National Congress." There were Generals before Agamemnon and Editors before Surendra Nath Banerjee, says *Ditcher*, but the influence of the Press on the administration of the country and the political education of the intelligentsia made itself felt with ever increasing force from that epochal event "in which I participated in the humble capacity of a descriptive reporter." Until then the Anglo-Indian Press were more exercised over the Irish question and the Russian Invasion.

The proceedings of the Congress supplied topics more germane to dwell upon and both the English and Vernacular Press in India took up the tune and flourished. The corporation and later the Legislative Councils have furnished an unfailing supply of topics for the Press.

Ditcher then goes on to give his experiences of journalism in Bombay and Calcutta and traces the development of the great newspapers—THE TIMES OF INDIA, THE ENGLISHMAN, THE STATESMAN and THE PIONEER. He has also a word of appreciation for the weekly Press; for the old and unforgettable Special Correspondents like Kipling, Russell and Frank White and concludes with fervent belief in "the broad humanity which journalism fosters when professed in the true spirit."

Education through Vernaculars

Now that the Andhra University has set before itself the task of the Vernacularisation of education it is interesting to read the observations of Mr. G. Dharma Rao in the September number of THE EDUCATIONAL REVIEW. He is of opinion that instruction in such subjects as mathematics, history and sciences in the High School must first be imparted in the vernacular before any such change is contemplated in the University classes. The reform must, in all schools, compulsorily start on the side of the teacher and facilities have to be created by which the teacher could think out his lessons in the vernacular and enable the students also to think likewise. In conclusion the writer says :—

One of the defects of the present educational system is that the benefits of Western literature and Western scientific thought are confined only to the limited few that go to colleges and schools, while the many that live in villages are entirely out of the range of the thought-currents of the West. The graduate that returns to his village after completing his education cannot explain to his country-folk what he has learnt at college. But the existence of books in the vernacular on science, history and other subjects, would give a great impetus to the spread of knowledge among the vast numbers of English uneducated men. So early as now, one cannot estimate with any clearness the possible effect of the Western culture on Andhra literature, art, science, industry and philosophy.

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Criminal Tribes in India

The lowest estimate of the number of criminal tribes is nearly a million in India. Many efforts have been made to deal effectively with this problem of Criminal Tribes, by means of inducements to reform, restriction of movements and punishment. But generally speaking it may be admitted that the efforts have resulted in failure. For organised crime is such a lucrative business, the vested interests are so great, "that anything like eradication of the evil has appeared to be almost hopeless," says Commissioner T. Booth-Tucker of the Salvation Army in the pages of the JOURNAL OF THE EAST INDIA ASSOCIATION. According to him the number of criminal tribes in the various provinces is as follows:—

In Punjab a recent enrolment showed a population of 130,000. In the United Provinces they are certainly not fewer in numbers. They abound in Rajputana and Central India, which may almost be reckoned to be their happy hunting grounds. In Bengal and Madras they are also numerous, and if there are any Native States which are free from them, we have not yet come across such, though it is not unusual for the State police to drive them from time to time into British territory. If, however, they thus succeed in ridding themselves of the nuisance, it is well-known that the tribes are soon back again in their old haunts, where their generosity and readiness to share their plunder with their persecutors render their presence not altogether unwelcome to those who are engaged in curbing and curtailing their activities. Moreover, it is a well-known axiom among the tribes that they should grant immunity from raids to districts and States which will in return grant them immunity from prosecution. Thus village headmen, watchmen, and subordinate police can gain a cheap—nay, profitable—reputation for a crime-free record in their own domain, while adjoining territories are paying heavy tribute to the "protected" marauders and their often too-friendly guardians!

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Garden Cities

Herbert Warren, Solicitor to the Garden-cities and Town-Planning Associations, writing in the magazine GARDEN CITIES AND TOWN PLANNING says that the city of Letchworth has demonstrated to the world the value of a Garden City laid out from the start on an organised plan and continuously providing health, and usefulness.

"It may be that in certain cases a number of manufacturers joining together may form a satisfactory nucleus for a Garden City or the owner of a large estate, willing to develop it on Garden City lines, with ample funds at his disposal, may render a Garden City scheme possible; but to my mind, even with the success of Letchworth before one, it does not seem probable that private enterprise alone will provide the Garden-Cities necessary to receive the surplus population and to stem the increase of existing towns."

INDIA IN PERIODICALS

INDIAN DELEGATIONS TO THE LEAGUE OF NATIONS.

By Jyotisarup Gupta. ["The Modern Review" October 1926]

HÆMORRHAGIC SEPTICÆMIA IN CATTLE IN INDIA.

By S. O. J. Bennett B. Sc, M. R. C. V. S. ["The Agricultural Journal of India," September 1926.]

INDIAN CURRENCY. By Economicus. ["The Review of Reviews," October 1926.]

A FORGOTTEN ASPECT OF MOGHUL EMPIRE. By Jadunath Sarkar, M.A., C.I.E. ["The Muslim Review," September 1926].

ARYAN OCCUPATION OF INDIA. By Hemchandra Raychaudhuri, M.A., Ph.D. ["The Calcutta Review," October 1926.]

THE TRADE OF INDIA. By Prof. P. T. Srinivasa Iyengar, M.A., L.T. ["The Indian Historical Quarterly," September 1926.]

Questions of Importance

Sir C. H. Setalwad on Swarajist Tactics

Sir Chimanlal Setalwad is writing a series of articles to THE LONDON TIMES on the political situation in India. Referring to the Swarajist tactics he says:—

This new party, calling themselves the Swarajists, had enforced upon them the impossible task of reconciling their avowed creed in election pledges to Non-Co-operate from within (and to make Government impossible) with their real judgment, which was that the only rational course was to work the Reforms. Embarrassed by this conflict they made a very lamentable exhibition, walking out of the Councils and walking in again, and making heroic gestures of throwing out the Budget. In all their denunciation of the Reformed Constitution and of Dyarchy it was conveniently forgotten that these were merely devices for the transition period, and that, in the circumstances, no other device was workable.

The harm done by the deadlocks created in certain Provinces by the agitation of the Swarajists has, I think, been now thoroughly realized by the people, and I firmly believe that at the elections at the end of this year the Swarajists will come into the Councils and Assembly in considerably diminished numbers, (they have come in greater numbers to the New Madras Council) and that there will everywhere be returned a majority of members prepared to work the Reforms.

Under the Government of India Act, the Statutory Commissions to inquire into the working of the new Constitution and to make recommendations for the future is due to be appointed in 1929, but it is the general consensus of opinion in all political parties in India that this Commission should be appointed as early as possible. This demand is met on the part of the authorities both in India and England by the plea that, inasmuch as the people have failed to co-operate in working the present Constitution, such

a demand cannot be justified. I venture to think that, on closer examination of the facts, this plea is not based on realities. It is not correct to say that the people of India have refused to co-operate in working the Reforms. It is already stated that the Legislative Assembly and the Councils of the Provinces worked the Constitution fully, in spite of immense difficulties, with great success from 1921 to 1923, as has been officially recognized.

General Smuts and Indians

"Exclusion of Indians" is the heading of an article contributed by General Smuts to the Press, in which he makes an exhaustive analysis of the Premier's Native Bills. He says:—

"The Bill dealing with this subject provides that political rights of Indians shall remain as at present, unaffected by the proposals embodied in the new Bills. . . . The vast bulk of the Indian population of the Union is resident in Natal and the Transvaal, where they are without political rights, and the question arises, on what principle political representation is to be given to the Natives and Coloured People in those Provinces, but not to those Indians (about 60 or 70 per cent. of the total Indian population) who have been born there and are permanently settled there.

We have to consider the new policy with open eyes and from all points of view, and with a view not only to the actual present proposals, but also their implications for the future. If the Coloured people and the Natives obtain political rights in the Northern Provinces, on what principle could we in the long run defend the exclusion of South-African born Indians from such rights? Whatever we do now should be done with a full appreciation of the inevitable future consequences. It may be too late to try and retrace our steps hereafter. In this respect the present proposals raise very serious questions, especially for Natal."

Lord Irwin on Party Politics

H. E. Lord Irwin in a speech to the members of the Punjab Legislative Council on 21st October characterised the Indian political parties as meteoric as he had watched them flash across the political sky, but soon split into scattering particles. He said :—

Our political parties in England are more for less cut and dried. I have searched for a suitable epithet for the present state of parties in India, but am not sure that I have yet found the right word, meteoric perhaps. In the short time that I have been in India, I have watched the parties appear like meteors from the wide heavens.

It has been said that party divisions, whether on the whole operating for good or evil, are things inseparable from free Government. In the distribution of parties, each party has its distinct function to perform. The primary duty of the party charged with administration is to pass legislation and conduct business. The primary duty of an Opposition is to be stern critics of all legislation and all business. The superficial observer is tempted to say that this system, in which one set of intelligent men devote all their powers to obstructing what another set of men not less intelligent, seek to do, must spell gross waste of time and waste of effort. But this criticism, I believe to be superficial. No single party possesses a monopoly of wisdom, and it is through debate and criticism that minority parties are able to ensure for their point of view its due weight and influence. In a nation where party Government is well understood, the parties will realise that they will forfeit popular sympathy if they pursue their party differences to the point where these prejudice the national interest, and they will accordingly be prepared when grave matters affecting the life of the nation are in issue, to suspend party wrangles and present a united front to the common danger.

Mr. Baldwin on India

Mr. Stanley Baldwin replying to the Lord Mayor's toast at the Guildhall Banquet on November 9, made a brief survey of world problems. Referring to India he rejoiced to think that there is a real change in the political atmosphere. He continued :—

"I do not hazard predictions as to the result of the elections in India beyond saying that we are watching the outcome with the keenest interest and rejoice to think that there is a real change. (I won't put it higher) that whichever party may claim predominance, the policy of Non-Co-operation may at last be recognised as reactionary and sterile.

We all desire that the Royal Commission, whenever it meets, may find itself justified in recommending a further step on the road to which we aspire. The miasma of Non-Co-operation I believe has been finally dissipated. Do not,—I would most earnestly say to all those of Indian thought—do not approach the Commission as an India distracted by internal dissension, do not so impress those who will be the judges of your development. Let them on the contrary find an India which has proved herself strong enough in the setting of her historic dignity, to establish true and lasting harmony among the elements so discordant."

Mr. Fisher on Peace

"The maintenance of peace will clearly involve a struggle," said the Right Hon. H. A. L. Fisher, speaking at a London University meeting: "The peace of Europe is at present the off-spring of an accident: we must make it the child of reason and good will. In this the schools have a great function to perform."

"When we consider the armament firms of the powers, the barbaric circumstances of many nations and the widespread interest in the technical arts of destruction we do not feel confident that better times are in store for posterity."

The Future of Indian States

"The future position of the Indian States," is a subject of supreme importance and only recently a Conference met at Bikaner to consider how best to chalk out Reforms in the States. The Dewan of Mysore in his address to the Dassara Session of the Representative Assembly on October 18 admitted that it is an issue "that exceeds in importance almost all others at the present time." He said :

"In Mysore we desire no voice in the internal affairs of British India, and seek for ourselves a complete autonomy in similar affairs, subject to the suzerainty of the British Crown. Details of relationship will change with changing times. Economically, however, no Indian State can stand in isolation. Economic union is becoming a world policy making for mutual understanding between nations and their co-operation in all things.

"In this world-wide movement India is destined to play an important part, and one of increasing responsibility and power. She cannot but develop the same policy within her borders, gradually breaking down both barriers and distinctions in economic matters. I believe that such an effort will work more strongly towards political unity than the immediate planning of any political federation, for it will bring a living unity of purpose and action out of which political unity will naturally and fitly arise."

The Chamber of Princes

We understand that fifty-seven ruling princes will attend the forthcoming session of the Chamber of Princes which will be opened by Lord Irwin on the 22nd instant.

All these Indian rulers will have their first opportunity of meeting the new Viceroy. Lord Irwin, who has just returned to Delhi from his successful tour in the Frontier, will now acquaint himself with the problems of the Indian States.

The Indore Budget

The Minority Administration in Indore has published its first budget. "It has rightly given cuts," says a contemporary, "by amalgamating some higher posts in the Educational Department. It is gratifying, however, to note that the Dewan is seriously attending to sanitation and City Improvement Trust. The schemes laid down by Prof. Geddes which suffered so much during the ex-Maharaja's regime are being seriously taken in hand and Rs. 13 lakhs specially allotted in the budget for that purpose. In this new budget not only have the members of the higher services in the State been benefited, but the subordinate clerks too have earned increment in their salaries. It is gratifying to note under the heading of savings Rs. 23½ lakhs."

Land Mortgage Banks in Travancore

One of the recommendations made to Government by the Travancore Economic Development Board is that Land Mortgage Banks should be opened for the benefit of the agriculturists. It was brought to the notice of the Board at its last meeting that the agriculturists are within the clutches of the money-lenders in the matter of the purchase of agricultural implements, manure, seed, etc. Though there are Agricultural Co-operative Societies, the loans are for short periods and exorbitant interest has to be paid. The object of Land Mortgage Banks is to help the agriculturist with long-term loans, and we understand that these Banks are started forthwith.

The Heir-Apparent of Baroda

Shrimant Prince Pratapsingh Raja Gaekwad, the heir-apparent to the Baroda Gadi has been appointed as an additional Executive Councillor by His Highness the Gaekwar from this month. It will be remembered in this connection that Prince Pratapsingh attained his majority only a few months ago and that it is the particular wish of His Highness to make him acquainted with the working of all the departments in the State.

The South African Deputation

The following telegraphic correspondence which passed between the Union Government of South Africa and the Viceroy is published for general information :—

UNION GOVERNMENT'S TELEGRAM

The Governor-General of South Africa cabled to His Excellency the Viceroy on the 5th November, 1926 :—

"My Ministers have asked me to convey the following message to you :—'Now that the Union Deputation has returned to South Africa, the Ministers desire to express to His Excellency the Viceroy, and to the members of his Government as well as to the Provincial Governors and Governments and to the people of India their appreciation of the manner in which the Deputation was received, and to convey thanks of the Union Government for the great courtesy and generous hospitality shown to the members of the Deputation by all sections. The visit was of the greatest interest and instructive so far as such a very short space of time and circumstances permitted. The members will ever cherish happy recollections of India. I desire to associate myself with the foregoing and to express my appreciation of the pains which were taken to make the tour both pleasant and profitable.'"

THE VICEROY'S REPLY

Telegram from His Excellency the Viceroy to the Governor-General of South Africa dated the 8th November 1926 :—

"I am most grateful to your Ministers and to yourself for your generous message of appreciation and thanks. India has welcomed the opportunity of repaying the hospitality extended by South Africa to Sir George Paddison and his colleagues earlier in the year. I have conveyed the message to the provincial Governments and have published it for general information and I am sure that it will give pleasure to all classes in

India. It is a matter of the sincerest pleasure to us all that the South African Deputation should have assisted both India and South Africa, to appreciate each other's difficulties, and by paving the way for a wise handling of our common problems will help to consolidate the friendship between the two countries which the exchange of visit has done much to establish."

Mr. Andrews' Mission in South Africa

Mr. Andrews is now in South Africa to prepare a favourable atmosphere for the forthcoming Conference. In the words of Mr. Gandhi "he is the only living link between the Whites and the Indians." Mr. Gandhi writes :—

"The Conference can do nothing, if South African public opinion is intensely hostile to Indians. South African public opinion is not like ours. It has force behind it. It has votes that count. It can dictate policies. It can defy Downing Street. Mr. Andrews can to some extent cultivate and mould that opinion. His very presence disarms criticism and silences opposition. His place at the present moment is undoubtedly in South Africa.

And the deliberations of the Conference will affect not only the future of settlers in South Africa, but they will indirectly influence the Asiatic policy of the other Dominions and Colonies. But the settlers must not deceive themselves. Mr. Andrews' powerful intervention is indispensable for their cause. But the ultimate success must depend upon themselves. There is no help in the world like self-help. They must be firm but moderate in their demands; they must speak with one voice; they must act like one man; they must not swerve an inch from truth; they must discharge their part of the contract, i. e. they must conform strictly to all sanitary and building regulations; and lastly they must be prepared in a body to suffer for their cause. There is no salvation without suffering."

A Tribute to Sir Purshotamdas

The Bombay Shroff Mahajan presented an address to Sir Purshotamdas Thakurdas on the 7th of this month in appreciation of his work on the Royal Currency Commission. Mr. Manilal Gokulbhai who presided, eulogised Mr. Thakurdas's services to the country, particularly during the last great famine. He also made reference to his services on the Indian Merchants' Chamber, the East India Cotton Association and the Legislative Assembly to safeguard the interests of the Indian commercial community. Mr. Gokulbhai said that Sir Purshotamdas had championed the cause of the poor agriculturists who would be hit hard by the eighteen pence ratio.

Replying, Sir Purshotamdas said that the adoption of the eighteen pence ratio had already affected the agriculturists so much that the cotton prices had dropped below the pre-War rates while their cost of production had gone a hundred per cent. more in the last few years. Likewise the jute crop which was sold in the Bengal market during the Dassara holidays was not brought even to half the total production this year. This showed that 80 per cent. of the agriculturists were hit hard by this currency deflation.

The Currency Commission Report

The Government of India, Finance Department, have issued the following communique dated November 18 :—"After considering the Report of the Royal Commission* on the Indian Currency and Finance, the Secretary of State for India in Council, in agreement with the Government of India, is prepared to accept as a whole the recommendations of the Commission subject to such further consideration of details as may prove necessary. Necessary legislation to give effect to these recommendations will be introduced in the Indian Legislature during the forthcoming Delhi session."

* Report of the Royal Commission on Indian Currency and Finance. Price Rs. 2-4-0 available of Messrs. G. A. Natesan & Co., George Town, Madras.

The Trade of India

Mr. Chadwick, Secretary to the Government of India, Commerce Department, speaking at the Imperial Conference made a survey of Indian trade and the economic position. He said :—

"India is very anxious to promote everything which can, subject to her political and economic conditions, enable her to take a greater part in inter-imperial trade and to do anything practical to assist either in the better organization of trade or in research connected with trade. I have referred specially to the United Kingdom because our commercial ties with that country are so close, but we have a trade with the Dominions which, I am sorry to say, is, on the whole, rather small. We would very much like to see that grow, and if any of the Dominions would care to send Trade Commissioners to India or Trade Missions to India to visit it, if they think it worth their while, I can assure them they will get a very good welcome in that country and every assistance within the power of the Government of India to give them."

Indian Cotton Duty

In the Commons on November 9 Mr. Duckworth asked for information with regard to the Bombay mill-owners' recent proposal for the increase in Indian cotton duties, and also asked whether representations had been received from Lancashire on this subject. Earl Winterton replying said that the question was at present under reference to the Indian Tariff Board, and Lord Birkenhead was unable to make a statement on the subject till the Board had reported.

The Imperial Indian Mail

The inauguration on the 4th instant of the Imperial Indian Mail between Calcutta and Bombay connecting the P. and O. Mail steamers marks an era in the history of railways in India. The train, known as the Blue Train, runs on the rails of the East Indian Railway and it has a speed of 65 miles per hour.

The Viceroy's Medals

Lord Irwin notifies his intention of awarding annually a gold medal for competition among students of Indian Universities, and a silver medal to the best candidate appearing from each Province which has not secured a gold medal. The competition is to be confined to under-graduates, and it will take the form of an essay on some problem of the day, the object being to stimulate reading and thought among college students in their leisure hours on subjects of practical importance to India and the world. The essays must be the unaided work of the candidates at the time of the competition.

The first competition will be held in the week beginning *January 9, 1927*.

The general subject for this year's competition will be "Indian Agriculture."

Rural Welfare in Bihar

Presiding at the annual meeting of the Ranchi Central Co-operative Bank, the Hon. Sir Syed Mahomed Fakhruddin, Minister for Education, Bihar and Orissa, said the Government were anxious within their limited resources to help the co-operative and industries departments to improve the economic condition of the people of the province, and he felt sure that this policy would be continued in the future.

He asked them to utilise the agency of co-operation to introduce agricultural improvement and to turn to account the results of scientific research in agriculture for the practical benefits of the rural population, and hoped the directors would endeavour to exploit their resources in men and money to the utmost to accomplish this end. He referred to the opportunities open to the societies for spreading primary education in rural areas and hoped that by unselfish labour they would be able to make this co-operative institution the centre of real village reconstruction within a short time.

Land Research in India

In his evidence before the Agricultural Commission at Poona on *October 23*, Dr. Mann, Director of Agriculture Bombay, said that research work in agriculture ought not to be centralised. He had no objection to the centralisation of research work with regard to a particular crop like cotton.

Replying to Sir James Mackenna, Dr. Mann said the authorities of rural agricultural schools in the Bombay Presidency set their face against their boys taking up work under the Government and put them on to actual work in villages instead. To this he would attribute the success of schools in that Presidency.

Replying to Prof. Ganguli on the question of demonstration and propaganda Dr. Mann explained in detail how his department went about the work of popularising new varieties of seeds in the Deccan. They first entered into an agreement with a cultivator by which the department would guarantee against any loss sustained by the cultivator in using new seed and the cultivator on the other hand was required to sell the produce of the trial to the department. So far they had had to pay for failure in one instance only, and in all other cases they had been successful. Cultivation in these cases was carried on along the same lines as before under the direction of the cultivator himself.

The Bengal Agricultural Board

With the object of making the Board of the Agricultural Department in Bengal representative of the five divisions of the Presidency, the Governor-in-Council has decided to increase the number of non-official members from seven to twelve. The Board has accordingly been reconstituted.

The duties of the Board will be mainly advisory; they will advise the Government on matters referred to them for opinion, or on any other matter which the President may consider suitable for discussion.

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

Talks on Friends in India. By Mary Witten. Church Missionary Society, London.

More Yarns on India. By S. S. Singha and A. P. Shepherd, Church Missionary Society.

Mary Witten's book is the first of the "Talks" series intended as a guide book to missionaries in charge of children. The scenes are laid in the Telugu country in South India in a district where outcastes are crowding into the Church. The pictures of the five children seem to have been drawn from life.

The plan of the second book is not far different; only the scenes are laid in diverse places. The yarns are told with a definite purpose to show the Power and Love of Jesus over the hearts of the young.

Ascharyachudamani. (A drama in Sanskrit by Saktibhadra.) Sri Balamanorama Press, Mylapore, Madras.

This is a Devanagari edition of Saktibhadra's *Ascharyachudamani*, with a Sanskrit Commentary which is brought out for the first time in a complete and handy form. More than half-a-dozen manuscripts mostly in Malayalam script have been consulted and the result is commendable. The book contains a valuable introduction from the pen of the well-known South Indian Sanskrit scholar Prof. S. Kuppaswami Sastri of Madras.

The Bell Branch. By James H. Cousins. Published by Maunsel & Co., Ltd, Dublin.

These are miscellaneous poems on varied subjects by the well-known Irish author and poet J. H. Cousins. The poems are thought provoking and the lines disclose an easy flow of rhythm.

Knowledge and Dream. By Colin Tolly. Hodder and Stoughton, London.

This is a precious little volume containing some spirited poems on diverse subjects. The author's command of language cannot but compel attention and the poems, both grave and gay, are of uniform interest.

Voices. By Prof. T. L. Vaswani, Ganesh & Co., Madras.

These are notes of informal talks and extracts from letters. This pocketful of reflections by the well-known writer is a welcome addition to the library of inspirational literature of which Prof. Vaswani has given us a score of books already.

Christianity as Bhakti Marga. By A. J. Appasawmy, M.A. Price One Rupee—Christian Literature Society for India, Madras.

The author herein makes an attempt to expound the inner meaning of the Gospel and Epistles of John in the light of Indian-Bhakti thought. The author is not lacking in his zeal to seek to establish the superior claims of Christian Saints to Indian Saints in their teachings about Bhakti. Though the reader may not agree with the author's views, the book is useful in that the distinctive features of John's teaching about Bhakti are described therein and their value to Indian readers pointed out.

BOOKS RECEIVED

STATISTICAL ABSTRACT FOR BRITISH INDIA. 1915-16 to 1924-25. Government of India Central Publication Branch, Calcutta.

THE OTHER PHASE OF THE MEDAL. By D. Madhava Rao. The Justice Printing Press, Madras.

AUTHOR AND PRINTER. By W. H. Warren, Christian Literature Society, Park Town, Madras.

AGRICULTURAL CO-OPERATION IN INDIA. By Dr. John Matthai, B. Litt, D.Sc., Christian Literature Society for India, Park Town, Madras.

IN THE TEMPLE OF TRUTH. By M. Sriramamurti, B. A. Goldwin & Co., Market Street, Calcutta.

MIRATUHSIR. By Manliir Abdur Rahiman. Price Rs. 3. The Author, University Bldg., Delhi.

MEMORABILIA. By Swami Shri Yogendra—N. M. Tripathi & Co., Princess Street, Bombay.

- October 12. It is announced that Col. F. S. Jackson succeeds Lord Lytton as Governor of Bengal.
- October 13. Sir George Rankin has been appointed Chief Justice of the Calcutta High Court.
- October 14. The Earl of Oxford and Asquith has resigned the leadership of the Liberal Party. —The South African Union Deputation left Bombay for South Africa.
- October 15. Lord Lloyd gave evidence before the Back Bay Enquiry Committee to-day. —Abdel Krim arrived in Reunion.
- October 16. The personnel of the Indian Delegation to the South African Conference at Cape Town is announced.
- October 17. The Government of Bombay has accepted the recommendations made in the *ad interim* Report of the Back Bay Committee.
- October 18. H. E. The Viceroy arrived in Lahore to-day.
- October 19. The Ninth Imperial Conference met to-day at 10, Downing Street, London.
- October 20. H. E. The Governor of Bombay opened the Poona Agricultural Show. —The Agricultural Commission arrived in Poona to-day.
- October 21. The Punjab Legislative Council was prorogued to-day.
- October 22. Sir J. C. Bose arrived in Bombay from Europe.
- October 23. Parliament has been summoned by the King to continue the Emergency Measures.
- October 24. Earthquake in Armenia entailing serious loss of life and property occurred.
- October 25. Zinovieff has been dismissed from the Third International and Trotsky and Kameneff from the Political Bureau of the Soviet.
- October 26. General Hertzog made an important speech at the meeting of the Imperial Conference in London.
- October 27. Mr. Shanmugham Chetty was entertained by the Federal Parliament of Australia.
- October 28. Sir Victor Sassoon opened the Indian Currency League at Bombay.
- October 29. Big naval display off Portland was made to-day.
- October 30. Sir William Marris resumed charge of the Governorship of the United Provinces.
- October 31. Sr. Mussolini's life was attempted by a youth of 18 at Bologna but Mussolini was unhurt.
- November 1. The Nizam has announced in a *firman* official changes in his State.
- November 2. The U. S. Circuit Court of Appeal grants of citizenship rights to Indians.
- November 3. Sir George Buchanan gave evidence before the Back Bay Committee.
- November 4. The Maharaja of Burdwan and Mr. Chadwick were entertained to-day at Cecil Hotel, London.
- November 5. Sir T. Vijayaraghavachariar arrived in Bombay to-day from Canada, by S. S. Ranchi.
- November 6. The Government of India accorded sanction to prosecute Mr. K. F. Nariman for making alleged defamatory statements in his evidence before the Back Bay Enquiry Committee.
- November 7. Mr. J. W. Bhore, Secretary to the Government of India, in the Department of Education and Lands, has been appointed a Member of the Viceroy's Executive Council, *vice* Sir Mahomed Habibullah.
- November 8. The General elections were held throughout the country.
- November 9. A banquet was given at the Guild Hall, London, to the Dominion Ministers.
- November 10. George Bernard Shaw has been awarded the Nobel Prize for Literature.
- November 11. Sir George Buchanan resumed giving evidence before the Back Bay Enquiry Committee to-day in London after his illness.
- November 12. Prof. Radhakrishnan of the Calcutta University returned from America

Literary

The Late Mr. S. Rangaswami Iyengar

We deeply regret to record the death of Mr. S. Rangaswami Iyengar, the talented Editor of the HINDU. For some months past it was well-known that he was ailing, but little did any one



S. RANGASWAMI IYENGAR.

suspect that the end was so near. Only a fortnight before his death he was removed to Madanapalle for treatment where he was reported to be progressing, but the insidious disease had done its worst and death came with stunning suddenness.

It is melancholy to think that within three years of the death of his illustrious uncle Mr. S. Kasturiranga Iyengar, he too should have passed away. Mr. Rangaswami joined the HINDU in 1908, where by careful study and quick grasp of details coupled with a masterly command of style, he made a brilliant success. His leading articles during the War marked him out as a journalist of remarkable powers and on the death

of Mr. Kasturiranga Iyengar in 1923 he worthily filled his place in the editorial chair.

Mr. Rangaswami was a journalist to the finger tips. He was master of a style at once racy and trenchant which he wielded with striking effect either in espousing a cause or in exposing its adversaries. And he could be caustic too, though personally he was amiable and gentle to a degree that could hardly be expected of so merciless a critic. Shy and reserved in disposition he seldom mingled in public life, but he was a true journalist, with a fairness of outlook and independence of judgment somewhat puzzling to the mere propagandist. A man of wide sympathies and generous instincts, he belonged to no party in the narrow sense of that word and he used his brilliant powers with judgment and charity. His death at the early age of 40 is a distinct loss to Indian Journalism.

BOOKS RECEIVED

- DEBITS AND CREDITS. By Rudyard Kipling. Macmillan & Co.
- MERCANTILISM AND THE EAST INDIA TRADE. By P. J. Thomas, M.A., B. Litt. P. S. King & Son., Ltd, Orchard House, Westminster S. W. I.
- BHIM SINGH. By Frank R. Sell, M.A., Macmillan & Co., Madras.
- THE NEW SPIRIT. By Havelock Ellis, Oxford University Press.
- REPORT OF THE IMPERIAL ECONOMIC COMMITTEE. His Majesty's Stationery Office, London.
- RABINDRANATH TAGORE: Poet and Dramatist. By E. J. Thomson, Oxford University Press.
- HIGHER EDUCATION IN BENGAL UNDER BRITISH RULE. By J. Ghosh, M.A., Ph.D. The Book Company, Calcutta.
- HISTORY OF BENGALI LITERATURE. By KUNDO Nath Das. Das Brothers, Naogan, Rajshahi, Bengal.
- CONCERNING THE POSSIBILITY OF PROVOKING SYSTEMATICALLY AMONG PLANTS: Gœmære, Imprimeur, Du Roi, Editeur, Rue de la Limite, Bruxelles.

Educational

Prof. S. Radhakrishnan

"We are actually broken down in politics and if we also lose our national pride and self-respect there is no hope for us," thus expressed Professor



PROF. S. RADHAKRISHNAN.

S. Radhakrishnan of the Calcutta University, immediately after arrival in Bombay on November 12, from the International Philosophical Congress.

He said: "Our real problem is economic and our educational system does practically nothing to face this problem. We are more assimilative than constructive or creative. I want Indian Universities to be free from all interference by the State. We should free it also from Indian politicians." Summing up his impressions, he continued:—"We are not taking advantage of American Universities to the same extent as the Chinese and Japanese are doing." Concluding he said:—"Unless we realise that the world is for the living and not for the dead and remould our own lives in accordance with modern science and knowledge, we have no reason to be proud of the past,"

The Journal of Oriental Research

We welcome this new Quarterly of Oriental Research. Forty years ago the Madras Branch of the Royal Asiatic Society ceased publishing its journal owing to want of support. Since then there has been no attempt to resurrect it. But happily the development of historical studies and comparative philology inspired by savants like Sir Ramkrishna Bhandarkar and Dr. Rajendralal Mitra has had the desired effect. There is a wholesome change in public appreciation of antiquarian studies. The University of Madras has not been slow to foster an interest in Oriental Scholarship; and the influence of Prof. S. Kuppaswami Sastri, the Professor of Sanskrit and Comparative Philology in the Presidency College, has been ceaselessly exercised in furthering the cause of such learning. As Sir P. S. Sivaswami Aiyer points out in the Foreword to the first number of the JOURNAL,

There has been a reawakening of curiosity in the minds of educated Indians in the past history of India and a keener appreciation of the heritage of Indian culture. The scholarly editing of unpublished works, the starting of new periodicals for publishing the results of research and the holding of annual conferences for the exchange and discussion of views among scholars bear witness to the intellectual revival to which I have referred. Some of the learned societies and the older Universities have realised the need for magazines of their own in which the results of the researches of their members could be published. It is not a day too soon that the promoters of this journal should have thought of starting a journal for the communication of the results of Oriental scholarship in this part of the country.

There is no province in India, says Sir Sivaswami Aiyer, which, at the present moment enjoys a more well deserved reputation for scholarship of the orthodox pundit type than Madras. It is high time that scholars in Madras should redeem themselves from the charge of sterility and give proof of the cultivation of Western methods of research.

We congratulate the Managing Editor, Mr. K. Balasubrahmanyam on the excellence of the first number and trust the Journal will maintain this high standard throughout.

Legal

The Ex-Kaiser's Claim on Germany

The Prussian State Council has adopted the Hohenzollern Property Compromise Bill last month. The Bill proposes to pay the ex-Kaiser's family 15 millions of marks in cash, instead of 30



KAISER WILLIAM.

millions and allots to the ex-Kaiser 167,000 acres, including Dals Castle, the present residence of the ex-Crown Prince. The ex-Kaiser must give up various castles, parks, and buildings in Berlin and its vicinity, valued at 60 millions of marks.

The Albrecht Line receives 40,000 acres and the Karl Line 47,000 acres. The proposal was accordingly submitted to the Prussian Diet which by an overwhelming majority allowed £1,000,000 cash besides numerous castles to the Ex-Kaiser alone.

Mr. K. F. Nariman

The sanction, asked for by the Superintending Engineer, Housing and Suburban Circle, to institute a criminal prosecution against Mr. K. F. Nariman, B.A., LL.B., for defamation for certain statements made by him before the Back-Bay Enquiry Committee, is accorded by a Government Resolution dated 29th October 1926. The proceedings should be instituted at the cost of Government but if the complaint is dismissed due to Mr. Nariman proving his allegations, the cost should be borne by Mr. Harvey.

We also understand that Mr. Nariman intends to take legal proceedings against Sir Lawless Hepper, Director of Development, for the statements made in the course of his examination before the Back Bay Enquiry Committee when Sir Frederick Hopkinson and Sir Lawless Hepper passed some remarks against Mr. Nariman, his profession and the circle in which he moved. As Sir Frederick is not in Bombay, Mr. Nariman will proceed against Sir Lawless Hepper at first.

Judicial Committee in London

Sir Lancelot Sanderson ex-Chief Justice, Calcutta High Court, has been appointed to the Judicial Committee of the Privy Council. This appointment together with the appointments of Ameer Ali, Sir John Wallis and Lord Sinha brings up the membership of the Judicial Committee with Indian experience to four, enabling Indian appeals of which there are 37 this term compared with the eleven from the Dominions to be heard by the two boards sitting concurrently.

A Burmese Lady Barrister

We understand that Ma Pwa Hmee daughter of U Tun Baw retired officer of the Rangoon Corporation has passed the recent bar final. She was admitted into the Inner Temple in 1924. She is the first Burmese lady to have taken to the profession of law and to be called to the bar in England.

Medical

Medical Education in United Provinces

A State Medical Faculty for the United Provinces is granted with effect from the 15th November with the object of improving medical education. The Government found qualifications implied by the Agra L.M.P., Diploma were too low and even if the course were improved, there would still be a wide gap between the L. M. P. standard and the University Degree. The present L. M. P. course is abolished under the new regulations and in its place will be substituted an improved four years' course, open to students who have passed the Matriculation, S. S. L. C., or High School examination and a second course of five years open to students who have passed the Intermediate examination which would provide a standard of instruction below that of a university degree.

A New Anæsthetic

Ethylence is reported by Dr. Papir a Paris surgeon, to have shown such marked advantages as an anæsthetic that he has for two years used it exclusively in his urological practice. He discarded chloroform and ether, and for two years tried the less dangerous nitrous oxide, but this was less efficient than ethylence. After experience with the latter in 700 cases, he finds no disadvantage to name. Anæsthesia is complete in an average of five minutes, and such unpleasant after-effects as vomiting are absent in all but a small percentage of cases have been undertaken in which chloroform or ether would not have been risked. Precautions must be taken with ethylence as with ether, however, for it is highly inflammable, and in mixture with oxygen is explosive.

Indian Seamen's Hospital

The Maharaja of Bhavanagar has donated £100 for the Seamen's Hospital, which has a special ward in the branch hospital at Tilbury for Indian Seamen.

Radium and Cancer

The report of the Cancer Research Committee of the London Association of the Medical Women's Federation shows that during the last ten years patients with cancer of the womb can receive great benefit from radium treatment. Many cases, even when the disease has progressed too far for surgery to be successful, can be treated and helped and some cured. The committee have been using a technique which has been very successful abroad, but which has not been tried before in this country. The results are stated to have been most encouraging; the majority of the patients have gone home with their trouble relieved and able to carry out their usual duties. The results of cancer treatment can only be judged after some years, and it is necessary, therefore, to keep in touch with every patient.

The committee have arranged a radium service for the three largest London hospitals staffed by women, and one hospital in Brighton.

Diagnosis by Photo

Passing into the stomach a long tube at the end of which are powerful lights and a tiny mirror, Dr. Eisner, a Berlin medical practitioner, photographs the interior of the stomach of a living patient, says an ENGLISHMAN cable from London. The mirror reflects the wall of the stomach into the lens of a tiny camera containing seven films. Exposures of one second are possible providing seven pictures permitting an accurate diagnosis of the patient's complaints.

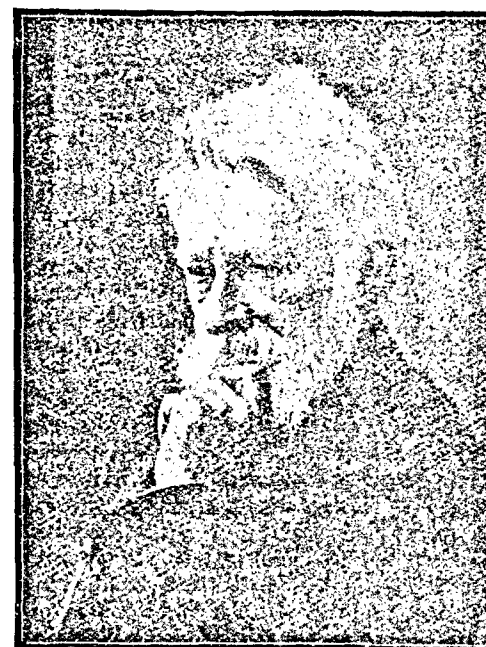
Typhoid Bacilli

That typhoid bacilli easily penetrate the skin and outer blood-vessels has been proved by Professor Sata and confirmed by Professor Nagayo, of the Tokio Imperial University. The discovery is likely to lead to the radical alteration of the methods for preventing the spread of typhoid.

Science

Rudolph Eucken

"The death of Professor Eucken occurred," says the Berlin correspondent of THE OBSERVER, "at the moment when Rabindranath Tagore arrived in Germany. Many years ago, India's



philosophers conveyed the expression of appreciation and gratitude to the Jena professor in a letter written in Rabindranath Tagore's own hand. Since then the fame of the Indian poet has grown, and that of Eucken come to be regarded as the beacon-light of a past generation.

The Eucken League is a living tribute to his influence on his generation. If, as many enthusiasts believe, the greater part of Eucken's mission was fulfilled when the backbone of militarism was broken, his spirited protest shortly after his eightieth birthday against petty official tyranny in the Italianized South Tyrol proved him as ardent a patriot as ever he had been Christian."

Radio Message to Mars

In accordance with astronomical calculations Mars is at present some 8,000,000 miles nearer the earth and there is much scanning of the heavens in order to extend our knowledge to the great if little known planet.

The chief centre of watchfulness is Greenwich where a telescope is being used magnifying the planet 450 times, although a telescope magnifying from 15 to 20 times suffices to show the disc of Mars. Optimistic wireless enthusiasts have attempted to trap a signal from the planet with the aid of a fourteen valve super-heterodyne with a wave range of from 30 metres to 40,000 metres in order to give the Martians the widest choice of wave length, but only snatches of merely earthly music interspersed by atmospheric cracklings and other wired noises have been received and no message at all of a distinct inter-planetary character.

World's Longitude Measures

The scientists at Greenwich and at many other observatories throughout the world are conducting a series of experiments under the auspices of the International Astronomical Union for the verification or correction of world's longitude measurements by means of wireless telegraphy. Time signals specially designed for accurate clock comparison are being issued thrice daily from the stations at Washington, Honolulu, Saigon, Bordeaux, and Dissy and these will be recorded in the time of the clocks at the co-operating observatories. The scheme of which these experiments form part provides for periodical repetition of signals in order to explore possibilities as to movement of earth's crust and to obtain other scientific data.

A New Comet

Dr. Wilke, Professor of Astronomy in Danzig (who discovered the Wilke Pelester Comet in 1925), has just discovered another comet of the sixth magnitude, says a Reuter telegram from Warsaw. He will shortly give information about it to American observatories.

Personal

Marshal Foch

Marshal Foch has just entered on his 76th year, though in his smart morning suit with a pearl in his tie he scarcely looks sixty at the



outside. The Marshal has a charming house in Brittany, but the many calls upon his time do not permit him to enjoy the rest he is justly entitled to. To meet him casually no one would dream that this unassuming "civilian" once held the balance of the world in his grasp.

Bengal's Governor-Designate

His Majesty the King-Emperor has approved of the appointment of Colonel F. S. Jackson, Whip of the Conservative Party in the House of Commons, as the Governor of Bengal in succession to Lord Lytton.

Mr. Fanindranath Bose

By the death of the famous Bengali sculptor Mr. Fanindranath Bose India has lost one of the ablest students of art. About two decades ago Mr. Bose left India for England at the comparatively young age of 16. He secured a Government scholarship after having completed all the courses of the Calcutta Arts School of that time. He studied in Rome and secured the travelling scholarship in England. He settled in Scotland and married a Scotch lady. He became an A.R.A. about 2 years ago being the first Indian on whom the Scottish Academy conferred this distinction. Last year the Gaekwar of Baroda conferred on him the title of 'Rajshilpakar,' an honour which carried with it an honorarium of Rs. 100 per mensem. The Government of India recently gave him a contract for sculpture for the New Delhi.

Sir P. Thakurdas's Gift

Sir Purushottamdas Thakurdas who is leading the agitation against the 1sh. 6d. ratio has con-



tributed Rs. 30,000 for building schools and Rs. 8,000 for opening circulating libraries in the Surat District.

Political

Mr. J. W. Bhore

The Viceroy has appointed Mr. J. W. Bhore, C.I.E., in the place of the Hon. Sir Mahomed Habibullah who is to leave India on the 24th of this month for South Africa.



Mr. Bhore was born in Western India of Christian parents, he was educated in Poona, and took his degree from the Deccan College where he had a brilliant career. He was appointed a tutor on the College staff. After serving for a short period, he left for England, and within six months sat for the Indian Civil Service examination and was successful. He was appointed to the Madras Presidency, and very shortly after his return he became Under-Secretary, and served under the late Sir William Meyer. After some district experience Mr. Bhore was appointed Dewan of Cochin, where he distinguished himself by the ability with which he conducted the affairs of that State. During the War he was Controller of Food Supplies in South India. On the appointment of Sir William Meyer to the newly created

High Commissionership of India, Mr. Bhore became Secretary to the Department in London. On his return to India he was posted as Collector of Salem, and very shortly he was transferred to the Government of India as Secretary of the Department of Education, Health and Lands.

The Madras Ministry

Commenting on the defeat of the Justice Party in Madras, Dewan Bahadur T. Rangachariar, C.I.E., writes:—

What is the meaning of this clean sweep of the Justicite candidates in Madras? No more Communalism. No more class hatred. No more sectarian antagonism. Shall we take this lesson to heart? If there was one feature in Mr. Srinivasa Iyengar's election speeches which I liked most, it was his grand genuine stand against communalism. We in this Province had very nearly fallen a prey to this demon, thanks to the rank communal Ministry set up by Lord Willingdon. It lived and thrived on class hatred. Consequently it engendered recriminatory feelings. We owe it to Lord Irwin and Lord Goschen that we are on the threshold of emergence out of this pit. It was Lord Irwin's speeches at Poona and elsewhere, it is Lord Goschen's speeches at the prorogation and elsewhere that have opened the eyes of the people. Now is the time to profit by it. Will our Swarajist friends use their majority in the Local Council to that end? I have spoken to all the leading Swarajists. They all feel the supreme need for effecting a thorough change in the Ministry. That Ministry has deservedly fallen. It flouted public opinion in many matters. It braved it in fact. It sought shelter under executive wings. It compromised first principles. It led a necessarily dependent existence, dependent not on the people but on vested interests. The Swarajists and the Independents have together to face the responsibility. If they fail to respond, the old Ministry will perforce have to continue.

General

Women in Islam

It is generally asserted that Islam knows no respect for womanhood, and in its fold woman is nothing but a slave girl. Islam is believed to have the following notions about woman.

1. Islam allows free dissolution of marriages.
2. Islam enjoins strict purdah system.
3. Islam encourages polygamy.
4. Islam gives no position to woman in society.
5. Lastly the gifts and blessings of the hereafter are meant for men and not for women.

Mr. Sh. Mohd. Abdu'lla writing in the *ISLAMIC REVIEW* refutes the above charges in a lucid and straightforward manner. He says that Islam enjoins perfect equality between men and women. The very chapter entitled "The Woman," opens with the verse—"O people! be careful of your duty to your Lord, who created you from a single being and created its mate of the same kind."

In Islam husband and wife are just like the parts of a body. When a certain part of the body has reached the stage that it cannot be healed and its separation is the only remedy then a wise doctor will surely amputate that part. Same is the case here when discontentment and bitter feelings grow to such an extent that it is no longer beneficial and useful then it is better to cut off that part.

Divorce which is so common in Christendom is unknown to Islam.

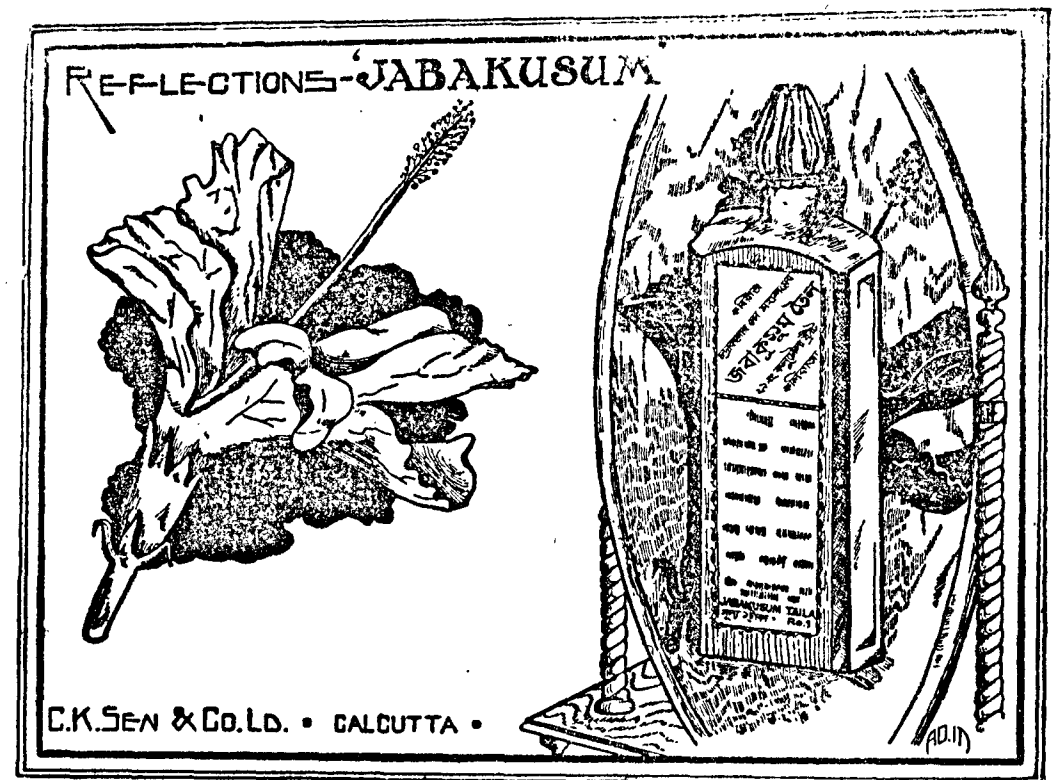
Firstly in Islam divorce is not a rule of a law, it is only a remedy or a permission to be availed of in special circumstances. It is only in cases of sheer necessity that divorce may be resorted to. Secondly, Islam discourages the practice of divorce. It places limitations upon it, and allows it only in circumstances when union between wife and husband becomes absolutely impossible. The Holy Prophet has described divorce as the worst of all permissible things. It is, therefore, absolutely false that Islam sanctions free dissolution of marriages. The Muslim law makes every provision to avoid separation between wife and husband. The period of *iddat*, or the temporary suspension is granted, so that the couple may come to a compromise.

India and the Empire

Mr. R. K. Shanmukham Chetty, Member of the Indian Legislative Assembly, is now touring in Australia as a Member of the Empire Parliamentary Deputation. In a speech which was broadcast from the Theosophical Broadcasting Station at Sydney, he pleaded for Australian sympathy with Indian aspirations. He said that the Indian situation to-day was the result of a growing consciousness of political self-respect. It was the result of India's attaining political manhood. He said: "Our brave men who went out on the battlefields attained with you that supreme equality in death. Believe me that there are in India men who are not merely fit to die along with your noble men in the vindication of a great cause, but there are also men fit to sit by your side round the Council tables of the Empire. Having given them the privilege to die for a great cause, you cannot deny them the liberty to live for the ideals of equality and brotherhood."



DEWAN BAHADUR T. RAGHAVIAH,
Member of the Madras Revenue Board who has
been co-opted as a member of the Royal Com-
mission on Agriculture.



E. Nov. '26, C. P. S.



PEERLESS ERASMIC

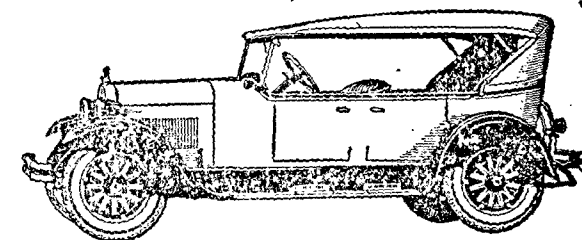
The Dainty

SOAP

The hardworked business woman can be as attractive as the leisured, if she knows how. One of the ways is to insure the charm of her hands and her complexion both in quality and in length of life, by making "Peerless Erasmic" Soap her home and office companion every morning, afternoon and evening of the year. A skin food and a fascinating perfume in one.

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E. Dec. '26.



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PENINSULAR AND ORIENTAL SAILINGS BOMBAY TO LONDON.

Steamers.	Tons.	Sailing About.	Steamers.	Tons.	Sailing About.
† Ranchi to Aden	10902	27th November 1926	Rawalpindi	16619	18th December 1926
Mantua from Aden			Ranpura	16585	1st January 1927
Rajaputana	18508	4th December 1926	Ranchi to Aden		
Ranchi to Aden			Mooltan from Aden	20847	8th do
* Narkunda from Aden	15993	11th do			

* Through steamer from Australia

† Through steamer from China

have limited accommodation for passengers from India.

P. & O. CALCUTTA TO LONDON.

Steamers.	Tons.	Sailing About
Novara	...	3rd December 1926
Nankin	...	28th January 1927

BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

Steamers	Tons.	Sailing About
S. S. Mantola	...	27th November 1926
S. S. Margha	...	11th December ..

BRITISH INDIA COASTAL SAILINGS.

From Calcutta to:—RANGOON DIRECT—Sundays, Tuesdays and Fridays.

STRAITS VIA RANGOON—Fridays, also Sundays (Transshipping passengers).

CHITTAGONG TO AKYAB, KYAUKPYU, AND RANGOON—Every Monday;

COROMANDEL, CEYLON AND MALABAR PORTS TO BOMBAY—As inducement offers.

STRAITS, CHINA AND JAPAN—Fortnightly.

FREMANTLE, ADELAIDE, MELBOURNE AND SYDNEY—Monthly with additional sailings as required.

MAURITIUS VIA COLOMBO—About every four weeks as inducement offers.

From Madras to:—RANGOON—Every Friday at 10 a. m.

STRAITS SETTLEMENTS—Every alternate Wednesday at 5 p. m.

From Bombay to:—KARACHI—Direct on Wednesdays on Fridays with English Mails,

Basra via Karachi and Persian Gulf Ports—Subsidiary Mail steamers leave on Wednesday via Karachi and Persian Gulf Ports and the Fast Mail on Fridays, the latter calling at Karachi, Bushire and Mahomerah only.

Malabar Coast Ports, Ceylon, Coromandel Ports and Calcutta or Rangoon—As inducement offers.

East and South Africa—Fortnightly, calling at Seychelles—monthly.

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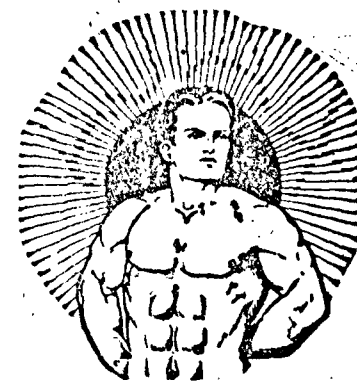
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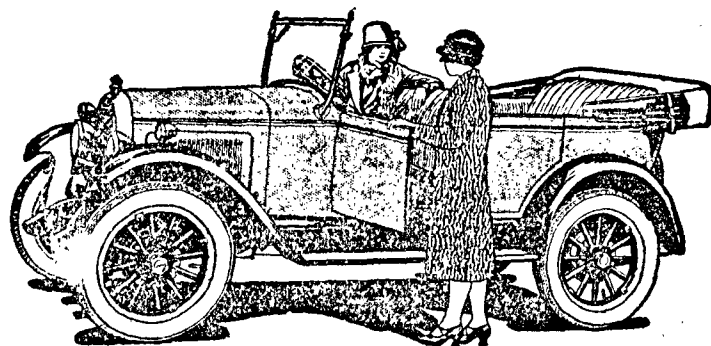
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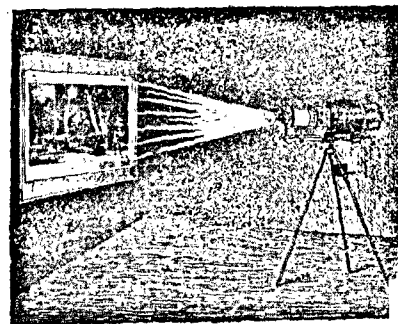
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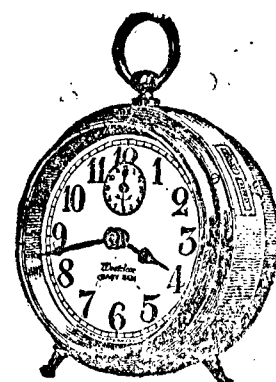
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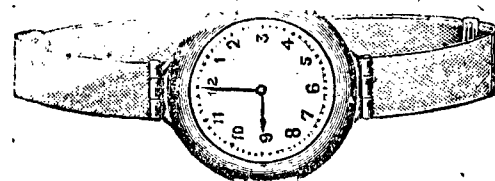
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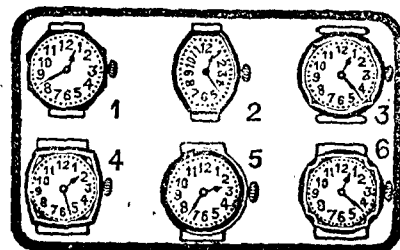
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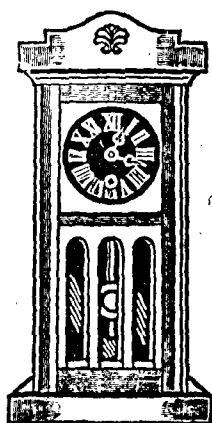
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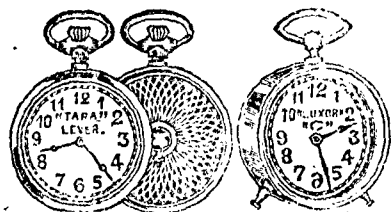
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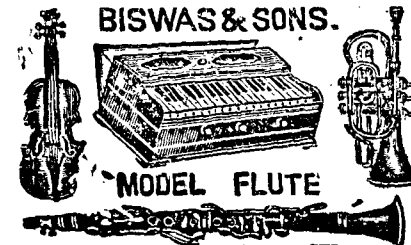
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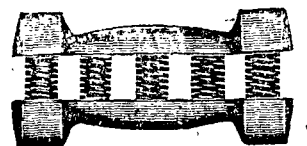
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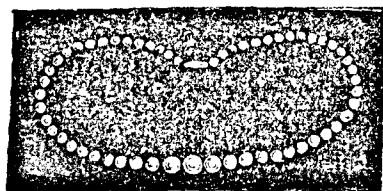
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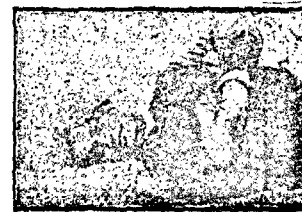
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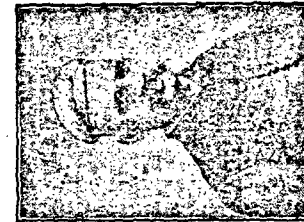
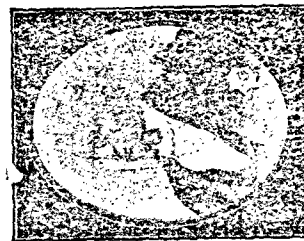
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142560
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