

INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY G. A. NATESAN

Vol. XXVIII.

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No. 3. 1927.

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BY MR. V. B. METTA

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LATE PROF. RAMANATHAN

MR. G. A. NATESAN

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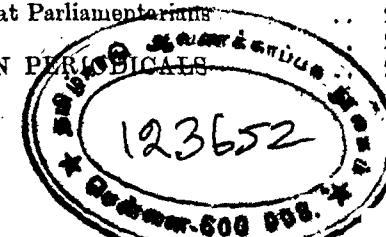
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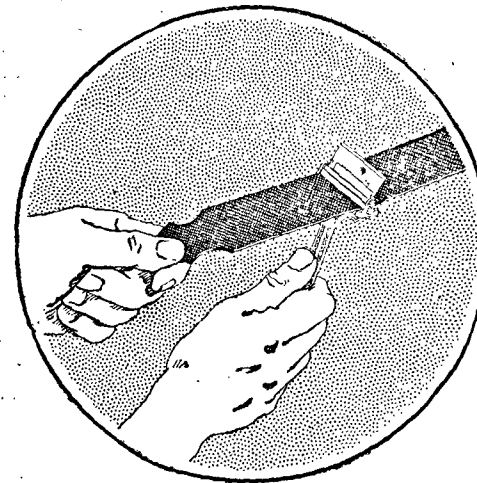
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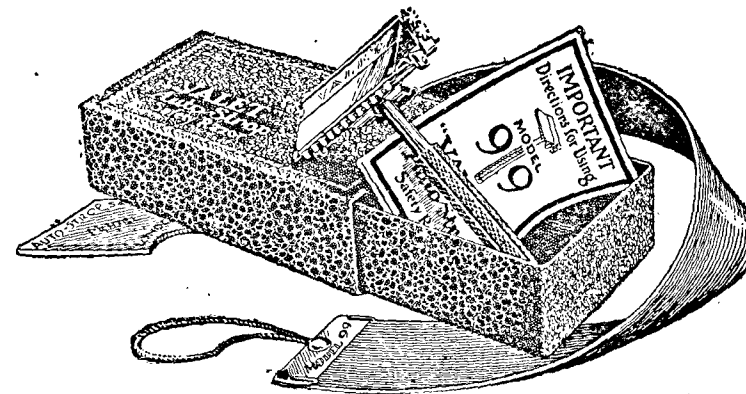
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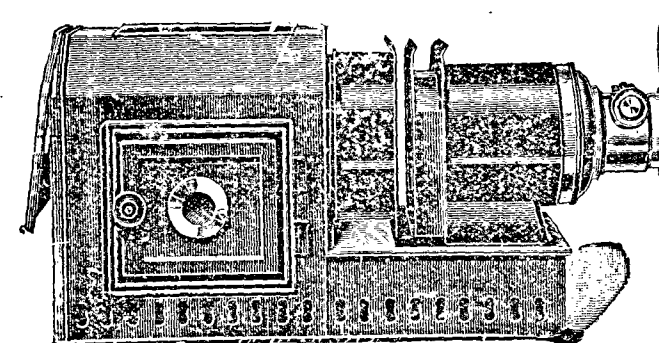
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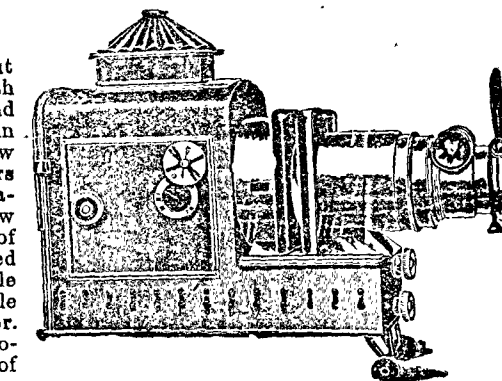
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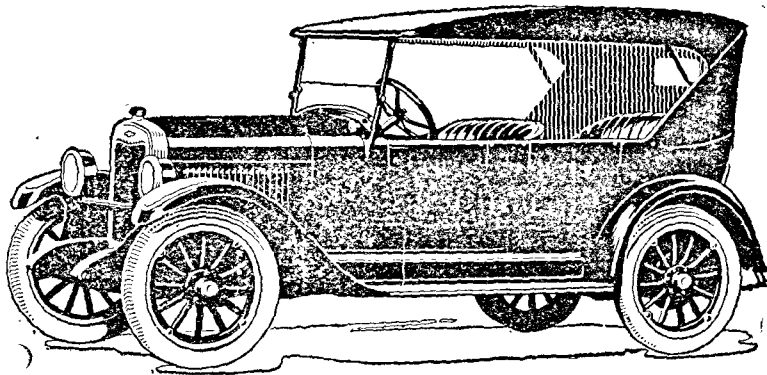
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Vol. XXVIII.]

MARCH, 1927

[No. 3.]

Indian Culture and Nationalism

By MR. VASUDEO B. METTA

THE many and regrettable Hindu Mahomedan riots that have recently taken place in India, have set people thinking as to what should be done to prevent their recurrence in future. Religion has been a source of bitter quarrels in most if not all countries of the world at some time or other in history. Europe was torn to pieces by the religious wars of the Reformation. But as time passed, the followers of the different sects understood each other's point of view better, and so their wars became less and less frequent, and finally disappeared. In the same way, the Hindu-Mahomedan quarrels in India will disappear when the two communities understand each other's point of view better.

The communal spirit has been developed too much in India in recent years. Formerly, that is till the nineties of the last century, all educated Indians, joined the National Congress to agitate for reforms. They fought for the rights of their countrymen as a whole, and never for any particular section of them to which they themselves belonged. If you read the speeches of Mr. Badruddin Tyebji, the Sayani brothers, and other Mahomedan leaders of those times, you will find no communal spirit in them. Parsi leaders like Mr. Dadabhai Naoroji and Sir Pherozeshah Mehta also acted in the same way. They all sent their children to the same school to receive the same kind of education in the language of

the province in which they were born or in which they were living. If a Mahomedan was born in Gujerat in Western India, he naturally learnt Gujerati. But now things are different. Every Mahomedan child in every part of India is encouraged to think of himself as a Mahomedan: the idea of his Indian nationality is feebly developed in him. He consequently learns Urdu in whatever part of the country he may be—and neglects the language of his province—the language which his ancestors had spoken for hundreds of years before him. This canker of sectionalism is not confined to Mahomedans only: it is spreading among other communities as well. The Parsis, Christians, and Jews, all want separate schools and separate representation now. Education has no doubt advanced in India during the last thirty years, but its advance has been on wrong lines. Instead of making the country more homogeneous than before, it has divided it up into little, more or less mutually antagonistic groups. The different communities have almost forgotten the whole of which they are parts. They imagine that they are the whole, and that the other communities are their enemies, and hence the tragedy.

But the situation is not hopeless. The different communities can be brought together again and made to work harmoniously as in the past. This can be done by one method,—

and that is by giving the right kind of education. Whether the different communities have separate schools or common schools, the education imparted in these schools should be of a national and not of a communal character. All Indian children should be taught to take pride in their country and her history, and work for her improvement—as is being done in Turkish and Persian schools. Although there are many communities in India, the cultural background of all of them is more or less the same. Indian Mahommedans do not think of Turkey or Persia as their home, but of India, because they have got from 50 to 100% Hindu blood in their veins. The marriage customs and the law of inheritance of many Mahommedan communities are partly or wholly Hindu. In most parts of the country, except in the north, there is hardly any difference between the dress of a Hindu and a Mahommedan. The food of the two communities (of the meat-eating Hindu castes and Mahommedans) is also practically the same; and so too is their language. The Mahommedans of Gujerat speak Gujerati, those of the Deccan speak Marathi, and those of the Punjab and the United Provinces speak Urdu—which is after all nothing but Hindi with a large admixture of Persian and Arabic words written in Arabic script. Then again, there is the bond of provincial history to unite the two communities—a bond which was often much stronger than that of religion. When, for example, the Moghuls invaded the Deccan, the Mahommedan sultans of Bijapur, Ahmednagar and Golconda united with Shivaji and other Hindu rulers of their province to resist them. Good feelings had also been created between the followers of the two religions in those provincial kingdoms by their being given responsible

posts in the government irrespective of their creed. There are many incidents in the imperial history of India also, to bring Hindus and Mahommedans together. When for example, trans-Indian Mahommedan conquerors like Tamerlane and Nadir Shah came to India, they did not wreak their vengeance upon Hindus only, but on Hindus and Indian Mahommedans alike. And the loss of such artistic treasures as the peacock-throne, which the latter conqueror carried away with him to Persia, was not a loss to Indian Mahommedans only, but to the people of India as a whole. There is also the bond of common folk-lore, music, and the arts between the two communities. There are many Mahommedans who have written poetry in the language of their province and distinguished themselves. Kabir was a Mahommedan by birth, but he adopted Hindu Philosophy, wrote poetry in Hindi, and started a sect called Kabir Panth after him, which numbers thousands of Hindus among its followers. In fact, it would not be wrong to say that there are far greater cultural bonds between the various communities of India than there are—say, between the German, French and Italian-speaking peoples of Switzerland. What is wanted is merely to bring these facts into greater prominence and impress them upon the plastic minds of Indian children at school.

That a certain amount of friction for position and power between different Indian communities will always remain, cannot be denied; that kind of rivalry exists between different groups all over the world. But if the right kind of national education were given, Indians will certainly be able to unite and work for the improvement of their country,—and not waste their energies in irritating each other and flying at each other's throats as they are doing at present.

The Economic Annals of Bengal*

BY DR. SIR P. C. RAY

THIS is a noteworthy production. The author has admirably dealt with the economics of Bengal during the eventful period following the battle of Plassey and coming up to the Permanent Settlement under Lord Cornwallis. In order to enable his readers to follow with profit his own narrative he has given a rapid economic survey of Bengal from the death of Aurangzib (1707) to the virtual grip of the political power in the hands of the East India Company in 1757.

The first half of the 18th century was the golden period of Bengal. The economic loss to this province from the Mahratta raids (1742-50) under the rule of Aliverdi Khan has been much exaggerated. During this period again the Dutch trade seems to have been larger in bulk than that of the English and also in the same lines.

Like the English, they imported from Europe a considerable quantity of precious metals, especially silver, and woollen goods. But their trade was not entirely financed from Europe. They imported copper from Japan; tin and spelter from the Malay Peninsula; and pepper, cloves, mace and nutmegs from the islands of the Dutch East Indies. They employed the proceeds of these imports for financing their exports from Bengal to other parts of India as well as in purchasing commodities for their Eastern and European markets. The exports to Holland consisted mainly of cotton cloths, silk (raw and manufactured) and saltpetre.

We also learn that

the chief articles exported and imported by the English, were to a great extent similar to those which figured prominently in the Dutch trade. Bullion (gold and silver) formed, as usual, the largest part of the English Company's imports to Bengal as well as to other parts of India. During the period 1703-1756 bullion formed 74 per cent. of their total imports to Bengal. The rest of their imports consisted of broad cloth and other woollen goods, lead, iron, tin, copper, quick-silver and various minor articles."

Again:

The trade of Bengal both inland and foreign, exclusive of the commerce of the European com-

*ECONOMIC ANNALS OF BENGL. By J. C. Sinha, M.A. Demy 8 vo., 301 pages, 12 s. 6 d. net, Macmillan & Co., Calcutta.

panies, was also very flourishing during the first half of the eighteenth century. The Hindu, Armenian, and Muhammadan merchants carried on a brisk trade with other parts of India and with Turkey, Arabia and Persia. The despotism of the Nawabs of Bengal never degenerated into absolute oppression: Commerce and manufacture were encouraged. Up to the battle of Plassey, the balance of trade with all countries was in favour of Bengal and "it was the sink where gold and silver disappeared without the least prospect of return."

The author thus sums up his views:

Bulky food-stuffs like rice, pulse and oil-seeds could not be profitably exported to remote lands, as the long sea voyages were costly and deteriorated their quality. The industrial use of rice or oil-seeds had not yet commenced in Europe, which was then generally speaking, less industrially developed than Bengal. There were no extensive exports like indigo, and raw jute in later days, to influence the economic life of the agriculturist. Agriculture in fact did not then loom so large in the view of rural Bengal as it does now. With the battle of Plassey began one of the darkest periods in the economic annals of Bengal—the period in which the English were in power without responsibility. *The back-ground of our account of this period is therefore necessarily trade and industry. (The italics are ours).*

In Chapter II, our author gives a fair and impartial account of the dark period ushered in by the battle of Plassey; it is indeed a dismal chapter. The Company now became the *de facto* Sovereign of Bengal—the Nababs of Murshidabad, one after another, were mere puppets in their hands and the Emperor of Delhi was only a titular one as far as overlordship of Bengal was concerned. Clive and his successors as agents of the Company acted as so many "Warwicks" in the making and unmaking of the Nababs. This business proved to be a very profitable one as it brought to the Company and its servants no less a sum than £ 5,266,166 (exclusive of Clive's Jaagir), which practically found its way to England. Far more ruinous to the unhappy province was the incessant drain of wealth to England for which Bengal received no "equivalent returns."

Up till the battle of Plassey, the balance of trade was unusually favourable to Bengal and

she used to absorb an enormous amount of bullion, which formed as we have already seen about 74 per cent. of the total imports of the Company.

"Even Nabab Gulam Hossain, a relative of Aliverdi Khan, although he knew nothing about the "Wealth of Nations"—in fact Adam Smith's great work appeared in 1776—in his Seir Mutakherin refers to the vast exportation of coin which is carried away every year to the country of England."

Digby calculates the drain of Indian treasure varying from five hundred to one thousand million pounds between Plassey and Waterloo.

Our author who is very cautious and moderate in his estimate puts down the total drain to England (from Bengal alone) during the period 1857—1780 to "something like 38 million pounds sterling."

"Even if it was a few million pounds less, it must have been a very heavy burden on the people of Bengal,—much heavier at that time than it would be at the present day, because the purchasing power of the rupee was then at least five times as high".

Bengal has also all along been "the milch cow" which has supplied the sinews of war against the French, the Dutch, the Mahrattas and the Ruler of Mysore, Tipu.

The impoverishment of Bengal was further accentuated by the privilege which the servants of the Company claimed of carrying on an inland trade duty free, which to quote from a speech of Clive before the House of Commons was "ruinous to the natives and prejudicial to the revenues of the country." The Company's servants and their *gumostas* (agents) "thus began to carry all conceivable merchandise

from one part of the province to another duty free, while the goods of country merchants were taxed heavily by the Nabab's Government. The result was that almost the entire inland trade passed into the hands of the Company's servants and their underlings, who amassed huge fortune. A man like William Bolts, according to his own account, accumulated the large fortune of £ 90,000 within six years. Thus, while the individual servants of the Company quickly became rich, their unfair competitions ruined Indian traders and defrauded the Nabab of a very large part of his revenue.

The cup of miseries of the people—*i. e.*, the ryots—was not yet full. After the grant of the Dewani to the Company in 1765, the first consideration of the English was the raising of as large sums from the country as could be collected. The old class of hereditary Zemindars, who did not generally oppress the people, began to disappear and the land was parcelled out among a set of revenue farmers on short terms. According to Verelst "the lands were let by public auction (to the highest bidders) for the short term of three years . . . thus numberless harpies were let loose to plunder."

On the top of it broke out the great famine of 1769, which swept away one third of the inhabitants, several districts being almost depopulated, were turned into howling jungles. All the same the revenue was squeezed out to the last farthing—nay it was increased by 13 lacs more. We cannot spare space to follow in detail the methods pursued by the "harpies" in exacting their dues. The administration of Warren Hastings (1772—1785) has been rendered ever-memorable by the impeachment of

Edmund Burke. The eloquent tongue of England's greatest orator has given an unenviable notoriety to the misdeeds and oppressions of Debi Singh, Gungagovinda Singh and other favourite minions of Hastings, who were let loose upon the hapless and ruined Zemindars and the ryots. As our author has been silent upon this saddest episode in the economic ruin of Bengal, we shall here quote a few extracts from Burke's speeches on the Impeachment of Warren Hastings:—

Debi Sing, "capable of every the most atrocious wickedness, that could be imputed to man," now began to exact payment of his extortionate demands from little farmers, and tillers of the soil, who failing to meet them were accommodated with usurers who were obliging enough to advance money at an interest of six hundred per cent. per annum payable by the day.

The husbandman ground to powder between the usurer below and the oppressor above, the whole crop of the country was forced at once to market; and the market glutted, overcharged and suffocated, the price of grain fell to the fifth part of its usual value. The crop was then gone, but the debt remained. An universal treasury extort, and the process of execution followed on the cattle and stock, and was enforced with more or less rigour, in every quarter. We have it in evidence, that in those sales five cows were sold for not more than seven or eight shillings. All other things were depreciated in the same proportion. The sale of the instruments of husbandry succeeded to that of the corn and stock. Instances there are, where all other things failing, the farmers were dragged from court to their houses in order to see them first plundered, and then burnt down before their faces. It was not a rigorous collection of revenue, it was a savage war made upon the country "the punishments inflicted upon the Ryots both of Rungpore and Dinagore for non-payment, were in many instances of such a nature, that I would rather wish to draw a veil over them, than shock your feelings by the detail.

There has been an attempt of late years on the part of some writers—we are sorry to have to include our present author in this category—to whitewash or at any rate to condone the guilt of Hastings as regards the barbarities allowed to be practised by his proteges. Our author observes in an apologetic tone:

He had to protect a helpless people, on the one hand, from the rapacity of the Company's servants, both Indian and European, who had long been accustomed to plunder them with impunity, and, on the other, from the greediness of the Court of Directors,

whose intention of establishing good Government for the people of India was frustrated by their persistent demand for more and more money.

Elsewhere he again says:—

The impecuniosity of the Government rendered it imperatively necessary to raise revenue by all possible means even by a system which was liable to so much abuse.

If the ends were to justify means and if casuistry were to be resorted to in passing the historian's verdict there would be an end of impartial criticism. Our author has discussed at some length the genesis of the Permanent Settlement, which has played a prominent part in the economic history of Bengal. He shows that the plan really originated with Francis, who powerfully influenced public opinion in England and was mainly instrumental in converting Dundas and Pitt to his views.

"The farming of revenue as we have already seen was productive of disastrous consequences. The Permanent Settlement "was no product of any pre-conception of Lord Cornwallis in favour of the landlord system of England." The measure had in fact taken its shape before Cornwallis arrived in Bengal."

We are afraid we have already transgressed the space at our disposal. Not the least valuable portion of the book is that relating to mono,—bi,—and symmetricalism and the Company's financial difficulties in not being able to grapple with them. The question is as puzzling as ever and seems to baffle all attempts at solution even at the present day.

The author has admirably carried out his self-imposed task. He modestly styles his maiden essay as "Economic Annals of Bengal." He has bestowed however a prodigious amount of labour on his subject and has often been at the pains to obtain first-hand information from documents crumbling to dust in the archives of the Imperial Record Office,

The Late Prof. Ramanathan

i. BY MR. G. A. NATESAN

ON Friday the 4th March at 6 P.M., while addressing a large educational gathering in Madras the late Prof. Ramanathan suddenly dropped down dead on the platform. Thus ended a life nobly lived, and full of beneficent activity. The fullness of our grief is softened by the reflection that it was perhaps a fitting close to the career of a distinguished educationist who had led a strenuous life in the cause of education and scholarship. The news was received with deep sorrow everywhere and evoked well-merited tributes from all classes of people. For indeed, "by his deep scholarship, love of learning, high culture, strong sense of duty, independence of spirit and moral courage, by his sober and broad-minded patriotism and keen interest in all movements for the progress of the country" he commanded the respect and admiration of all who came in contact with him.

Little could be added to this appropriate tribute!

I desire, however, to take this opportunity to bring to the notice of the readers of THE INDIAN REVIEW what an irreparable loss to me and to this Journal is the passing of Prof. Ramanathan. He was virtually one of the founders of this magazine, and to use his own

felicitous expression, "one of the chaperons of the young editor." Indeed he gave valuable help at a time when such help was sorely needed, with absolutely no expectation of monetary reward and with all the zeal and earnestness of a proprietor. To the outside world he was known as an educationist and a great literary scholar; and I may now lift the veil of anonymity and say that he could write with equal knowledge and authority on such varied topics as land settlement and revenue, famines in India, and the Chinese Imbroglia. It is of pathetic interest to remember that only a week before his death, he, with his wonted kindness, obliged me with a long and interesting history of "China from 1894—1927" for the February number—an article which has been widely appreciated not only for its timeliness but for its grasp and lucidity.

I first came in contact with Prof. Ramanathan, now five and thirty years ago, as his pupil in the Matriculation class, and it has been my privilege to be associated with him later in the Senate and many other public movements in which he took a deep interest. I have rarely come across a public worker so well-informed, so sincere, so zealous and yet so unassuming. May his soul rest in peace!

ii. BY MR. S. ANANTHANARAYANA AIYAR, B.A., B.L.

I HAVE been asked by the Editor to write a short appreciation of the late Prof. K. B. Ramanatha Aiyar. There is some appropriateness in this request. I believe I am one of the oldest friends of Mr. Ramanatha Aiyar—our friendship began as far back as 1889—and the INDIAN REVIEW was practically born in my

house at Madurantakam when the Editor and his brother, Mr. Ramanatha Aiyar and Mr. (now the Right Hon'ble) V. S. S. Sastri were my guests. The Review was started as the result of deliberations during this visit and Messrs. Ramanatha Aiyar and Sastri were practically its first editors.

MARCH 1927]

THE LATE PROF. RAMANATHAN

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I do not propose to say anything about Mr. Ramanatha Aiyar's career or his life-long work as a Professor of English Language and Literature. I propose rather to say something about the man himself and his life generally. The most obvious thing about him was his high ideals of life and work, whether as a citizen or a professor, a friend or a relation, and I can honestly say that he did his best to live up to these ideals and succeeded largely. Apart from his love of books generally, it always seemed to me that one reason why he went on buying books which he could get in the Libraries of the Colleges in which he served and at a cost often beyond his means was the feeling that a professor should equip himself thoroughly with all the accessories required for the proper discharge of his duties and should not depend upon others for any aid in the matter.

As a citizen, he considered it his duty to interest himself or take part in the working of all institutions of a public character. He entered the Senate of the Madras University and was connected with it for a fairly long period. He was a member of the Hindu Social Reform Association from the commencement. He was also a member of the Madras Mahajana Sabha. As is well-known he was one of the pioneers of the cooperative movement in Madras and worked for it to the end. If I am not mistaken, he was one of those who started the Madras Teachers' Guild; at any rate, he was connected with it from the beginning. He readily assisted in the work of all young men's societies by lecturing to them or presiding over meetings, whenever he was asked to do so. All his work in connection with these bodies and societies was characterised by a sincerity, a sense of fair-play and a fearless-

ness which I have seen rarely equalled and certainly not surpassed. Time and oft I have known him attach himself to unpopular causes because he felt satisfied that they were right. He was never afraid "to be in the right with two or three". I remember one occasion when he moved a resolution in the Senate about a matter in which the officials and the leading members thought one way and a minority of Indian Senators thought another way. None of these latter however had the courage to move the resolution, but Mr. Ramanatha Aiyar did though he was then a comparatively small man. Another great characteristic of Mr. Ramanatha Aiyar was the purity, the order, and the cleanliness of his life. One found him always at work. He was never idle and never in a hurry. Everything about him was in order and his daily life was as well arranged as the time-table of a Railway Company. He was punctual to a fault and one could always depend on his attending meetings and keeping engagements. I consider he was the most clean-mouthed man that I have come across. I have never heard him utter a single word of abuse or any of those racy expletives so characteristic of the people of certain districts. I believe he never told an untruth or did anything of which he need be ashamed. I think I shall not be guilty of exaggeration in saying that he was all pure in word, thought and deed. Mr. Ramanatha Aiyar was one of those few men whom I have never seen angry. Not that he was unemotional, but he kept proper control over himself and rarely broke down or broke out. He was one of "the still waters that run deep." He was not a very imposing figure and I am afraid

that many of those who knew him thought that he was weak and pusillanimous. The truth however is that he was one of the most courageous of men. I have already said that he was never afraid to be in a minority. I would supplement this by saying that he was never afraid to refuse. It has been my experience of several great men that when they were asked to do things which they did not like to do they had not the courage or candour to refuse but either promised and broke their word or prevaricated. In private life or in his work in connection with public bodies Mr. Ramanatha Aiyar was never afraid to say "No" when he could not do what was asked of him.

It might seem a small matter, but I think it well to mention it, the meticulous care with which he did everything, whether it was the writing up of his diary, the closing of his private account for the day, the rolling-up of his bed or the replacing of books taken out of his shelves. You never found his things in the wrong place. Nor was anything put off to tomorrow which should be done to-day. His surroundings were all clean and orderly and quite in keeping with the cleanliness and the purity of the inner man.

Mr. Ramanatha Aiyar was not probably a great man as the expression is ordinarily understood. But there can be no doubt that he was a *good* man and influenced for good in a quiet unconscious and silent way the lives of all who came into contact with him,—students, friends and relations. For my part I am not ashamed to confess that I have been all the better for my long friendship with him. No one need regret his death. He had lived a fairly long life, beyond the usual span of an Indian's life in these days, and he died as he

lived, without causing any suffering to anybody. May I hope that the example of his life and work may be followed by all those who have come under his influence?

Mr. Ramanatha Aiyar had a very large circle of friends comprising "all sorts and conditions of men," educationists, journalists, politicians, reformers etc., of various types. In spite of differences among themselves they were in common ground at Mr. Ramanatha Aiyar's on those occasions, and they were not a few, on which he played the host. I have no doubt that what brought them all together round him was the feeling that here was a good man with whom they had something in common. Mr. Ramanatha Aiyar was usually shy and reserved but amidst his friends he let himself go and could enjoy a joke as well as anybody. He had a broad sense of humour and was very generous in his judgments of men. He made large allowances for intellectual and emotional differences and in his dealings with various types tried to find out points of agreement rather than of difference. This enabled him to co-operate with many with whom he had not much in common and was one of the main reasons for the esteem and regard in which he was held by all those who came into contact with him.

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Fascism and International Politics

BY MR. N. B. BONARJEE, I.C.S.

HISTORICALLY there have always existed two rival theories of international relations, both of which have found a place in European political philosophy. These two theories taking their origin in the break-up of Mediæval Europe under the corrosive influence of the Renaissance and Reformation have followed different lines of development and are based on different conceptions of the state. The one, the theory of Grotius* in the 17th century, the spring in which modern international law took its source has through the centuries widened until public law has embraced more and more subjects and has culminated in the League of Nations. Conceiving of International Law as an ever-growing tree, which as education and culture break down the barriers of racial antagonism will cast its shade over a wider area, it inaugurated the reign of law in European politics. The second theory is far less elastic and is founded on a less liberal view of humanity. Setting up the state as the final and highest thing in human society, its exponents sought to circumscribe international law within certain well-defined limits beyond which it must not be allowed to grow. Between these two theories there lies a fundamental antagonism. The one looks to International brotherhood as the ideal to be aimed at and to law as the proper method for settling disputes between nations. The other, stopping short at the national state and preaching its absolute sovereignty in every sphere, envisages war as the final arbiter in international affairs. This second was the doctrine of the Prussian military state as ex-

* Grotius, it may be remarked, borrowed freely from the Roman doctrine.

pounded by Trietschke and Bernhardi in the latter half of the 19th century. Then came the Great War. The false gods which all Europe had been worshipping were thought to have been destroyed and out of the crucible arose a new idealism which gave birth to the League of Nations. The deeper purpose of the War was to destroy this doctrine of state power and to inaugurate the triumph of right in International diplomacy. These hopes, however, were still born: for, as the wave of temporary idealism engendered by the War receded, the old theory of force again began to raise its head. To show the intimate connexion between the Fascist theory and the second theory of international relations is the purpose of this article.

It is necessary to trace shortly the growth of this doctrine of power. It has two aspects—the physical and purely practical and the philosophical. Till the 19th century the first aspect alone appeared. On the break-up of Mediæval Europe the great powers of later days began to arise and the formative period of European nations commenced. Between the newly born nation-states relations were merely predatory and in the whirl of contemporary politics, International Law or right meant nothing. Self-preservation meant power. Hence it was in Italy, torn with internecine feuds, now the sport of France, now of Spain, that that doctrine first appeared in Machiavelli's masterly work entitled "The Prince." A short time back Professor Rocco, a leading Fascist, eulogised Fascism as being an entirely indigenous product, in fact as having the doctrine of Machiavelli as a foundation stone. An examina-

tion of the views expounded in "The Prince" will therefore not be out of place. Perceiving the lawless condition of contemporary Europe, Machiavelli identified the Prince with the State and advocated that the relations between the Prince and his fellow-princes must be entirely un-moral. Morality and the state were terms that could have no connexion. The true Prince—one who wishes to be the saviour of his people must be "brave as the lion, cunning as the fox": "for," says Machiavelli, "in their relations one with another men are false, fickle, dissemblers, anxious to avoid danger and greedy of gain". In this opinion Machiavelli was giving but a true picture of contemporary affairs and was merely advocating methods upon which all the monarchs of Europe notably Ferdinand of Spain, Francis I of France, Henry VIII of England consistently acted. If he were not above his age, he was in no way below it. In spite of the first beginnings of International Law the statesmen of the next two centuries seldom departed from these ideas, and Frederick the Great of Prussia although he condemned them in a work entitled 'Anti-Machiavel', not only put forward similar doctrines in his 'Political Testament,' but consistently acted upon them during his long reign. Taking this doctrine, 19th century thinkers clothed it in the robes of philosophy; and thus was born what is termed the metaphysical theory of the state, that theory which did so much to create an atmosphere of war in the years before 1914. Treitschke and Bernhardi sponsored it in Germany, Bosanquet in England, certain Syndicalist thinkers in France. Bosanquet following Hegel and Rousseau and fastening on to the latter's doctrine of the infallibility of the General Will developed that doctrine until

he had effected a complete transformation. It became so absolute, transcendental, so entirely superior to the individual wills that formed its component that the individual became wholly swallowed up in the General. The General Will—the state—was not only raised above morality. It was in itself morality; nothing could be higher. Society which modern political thought sharply differentiates from the state became absorbed by it.* The state is not only an ethical thing. It is the highest ethical thing." The state is the guardian of our whole moral world and not a factor in our organized moral world. It cannot be limited by the social ethics it maintains": and again, "The state cannot act as a state within the relations of private life in which organized morality exists."† If between two states no organised morality can exist what is to be the measure of international relations? Treitschke and Bernhardi incorporating into politics the Darwinian theory of natural selection replied in one word "power." Let us listen to Treitschke going into ecstasies on the nature of the state and its sovereignty. First, "it must be power. It is no violet to bloom unseen. It must raise its head proudly"....."no nation can abandon the "I" in its sovereignty." Again in words that might have come from Bosanquet, "The state is the highest thing in the external society of man:.....power is its (the state's) highest moral duty, feebleness is the cardinal sin against the Holy Spirit or politics."‡ It is interesting here to note that Treitschke praises Machiavelli as being the first clearly to perceive that the state must be

* Vide such writers as L. T. Hobhouse, Graham Wallas, H. J. Laski, G. D. H. Cole etc, in England.

† See Bosanquet: Philosophical theory of state.

‡ See Treitschke: Politics Vol. II.

power.* "The Christian duty of sacrifice for something higher cannot exist for the state, for there is nothing higher in the world's history." Bernhardi closely follows these concepts. "No self-respecting nation, he asserts would sacrifice its own concepts of right to any international rule. By doing so it renounces its highest ideals."

From this doctrine three results flow. First the idealization of power means the idealization of war. And, if we ask what is to be the purpose of war, Treitschke tells us that it is for the sake of culture, to prevent the canker of luxurious peace from eating out the finer qualities of human nature. A powerful nation must keep expanding, a view, let it be said, that Treitschke, was not alone in holding, for in 1899 Joseph Chamberlain in England expressed the view that the "future of the world lay with great empires. The watch-word of the state must be colonies; sea power, and always more sea power for the sake of expansion and Treitschke triumphantly pointed to Great Britain as proof of his theories. A nation must expand. Otherwise it will remain a political infant among the nations of the world. It will be constricted by the swaddling clothes of its infancy. It will die of inanition. The second result is the repudiation of international law in its wide sense." All treaties" says Treitschke are temporary—*rebus sic stantibus* and international law must always remain a *lex imperfecta*, since the state cannot renounce its sovereignty." The third result is that the ideal of international brotherhood, never very strong, entirely fades away: for if

one nation puts forward the doctrine of power and bases its policy on it, all other nations will be compelled, if only from a desire for self-preservation, to follow suit.* Hence there is created an atmosphere in which a general conflagration may result from a very trivial cause.

The foreign policy of Fascism flows directly from the doctrine of Machiavelli and his heirs and successors. We are not concerned here with the Fascist theory of state so far as its internal policy is concerned, but merely with Fascism as a factor in International Relations. At the recent Philosophical Congress held at Milan, Professor Carlini, an ardent Fascist, in reply to Professor Sarlo's theme that liberty is essential for culture, drew a distinction between "External liberty" and "True liberty" the latter being identified with the life of the spirit. The Professor then went on to make a defence of the Fascist concept of state as being the only condition under which true spirituality can exist; and from this it would follow that the state is the highest form of morality. More illuminating, however, were the comments of the Italian Press: "These philosophers", wrote the TEVERE, "wanted to talk about the high culture and liberty and there emerged the notion that culture, because high, can stand above every thing and take no account of national needs. We fight ferociously against the idea propagated by Croce† of a "City" of which all cultured

* As is shown by European History from 1878–1914.

† This idea of a "city" of which all cultured persons were citizens was put forward centuries ago by another and greater Italian—The Stoic Emperor Marcus Aurelius. He writes in his "Meditations":—"The poet speaks of the City of Cecrops. Let us rather speak of the City of God of which all men are citizens."

It might therefore be argued against Professor Rocco that if nationalism is derived from one Italian Machiavelli, internationalism can be found in another and greater—Marcus Aurelius.

* But both Treitschke and Bernhardi point out that to the Italian writer power meant physical power alone. For Treitschke power "must be applied to the greatest good of Mankind" (Politics I § 3 & II § 28).

persons are citizens irrespective of race and Fatherland.....we desire a thought and culture that are national and in no case European". "It is not permitted", was the comment of the *Popolo De Roma*, "in any way or under any pretext to thwart the supreme aims of a healthy, strong state. "It is dangerous to yield to illusions," wrote Signor Mussolini's brother in the same paper on March 3rd, "The League of Nations will not prevent the great conflagration when circumstances render it necessary." Treitschke and Bernhardt could not have been more explicit, and just as Bosanquet identified the state with morality and made it the highest thing in the external society of man, so the Professor of Pisa comes forward with the theory that the Fascist state is to be identified with the life of the spirit and that true spirituality can be found only under the aegis of Fascist political philosophy. Let us examine this more closely in the light of practical politics. It has been seen how Treitschke held colonial expansion to be essential for national power, and it is now a matter of history how Germany—along with other European nations—sought to put the principle into practice.* This same doctrine of a war for colonial expansion is incessantly preached with prophetic fervour by the Duce himself and his followers. In a speech while on his recent Tripolitan tour, Signor Mussolini praised the extreme fertility of the Italians as being a noble asset and promised outlets for it. Hard on the heels of this pronouncement came an article in

* On the same date the "TEVERE" warned foreign nations to pay attention to Italy's Colonial policy. "Surprises" it said "might then be avoided."

As exemplified in particular in the partition of the African Continent between England, France, Germany Portugal, Belgium and Italy in the later 19th and early part of the 20th centuries.

the *Popolo De Roma* by Prince Scaba—Minister of the Colonies—claiming for Italy "the right not to be checked and suffocated in her own seas." Ominous warning followed in other papers. "It is well to let it be known," wrote the *Impero* on February 6th, 1926, "that Italy is ready to fight for her Colonial Programme." "The struggle between nations becomes even more severe," said Signor Mussolini to the citizens of Genoa a short time ago. "In spite of a certain amount of hypocritical and cowardly pacifism each people raises the banners of its egoism and bars the way to false international brotherhood." This indeed, is the old doctrine in all its nakedness.

Neighbouring countries have taken due notes of this warlike policy. A Belgrade paper refers to Italy as seeking to tread the dangerous path of the Roman Empire. Angora is no less disturbed than Belgrade, and but a short time back two classes of troops were called to the colours—a step approved by Turkish opinion as a necessary defensive measure. * Nor does the alarm cease there. In Germany serious hostility has been roused by the ill-treatment of the German population in Tyrol and Signor Mussolini's truculent statement that "Italy will never lower her flag on the Brenner. She is in a position if necessary to carry it beyond the frontier," hardly tends to promote amity. To the West, France is no less perturbed at Italian naval designs in the Mediterranean and Italian policy in Africa.† Thus the old fears are returning, the old hatreds re-appearing, poisoning the political atmosphere

* The "VAKET" a Constantinople newspaper refers to the danger of a new war owing to Italian Colonial designs

† The "IMPERO" suggested that in the event of a Colonial war France should buy Italian support of ceding her African and Asiatic Colonies.

and bringing closer another and greater catastrophe.

It is apparent, therefore, that the Fascist theory of International Relations based as it is on Machiavelli and on Treitschke and making a fetish of the national state stands over and against any ideal of international brotherhood. The two theories are fundamentally opposed and it is useless to blind our eyes to this distinction. "There is no longer any need to regard the League of Nations as an experiment or to be doubtful of its success.....it is the organ of universal peace and brotherhood." With all due deference to Professor Marvin, it is submitted that the present state of International politics cannot be regarded in so optimistic a light.* The recent entry of Germany † into the League of Nations is balanced by the withdrawal of Spain and by the fact that of the Great Powers the United States and Russia, are still outside the pale of membership. The League of Nations is but an organ of National Governments: and these in their turn merely reflect the spirit of the nations concerned. It is from this underlying spirit that the League draws its stability and only if there be present a will to work it, can its machinery as an organization of international peace function. The Philosophy of Power, which is under the name of Fascism taking root again in Europe, is the very negation of the will to peace and challenges from within the structure of the League. It might be said that since the peace treaty political practice in Europe has run contrary to the

* The recent report by the U. S. Ambassador in London on the international position does not lead to an optimistic view.

† From reports received one gathers that the entry of Germany was hailed with little enthusiasm in that country. Indeed the Nationalist Press was not at all impressed.

political theory underlying the League of Nations and that lip service alone has been paid to it.* The reply is that while the theory exists, there is hope that practice will some day approximate to theory. Now, however, the theory itself is being openly challenged by its historical rival and history shows that International politics cannot be easily based on two theories each of which antithetic to the other: sooner or later as in 1914 the clash between them will ensue.

* Examples are numerous, but the following may be taken:—

(i) The French effort to dominate the League of Nations and to form alliances such as the Little Entente against a possible German revival.

(ii) The growth of armaments in France, Italy, Poland and Central Europe.

(iii) Polish violence in Memel and Velaïd.

(iv) The flouting of the League of Nations by Italy over the question of Corfu in 1923.

(v) The recent refusal in spite of the Locarno Pact to admit Germany to the League.

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The Adolescent Offender—The Madras Borstal Schools Act

BY RAO BAHADUR V. T. KRISHNAMACHARI,

Dewan of Baroda.

THE notification of the Government of Madras issued recently which extends the provisions of the Madras Borstal Schools Act to the whole of the Presidency represents yet another step taken by the Government to bring their prison administration into line with modern reformed systems. The Madras Borstal Schools Act was passed by the Legislative Council in March last and received the assent of the Governor-General sometime ago.

The essentials of the Borstal system are now well understood. It is recognised that the period of adolescence is the most critical in an individual's life when in the words of the Indian Jails Committee "the mind is specially susceptible to fresh impressions and when it is peculiarly important to prevent habits of immorality and crime from being formed" and that it is of the utmost importance that adolescent offenders should not be familiarised with jail life. In most advanced countries therefore such offenders are confined in special institutions (called Borstal institutions after the place in England in which the system was first tried) in which they are given industrial training and other instruction and are subjected to disciplinary and moral influences, the object being to reform them and enable them to lead an honest life after release.

All "Borstal" legislation contains common features. In the first place, it is obvious that, if the end in view *viz.*, the reformation of the offender is to be achieved, he should be detained in the institution long enough to benefit by the reformatory influences. The policy therefore is to prescribe a minimum term for detention in all

cases irrespective of the nature of the offence with which the offender is charged. Secondly, after an offender has been in a Borstal school for some time, his case is examined and, if it is found that he deserves the concession he is released on probation and placed under the supervision of a "probation officer" whose duty it is to advise him and assist him to lead an honest and industrious life. Lastly, a carefully worked out scheme of "after care" is the corner-stone of the Borstal system. Borstal associations composed almost entirely of non-officials usually take charge of this particular activity. The members keep in touch with individual inmates in the Borstal school; when their release is due, assist them in securing work; and after release, encourage them to come to them whenever they are in difficulties and give them such assistance as may be needed.

Now that the Borstal Schools Act has been brought into operation in this Presidency, it is hoped that an efficient non-official organisation will soon be found to undertake the "after care" of the inmates, so that the effect of the training given in the Borstal school may not be lost and as many of the inmates of the school as possible may be returned to society as honest useful citizens.

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"Protected" and "Allies" States of India

BY MR. L. M. SAVALE.

IN the course of the recent visits of the Viceroy to Benares and Bikaner, very important pronouncements of policy were made regarding the nature of the present and future relations of the Paramount Power with Rulers of "Protected" or "Allied" Indian States. The Rulers are anxious that the British Government should continue to maintain the attitude as was expressed in the Viceroy's speech at Bikaner, "that the General Policy which my Government sincerely desire to pursue remains as in the past, a policy of non-interference with affairs that are internal to the States."

The Government of India after Lord Dalhousie discontinued the policy of annexations, but absolute non-interference has not been found to be possible at all times and in all cases. In spite of the recognition of the principle, the Government of India had to suspend such neutrality or non-interference in many cases ever since the period of peaceful settlement after the Mutiny. The British Government cannot be called paramount if non-interference in cases like Malhar Rao Gaekwar of Baroda (to quote a very old instance) or Sir Tukoji Rao Holkar of Indore. The instance of the Hyderabad State is very recent.

The Paramount Power has usually been asked by the Ruling Princes to remain neutral on the strength of the Treaties and Sanads which determined their relations on paper over hundred years ago and they would have been whole-heartedly supported in their demand by the public at large, had these Princes utilised the long stretch of peaceful period of over seventy-five years, after the Mutiny, to the

betterment of their States. Unfortunately, however these Rajas and Nawabs—barring a few exceptions—freed from the worries and responsibilities of defence against any foreign aggression by the strength of the Treaties and Sanads with the Paramount Power, have devoted themselves more to enjoy the best that the Western brain could invent for making their worldly life most luxurious than to watching and adopting the means of the wonderful progress for their subjects that was made by the masses in the West and in Japan during the contemporary period.

Great Britain though Paramount, yet being an alien power of entirely different religion and culture, has found its task of administration extremely difficult in India, a land composed as it is, of non-adhesive mass of clans and communities, of multifarious cultures, religions, sects, languages, in fact a continent, the people of which cannot meet to discuss and drink away their differences on a common dinner table! No Viceroy or Governor can play the Mussolini or Kemal Pasha in India owing to his being a foreigner, even if he were to desire to act the part. There will be a hue and cry in the name of 'religion' and the Mother of Parliaments will pass a resolution of his "recall."

When such is the difficulty, the British Government has to face in bringing about speedy reforms for the progress and well-being of India, the Native Indian Rulers have been unfettered in this respect, as the form of administration in all the States is pure autocracy, by the firm and wise exercise of which Japan could effect the drastic changes in the form of society for real national unity, on the basis of which

alone India can attain Swaraj. The non-interference therefore, that they can successfully ask of the Paramount Power, should be in matters of adopting adequate means for the advancement of their own people, even if the same were unpalatable to the orthodox elders of the various communities amongst their subjects.

The Treaties and Sanads are sacred indeed. They cannot be treated as the late Kaiser Wilhelm did in the case of Belgium. But to take a commonsense view, the terms and conditions of all Treaties and Sanads must be subject to the will of the people and to the spirit of the times. These Treaties and Sanads with Indian States cannot be allowed to help the maintenance of maladministration under British Suzerainty even if non-interference were the accepted British Policy.

It is better for the States to realise that non-interference is an impossibility and the lack of its clear definition has cost a number of Rajas humiliations and depositions which could have been avoided. The instances of Maharaja Tukoji Rao Holkar and of the Nizam quoted elsewhere can convince anyone that, had *interference been timely (instead of 'non-interference')* we would not have heard of them. Why not face the fact and ask the British Government to act 'in camera' when matters are still in the bud? Here is the time and opportunity for the statesmanship of the leading Rulers of India to-day. Delay is dangerous.

The question now arises what should be done to give a clear definition to the 'non-interference' referred to by the Viceroy which was preceded by the following sentence, which in fact made the pronouncement a 'diplomatic nullity':—"Your Highness is right in thinking that I realise to the full the sanctity of

Treaties and Sanads of the Indian States and I shall do everything in my power to observe them: while there are of course weighty responsibilities always attaching to myself and to my Government in relation to the Indian States I can assure your Highness that the general policy which my Government sincerely desire to pursue remains *as in the past* a policy of non-interference with affairs that are internal to the States."

But the sentence just following, *viz.* "The wider questions of the relations of the States with British India is per force taking on new aspects with the present passage of political events" is clearly giving the indications of the changing times.

It is *now* that the Indian Rulers of Native India can make a move for getting their future clearly defined.

The Rulers themselves cannot join on a public platform as any private body of people can do. We may here recall the innocent effort of the Raja of Rajkot three years ago to invite the Princes of Kathiawar for discussing in conference questions affecting their internal administration which was very seriously countenanced; and lack of statesmanship led to a deplorable exhibition of temper on the side of the Paramount Power.

The Princes' Chamber is the only body in existence competent to deal with the matter, but it must be freely discussed for sometime amongst the princes and politicians, before it is carried to the Chamber platform. The Dewans of various States must meet in Delhi or any other convenient place. The subject must be thoroughly discussed by the Rulers, and their subjects and by the subjects of the Paramount Power.

KRISHNA MOHUN BANERJI

EARLY LIFE

KRISHNA MOHUN BANERJI was born in May 1813 in the section of north Calcutta known as Tantariya. His father's name was Jwasi Krishna Banerji, his mother's Himatu. After the manner of Hindus, he was initiated into lessons with due ceremonies at the age of five. A year later he joined the school then in charge of David Hare and in 1824 was transferred to the Hindu School where he commenced learning English and Sanskrit. In the year 1828 his father died, but in the course of that year the School Committee awarded him a Scholarship of Rs. 11 a month. Thoughts of earning had already possessed him and it was only with some difficulty that he abandoned his resolve to join a school at Delhi as a teacher. The end of his school career was however not long delayed, for on the 1st November 1829 he took up an Assistant Master's post in Hare School at Patuldunga.

THE TIMES

Thereafter commenced the crisis of his life which threw him into many battles which he fought regardless of consequences and with the earnestness of one determined to attain truth and receive it wherever it came from. He was not a half-hearted seeker after truth and it was characteristic of him that he grasped the light of Christianity although it burst upon him suddenly and he had not the least thought, that that way lay the haven he was in search of.

Those were strenuous times in which he was born, when quest and change were the

order of the day and there was a continual inflow of new forces in India upsetting her age-long mental placidity. Ram Mohun Roy's life, then drawing to its close, had created a ferment out of which arose movements in the economic, social, educational and religious spheres, destined in time to develop into vital national forces. Krishna Mohun and his friends were the immediate inheritors of Ram Mohun's work.

Controversies about idolatry, polytheism and other features of Hinduism continued to rage but were being settled by the rebels withdrawing into spiritual homes of their own, from which security they renewed their attacks upon what in their view were undesirable in the religion of their fathers. The Adi Brahma Samaj was consecrated in 1830 and the Society for the Knowledge of Truth in 1839. The Hindu College where English education was imparted turned out a stream of agnostics and was itself the subject of fierce controversies. Journals, English and Vernacular were enlivening public affairs by their unceasing polemics. At the head of the administration stood Lord William Bentinck, who fostered movements which made for national good, however troublous the immediate consequences were. Educational ideals were being shaped under the inspiration of Bentinck, David Hare, Macaulay and others. One of the most potent factors of the times was the arrival in 1830 of Dr. Alexander Duff, the Scotch missionary who not only revolutionised Christian propaganda making it a force among edu-

cated Indians, but invigorated public life in every department.

THE QUEST AND THE CRISIS

It was in such a fretful realm that Krishna Mohun grew up as a young man, but the spiritual turmoil was what concerned him most. Dr. George Smith speaks of that turmoil and the impact of Christianity thus :

The minds of not a few leading Hindus had been emptied of their ancestral idols spiritual and ecclesiastical and were swept and garnished. Into some thus deprived of even the support which the ethical elements of their old orthodoxy supplied, the new demons of lawless lust and Western vice had entered with the secularism and antitheism of the Hindu College, so that their last state was worse than their first. Others saved for the hour from this, were in the temporary attitude of candid enquirers, bold to violence in their denunciation of the follies of which they and their followers had long been the victims, but timid towards the new faith, with its tremendous claims on their conscience and irresistible appeals to the intellect.

Krishna Mohun's work at school threw him in the company of H. L. V. Derozio, the brilliant young Anglo-Indian poet, a Professor in the Hindu College, who was believed to be an aggressive factor on the side of agnosticism. The Liberals of that day established a journal of their own, the *ENQUIRER*, which Banerji edited, in which they waged war against orthodoxy, such as Ram Mohun had at an earlier day conducted in the *REFORMER*. Week after week they attacked Hinduism and on their own strength defied threats of excommunication from the orthodox party. It was while in this earnest pursuit, that there occurred an indiscreet act which precipitated the crisis. Krishna Mohun happened to be absent from a meeting of the Liberal party held in his family house on 23rd August 1831. To prove their mastery over prejudice and their freedom from the ordinances of Hinduism these friends of liberty had some pieces of meat brought from the bazaar and having satis-

fied their curiosity and taste—a common enough occurrence, it is said, carried out by reforming zealots openly in College Square—they threw the remaining portion into the neighbouring house which belonged to a Brahmin. That reckless levity was promptly met by an enduring retaliation. The Brahmin assaulted the house with the help of a mob and demanded the excommunication of the young men. Apologies did not satisfy the irate Brahmin. Krishna Mohun was asked by his family to formally recant his errors, and proclaim his belief in the Hindu faith, or instantly to leave his house, and be for ever denuded of all the privileges and immunities of caste. He chose the latter and towards midnight he with his companions was obliged to depart he knew not whither.

As they left, the mob set upon them, but the young men made good their escape to the house of an acquaintance.

CONVERSION

This experience did not assuage Krishna Mohun's zeal to purge Hinduism of what he thought its unwholesome features and he continued to conduct the *ENQUIRER* with unabated warmth. Dr. Duff then a young missionary, sympathised with the spiritual difficulties of the reformers, admonished them not to be content with inveighing against the errors of Hinduism but to enquire about the truth, and directed them to test the evidences and doctrines of Christianity. The advice went home and thereafter Krishna Mohun and his friends became diligent students of the Christian religion. Discussions were carried on in the *ENQUIRER* and in lectures and weekly classes with Dr. Duff. Conviction finally drove Krishna Mohun and some of his friends to seek

baptism in 1832. Mohesh Chunder Ghose, Anundo Chand Mozumdar and Gopee Nath Nundi were the others, all of whom have left their mark upon the Indian Church.

The discontent with Hinduism drove many thoughtful young men away from it into either the Brahmo Samaj or the Christian Church, whose subsequent growth furnish an interesting parallel in the spiritual life of Bengal. Dr. Duff's first four converts from high caste educated Bengalees were followed in the same decade by an equally illustrious band of converts among whom the most outstanding name is that of Lal Behari Day. It is due to Krishna Mohun Banerji's high courage and candour, in accepting a new religion on its merits, that the tide turned in favour of that religion making the Path easier for others to follow.

Some of the final reasonings which led him to take that step may be gathered from the following confession :

My attention having been particularly directed to the Socinian and Trinitarian systems, I at once felt more favourable to the former than the latter; but not seeing anything in it so great that it might reasonably call for the adoption of such extraordinary measures as those which Jesus employed for its propagation, I could not yield my conviction to it. On the other hand, I understood not aright the doctrine of the atonement, and on grounds of mere natural reason could never believe it to be possibly true. And as the Bible pointed unequivocally to it I strove to persuade myself, in spite of the most overpowering external evidence, not to believe in the sacred volume. Neither could I be satisfied with the forced interpretation of the Socinians. Socinianism which seemed little better than Deism, I thought, could not be so far above human comprehension that God should think of working such extraordinary miracles for its establishment. Accordingly though the external evidences of the truth of the Bible were overwhelming, yet because I could not on principles of reason be satisfied with either of the two interpretations given of it, I could not persuade my heart to believe. The doctrines of Trinitarian Christians, which I thought were really according to the plain import of scripture language, were all against my feelings and inclinations. Socinianism, though consonant with my natural pride, seemed yet so insignificant, as a professed revelation, that I could not conceive how, with propriety

an all-wise God should work miracles for its sake. So that I remained in a state of doubt and perplexity for a long time; till God by the influence of His Holy Spirit was graciously pleased to open my soul to discern its sinfulness and guilt and the suitableness of the great salvation which centred in the atoning death of a Divine Redeemer. And the same doctrine of the atonement which when not properly understood, was my last great argument against the divine origin of the Bible, is now, when rightly apprehended, a principal reason for my belief and vindication of the Bible as the production of infinite wisdom and love.

TEACHER AND PASTOR

The persecution to which he and his friends were subjected in the days of his original revolt against Hinduism was intensified.

Krishna Mohun's next period was spent as a teacher in the C. M. S. High School at Amherst Street, Calcutta. Young inquirers of this period found their way to this stalwart of the Christian faith to settle their doubts and even to secure protection from their Hindu critics and pursuers. In the meanwhile he was getting deeper into the Christian faith and laying the foundations of that thorough knowledge of the philosophic systems of India which enabled him to produce the literature that came from his pen in his mature age.

Consistent with his early life, Banerji's chief aim now was to lead men to attain truth as he understood it and for that he found ample scope in the period of his ministry as Pastor of Christ Church at Cornwallis Square from 1839-1851. In Archdeacon Dealtry, who subsequently became Bishop of Madras, he found a fast friend. On his recommendation to Bishop Wilson, Banerji was ordained and made pastor of Christ Church, which was newly built then. A glimpse of his life is obtained in these words from a letter dated Oct. 23rd 1839, which he addressed to his friend Rev. J.J. Weitbrecht who was a missionary of the Church Missionary Society in Burdwan :—

My new Church in Cornwallis Square has been consecrated and I am preaching in it and have about two hundred hearers. The first Sunday there were six hundred. May the seed bring forth fruit in every one of them—one hundred, sixty and thirty fold. As soon as I occupy the parsonage, I shall commence a course of lectures on the evidences of Christianity in English, on some week day besides Bengali Services on Sunday. At least that is my plan, but all is dependence on God.

The high regard in which Krishna Mohun Banerji, the first ordained pastor of the Anglican Church was held at that time is revealed by the fact that he along with Archdeacon Dealtry was deputed by Bishop Wilson at the end of 1838 to visit Krishnagar (wherefrom the C. M. S. missionaries reported what is in these days called a "mass movement") and to report upon the state of affairs. A famine had lately passed over the area and had called forth the generosity of the missionaries. The inevitable result was the now familiar stampede into the Christian Church in expectation of help in various temporal matters. The report stated that there was this movement in 52 villages and as many as 3,000 had enlisted themselves as enquirers.

An interesting side-light is thrown on this event by Banerji's letter mentioned above. Enthusiastic missionaries had, it would appear, sent gushing accounts to England about a "Pentecost" in Krishnagar. These exaggerated accounts had to be followed by more sober statements, an attitude which the Rev. J.J. Weitbrecht had uniformly maintained.

Writing to the latter, K. M. Banerji said:—

The remarks that have since been given of the converts have been discouraging and while I hope the best, I cannot help regretting that such glowing accounts were sent to England and must regard them as premature, nor is it wise to report and make much of missionary matters. I mourn over the spirit of *Publishing*, which exists to a fearful extent. We had no time for full enquiries when we were at Krishnagar and the little enquiry we made brought to light much that was painful to us as well as much that was cheering.

Of the Bengalee sermons preached in Christ Church, Krishna Mohun published a volume which was considered both from the style and substance as admirably calculated to appeal to Brahmins and other high caste Hindus. Thenceforward he commenced authorship in earnest, illustrating what was common to the early educated converts throughout the land, that they were notable writers, a feature which subsequently disappeared from the Indian Church.

BISHOP'S COLLEGE

From 1851-1868, Rev. K. M. Banerji acted as Professor of Bishop's College, which was then located in Howrah. The appointment at that period was a rare distinction. Not only was he counted worthy to take a place among the European Professors, but he was found to satisfy the cautiousness which missionary authorities have at all times displayed in the selection of an Indian to a post from which Christian truths have to be expounded. It lies to the credit of an "infant" Church as the Church of Bengal then was, that it produced one who could be allowed to train workers for the Church. What is more, Professor Banerji took rank with the group of Professors who won for the College the distinction of being a centre of scholarship and thought, and who produced some of the finest theological literature that European missionaries of a century past in India have been responsible for. The efficiency of the College was being questioned at that time and the thought of winding it up was not remote. Bishop Cotton fought for its retention and pointed to the theological works of Dr. Kay, Dr. Hill, and not least Dr. Banerji among others, as a strong justification for that centre of learning to live uninterrupted.

PUBLIC LIFE

Dr. Banerji soon came to occupy a prominent place in the life of Calcutta and contributed his share to the movements of his day. The Bethune Society, named after Drinkwater Bethune had been formed in the year 1852 as a common meeting place for the educated Indians and their English friends, and to break down as far as possible the barriers set up by caste, not only between Hindus and all the world beside, but between Hindus and Hindus. It was the first attempt to pool the experiences that modern knowledge had brought to India and the debating societies of youths, it was felt, had to be developed into a literary and scientific association of the type of those of the West and Bethune Society became the centre of attraction for educated Calcutta. Apart from lectures on a variety of subjects by scholars and scientific experts, practical work was done by the six sections of the Society *viz.*, education, literature and philosophy, science and art, sanitation, sociology and Indian female improvement. Dr. Duff, Prof. E. B. Cowell, Col. Baird Smith, Bishop Cotton, Miss Mary Carpenter and Dr. Chevers were among the enthusiastic workers of this cause. Dr. K. M. Banerji was one of the select band of Bengalees who were privileged to expound from the platform of this Society. On a notable occasion, namely the visit in 1866 of Miss Mary Carpenter, the well-known social worker of England and the biographer of Raja Ram Mohan Roy, the Society was used as the medium for the formulation of a scheme of female education. Mr. Banerji figured as one of the foremost supporters of that endeavour. Miss Carpenter who came with high credentials and travelled extensively in India

to study chiefly educational questions and Jail conditions, organised movements wherever possible among educated Indians to continue her work. In Calcutta she found in Banerji a warm ally. Scattered throughout her two volumes of reminiscences of that visit are references to him.

One of the glimpses she gives illustrates Mr. Banerji's width of interests and the striking personality he was at the time. In August of that year Prof. Banerji had delivered a lecture on "Education in Bengal" in the school-room of St. Thomas Church in Howrah, which had attracted much public attention. The audience was a mixed one of Indians, Europeans and Anglo-Indians of whom there were a large number in that railway and manufacturing centre. The discussion showed sharp differences of opinion with the lecturer, but there was warm appreciation too. After quoting the newspaper accounts, Miss Carpenter observes: "Such gatherings on a common ground, without allowing difference of opinion to interfere with kindly feeling, must greatly tend to bind together in harmony the different races whom circumstances have thus brought together to form one community."

Besides being a member of numerous public bodies, the Asiatic Society among them, Prof. Banerji served also as a Councillor of the Calcutta Municipal Corporation.

CALCUTTA UNIVERSITY

Prof. Banerji took his share in the organising of the Calcutta University which was formally established in 1857. The Senate of which he was a member had, however, the grave responsibility of working out the details of administration, curricula, finance *etc.* His contribution in this respect is largely coupled

with that of Dr. Duff. The latter became in the Senate the leader of a party of distinguished colleagues such as Bishop Cotton, Archdeacon Pratt, Dr. Kay, Dr. Ogilvie, Dr. Mullens, Dr. Cowell, Sir H. Durand, Bishop Stuart, Mr. Samuel Laing, Sir C. Trevelyan, Dr. Smith, Mr. C. K. Aitchison and Dr. K. M. Banerji, when questions were debated which secured the catholicity of the University and in such questions as pure text-books and the establishment of the chairs of physical science contemplated by the despatch of 1854. Of Dr. Duff's leadership, affecting the books and subjects daily studied by the thousands of youths under the jurisdiction of the University Prof. Banerji wrote :

To his gigantic mind the successive Vice-Chancellors paid due deference, and he was the virtual Governor of the University. The examining system still in force was mainly of his creation, and although it may be capable of improvement with the progress of society, yet those who complain of the large area of subjects involved in it seem to forget that narrow mindedness is not a less mischievous evil than shallowness of mind. Dr. Duff was again the first person who insisted on education in the physical sciences, and strongly urged the establishment of a professorship of physical science for the University. Although he first met with opposition in official quarters, yet his influence was such that it could not be shaken.

Prof. Banerji's long services to the University and to the cause of education, were recognised by the conferment of the L.L.D. degree in the year 1876.

EDUCATION COMMISSION, 1882

When the Education Commission of 1882 under the Chairmanship of Sir W. W. Hunter visited Bengal, perhaps the most notable evidence placed before it was that of Dr. Banerji's. The main business of the Commission was to enquire into the manner in which effect had been given to the principles of the despatch of 1854 and to suggest measures for the further carrying out of the policy

therein laid down. Dr. Banerji's multifarious interests enabled him to touch on a variety of topics and his outspoken criticism evoked the severest cross-examination that any witness in Bengal was subjected to. The trend of his evidence was that the Government did not treat all sections of the Despatch of 1854 as of equal importance, that while they carried out in a large measure the recommendations regarding higher and secondary education, by the establishment of Schools, Colleges and Universities, they did not pay sufficient attention to female education, primary education and vernacular schools. He felt that much was left undone in regard to the grant-in-aid system.

His views on elementary education were guided by the principle enunciated in the Secretary of State's Despatch of 25th April 1864 which said that "the resources of the State ought to be so applied as to assist those who cannot be expected to help themselves; and the richer classes of the people should gradually be induced to provide for their own education."

Although any attention called to this principle was misconstrued by the public as aiming at a curtailment of higher education under the cloak of promoting primary education, Dr. Banerji declared that higher education must support itself. Among his reasons was the growth of private enterprise such as the Metropolitan Institution, the City College, missionary institutions etc. which could be allowed a fair field and not be rivalled by expensive Government institutions. In developing this Dr. Banerji made a bold attack on Professors from abroad :—

It is quite possible, that if High Schools and Colleges are left to their own resources, the allowances to Professors may have to be reduced. Such reduction in the long run, will be a benefit, rather than an injury, to the country. It is not necessary in these days to get out from England Professors of History, or English Literature, or even of Mathematics, on high scales of salary. Private institutions have been known to pass students on those subjects even in Honours where the preceptors did not command one quarter of the salaries paid in Government Colleges.

RELIGIOUS NEUTRALITY

In modern days, Dr. Banerji's views on this subject might seem strange, but the warning voice rose out of experience of the first impact of western knowledge upon Indian life, and it cannot now be said that the alarm was a false one. He said :

On the vexed question of religious differences, I think the Government schools have not been able altogether to maintain the principle of strict neutrality. Scientific Professors of agnostic or materialistic principles have got entrance into Colleges, to the detriment of all religion. This is neutrality, with a vengeance! In truth, it may be said, that Physical and Psychological science is now in a state of development which has produced two definite schools, the Theistic on the one hand, and the Atheistic on the other hand, and those who bestow their patronage on the latter must be responsible for the injury done to all religion. I doubt whether, in the selection of scientific Professors, the authorities consider anything beyond the fitness of the candidates as far as scientific attainments alone are concerned. I doubt whether they take upon themselves to consider whether the candidate was Theistic like the eminent Father Lafont of Calcutta, or Atheistic, like many names which are familiarly known.

For a Government to entertain such a question may be extremely invidious; but if Government teach science at all, it must incur the responsibility of the consequences inseparable from the doctrine inculcated by agnostic or materialistic Professors, selected and appointed by itself, for its own colleges. Non-interference with religion cannot now be maintained without interfering to see that no Atheistic Professor gets in to instil into youthful minds principles opposed to all religion.

Space forbids reference to Dr. Banerji's views on other topics. Nearly all the members of the Commission subjected the witness to a searching cross-examination particularly the President, and Professors Deighton and Ranganada Mudaliar of the Presidency Colleges of Calcutta and Madras who could not accept the challenging remarks tamely. But Dr. Banerji

emerged unscathed. One member of the Commission paid him the compliment of saying, that he knew no one in Bengal who had had a larger or more varied experience of the effects of English education than the witness.

AS A WRITER

Dr. Banerji's connection with the ENQUIRER has been noticed above. The benefit of his experience was extended to Christian journals which came into existence at a later date. But a notable honour was his connection with the CALCUTTA REVIEW in the days when it acquired a fame which lingers to this day. The Journal was started in May 1844 by Dr. Duff and Sir John Kaye. The leading officials, educationists and public men were its contributors and Dr. Banerji was among the select band of Indians who were enlisted in that group. Of the writings of the latter it has been said that they were of peculiar value for the information they gave and occasionally for such purity of style that their Indian authorship was not suspected at the time.

The best known of his works is the 'Dialogues on the Hindu Philosophy' which was issued in English in 1861 and created a stir among educated Indians. Bengalee versions were issued in 1862 and 1867. He also edited with notes *Raghuvarsa* and *Kumara Sambhava* of Kalidasa in Sanskrit. Reference has already been made to his book of sermons in Bengalee. In the same language he issued the Psalter for use in the Churches. His translations of numerous devotional books provided spiritual sustenance for Bengalee Christians when they were solely dependent upon such literature. His public speeches, lectures and journalistic writings would make a vast collection, no attempt at which has been made,

THE CHRISTIAN COMMUNITY

Dr. Banerji was the acknowledged leader of the Indian Christian community and as such he was appointed the first President of the Bengal Christian Association which was organised in the seventies. Dr. Banerji who saw the beginnings of Christianity in Bengal lived long enough to see the Church pass through various stages of dependence upon missionaries and gradually develop a sense of independence and self respect. The cry had already been raised to release Europeans from the control and maintenance of the Churches and to establish a National Church ministered to by Indians and supported by Indian money. It was this Society which sought to consolidate and extend the movement. European missionaries on the other hand read in the movement a breach between the educated Indian Christians and themselves. Dr. Banerji's connection with the society however, was taken to be a guarantee that no such undesirable result developed out of a movement latent with good for the community.

He was a prominent member of the Calcutta Missionary Conference and the Bishop honoured him with the appointment of honorary Chaplain. It has been said, that next to the trio—Carey, Marshman and Ward,—Dr. Banerji did the greatest service for the education of Bengalee Christians.

THE END

Dr. Banerji retired from service in the year 1868 but was spared seventeen years longer till his death on 11th May 1881 to continue his service to his community, Church, city and the country.

In early life, he shared with many of his friends the perplexities of the age, but instead

of languishing in them he smote the shackles which bound the religion and the country with all his might. What might the country have been but for the sincerity of purpose and indomitable will of that advance party of Modern India? Several of his friends went into the Brahmo Samaj already in existence. But Krishna Mohun Banerji's acceptance of Christianity as the result of close scrutiny, meant the first establishment of that religion in India as satisfying even the intellectual cravings of the seeker after truth. A man of such spiritual force and talents could become a cornerstone of the Indian Church immediately, which was no small gain, considering the tenacity with which European missionaries from that day till now have maintained the shibboleths of the incompetence of Indian Christians to be entrusted with responsibilities. Krishna Mohun Banerji was found fit to hold high offices. He established a literary record which if circumstances permitted, might have been rivalled by later Indian Christians. His genuine Christian life compelled him to throw himself in that creative period of Indian history, which the 19th century was, into all movements that were intended to promote national welfare. An Indian Christian of that period had the special task of proving the practicability of blending the culture of the East and the West. Personal relations with men of all races and creeds for this purpose called forth the highest virtues, and Dr. Banerji was not found wanting. Brought up in orthodox Hindu society he willingly assimilated the best of the new culture. Thus though of the community, he was catholic in his life, and an illustrious son of India.

India and the Western World

BY

MR. C. A. KINCAID C.V.O., I.C.S.

PROFESSOR Rawlinson has for many years been known as a student of Indian History, ancient and modern. He has published many books and articles innumerable; but of all his works there is none so likely to make his name live as the book * before us. It has already reached a second edition and we are confident that the second edition will not be the last. The book is the work of a scholar, who has studied deeply not only the History of India, but also the immortal writings of Rome, Athens and Alexandria.

The learned author divides his book into six clearly defined parts (1) From the earliest times to the fall of Babylon (2) The Persian Period (3) The Mauryan Empire (4) the Greek dynasties of the Punjab (5) The Ptolemies and (6) The Roman Empire. Several of the periods overlap; nevertheless they all lend themselves to separate examination and treatment.

In the earliest times there was no direct intercourse between India and the West until the reign of the Jewish king Solomon. The latter induced Hiram king of Tyre or his son to establish a trading station in the Red Sea. Thereafter the Phoenician fleet sailed every three years to the East and back, shipped at Ophir, a port probably on the Arabian side of the Persian Gulf, gold and silver, ivory, apes and peacocks. The men of the Mediterranean seaboard, who bought these commodities learnt nothing of India; but they imported into their own languages Indian names. *Ibha* the Sanskrit for ivory became the Latin *ebur*,

* *Intercourse between India and the Western World* by Professor H. G. Rawlinson (Cambridge Press).

Kastria the Sanskrit for tin became the Greek *kassiteros*. *Kapi* the Sanskrit for ape became the Hebrew *koph* and the Egyptian *kafu*. Some words went even further afield. The Tamil *pippali* became the Greek *peperi* and the English pepper. On the fall of Babylon in 538 B.C. Persia, a young and vigorous power succeeded to world empire. Darius the Third Achæmenian king conquered Sind and the Punjab. His Greek mercenary Skylax of Kayanda sailed down the Indus and along the southern coast of Arabia until he reached the future site of Arsinoe at the head of the Red Sea, now known as Suez (517 B.C.) As the Persian Empire included not only North Western India but also Ionia or Eastern Greece, a good deal of information about India, much of it inaccurate, reached Hellas and will be found in the pages of Herodotus. Later the Greeks and Indians formed a closer acquaintance. Xerxes' light division was made up of Indian troops. They were specially retained by Mardonius after Salamis and were among the victims of the Persian disaster at Plataea. It was not, however, until the advent of Alexander that the European came to settle in India. The king of Macedonia with numerous Greek contingents overthrew the Persian Empire and conquered the Indian provinces formerly ruled by the Achæmenian kings. On Alexander's death Seleucus the most successful of his generals, fought in vain against Chandragupta. To obtain peace Seleucus resigned his Indian claims and gave his daughter in marriage to the first king of the Mauryan dynasty. The marriage led to the

happiest results. All through the Mauryan period friendly intercourse continued between India and the Seleucids. Megasthenes lived as Seleucus' ambassador at Patna and took admirable notes of what he saw. Bindusara, Chandragupta's son, obtained from the Macedonian king of Syria Greek raisins and Greek wine. Asoka sent Indian missionaries to convert the Greeks of Syria, Alexandria and Athens to the Buddhist faith. All the Mauryan kings had Greek mercenaries "dumb Mlecchas" for their body guard.

In the reign of Antiochus Theos, a descendant of the great Seleucus, a strange thing happened. One of his captains Deodotes made himself independent in Bactria or Balkh. The Bactrian kings gradually extended their rule across the Pamirs into India and ended by conquering the Punjab, Sind, Guzarat and Kathiawar. This occupation made a far deeper impression on India than Alexander's invasion. From the Bactrian Greeks India borrowed her weeks and her months, her later system of astronomy and much of her sculpture. The Greeks, driven from Bactria by the Kushans, established themselves firmly in the north-west of India and they reached their greatest power under Menander. Under this remarkable king they actually threatened Patna on the confluence of the Son and the Ganges. In the end the Greeks were overwhelmed by the Saka invasion, an event still commemorated by the Saka era of Maharashtra.

While the Bactrian Greeks entered India by land, the Greek rulers of Egypt, the Ptolemies, developed a great trade with India by sea. Arsinoe or Suez, Berenike, Myos Hormos, Adulis or Massowah, Ptolemais Epitherion at or near Port Sudan were the havens from

which the Egyptian fleets used to sail to India and back with the help of the Trade winds. When Augustus conquered Egypt from Cleopatra, the last of the Ptolemies, he spent much time and energy in developing the trade of India and Egypt. From the harbours of India came muslins, precious stones, pearls, drugs, spices and condiments of all kinds to gratify the luxurious beauties of Rome and Naples. Indeed India soon became but a port of call for the daring sailors of Grecian Egypt. Sabadius or Java, Argyre or Sumatra, the Golden Chersonese or the Malay Peninsula all heard the tongue of Hellen and saw the golden pieces of Rome. Even the Indian Ocean grew at last too narrow for these fearless adventurers. Sailing ever towards the rising sun, they helmed their ships into the Pacific Ocean and bartered the commodities of Europe for the silks of China.

Here we must say goodbye to our fascinating author. The book is one of exceptional merit, well-written and interesting and full of all manner of learning.



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

COMMUNAL TENSION

BY

RAI A. C. MUKERJI BAHADUR

COMMUNAL tension is one of the terrible curses under which our poor country is labouring at present. It is a monster which will not permit our country to raise its head. Talk as much or as loudly as we may, Swaraj will not be brought one day nearer until we crush this monster. There is nothing wrong in thinking of one's own community in order to cure it of those ills which seem to be endangering its health or sapping it of its strength. There is nothing wrong in putting forth efforts to ameliorate the condition of one's own community, for, there are *communal interests* and there are also *national interests*. It ought to be the ambition of every member of every community to serve its peculiar interests. This is quite all right. But the moment the element of antagonism to other communities is allowed to enter into a man's thought, it at once lands him into a condition which is bound to spell disaster. To cite one well-known instance, the non-Brahmin Movement in South India, I understand, was in its origin, not an *anti-Brahmin* Movement at all. Its progenitors, Sundaram Pillai and Nair, were not inspired with any feelings of animosity towards the Brahmins. What they in the original instance thought of was the revival of the ancient Dravidic Culture and, if it could be possible, to purify it of its Aryan admixture—I say 'if it could be possible', for the teaching of History would seem to prove the utter futility of such an attempt. The Aryan Culture now enters so deeply in the thoughts and lives of the people that it would be impossible to oust it. As well think of abolishing Islamic Culture from the

thoughts and social conditions prevailing in the greater part of North India. As well think of restoring pure Anglo-saxon conditions in England and purge it of all those things which have gone to form the present English life.

But this is a digression. What I said was that in the beginning the present non-Brahmin Movement was not an *anti-Brahmin* Movement. Later, however, in its attempt to revive the ancient Dravidic Culture the leaders passed on to the stage of thought that it is the Brahmins that are responsible for their down-fall, that even to-day, it is they who by the monopolisation of power are keeping the non-Brahmins back; hence the cry "down with the Brahmins", and we now witness the bitterness that does exist between the Brahmin and non-Brahmin in the South—and if Western India is not careful, we shall see the same in the Bombay Presidency.

Now here is the real trouble. In the North in my School and College days, the Hindus and Mohammedans lived happily together. It was only once in 10 or 12 years when the Mohurram and the Dasahra fell together that the Government had to take special precautions to avoid a conflict between rival processionists. Now, however, one never knows when an outburst may take place; it is not merely a question of right of way now, but the insistence or denial of rights, real or imagined. I do not, for a moment, believe that the Government is at the bottom of such troubles. The trouble is in ourselves. The cause of the trouble is in our leaders. It is to be found in the assumption—right or wrong I do not stop to enquire now—that other people stand in the way of the progress of our com-

munity and therefore "down with them". The Brahmin does not allow the non-Brahmin to rise and therefore "down with him". The Hindu hinders the proselytising processes of Islam and is even attempting to reclaim those who have already embraced it, and therefore "down with him" and emphasise *Tabligh* and form an *ali fanj*. The Mohammedan is making inroads upon Hindus and Hinduism is losing its numbers and therefore "down with him," and emphasise *Shuddhi* and encourage *Mahabir Dals*.

What is wrong? The wrong is in making use of religion for a political purpose. It is nothing short of a tragedy that a Mohammedan, supposedly educated, cultured and thoughtful, for he is a Barrister-at-Law, to-day can get up and exhort every one of his coreligionists assembled in a Conference to convert three thousand Hindus to Islam in 10 years so that *Moslem Raj* may be established in India; and he was cheered by the hundreds who heard him. And what about the Hindus? It is equally tragic, that during the last contest for seats in the Council and Assembly candidate after candidate appealed to a similar lower passion of the people when they asked the voters to vote for only those who will serve Hindu interests. Some of those candidates have been regarded as National Leaders! What is needed? It is the recognition of the ideal that in regard to religious beliefs absolute liberty of conscience and freedom of faith must be allowed to everybody, high or low. In the next place the recognition of the principle that the appeal to religious passions is a base degradation of the religious ideal. Let us not rely on *pacts*; for *pacts* are meant to be broken. They are at best an attempt to patch

up peace but such peace can never last. We want a change of heart. We need to emphasise that religion is a matter of a relationship between the individual and his God; it is a matter of the Spirit; let it be kept a matter of the spirit in order to rule, to direct and to control our conduct. The mechanical processes of both *Tabligh* and *Shuddhi* stand condemned in this light. A third principle is the recognition, not as an article of faith but as one pertaining to our conduct in our every day life, of the great lesson of the brotherhood of man. Let a man's respect depend on his character and not the state in which he is born. A vast majority—and they really form the majority—of the so-called depressed classes and the condition in which Hinduism compels them to live will for ever, remain a blot on Hinduism and until the Hindus rise up and set their own house in order nothing will be accomplished. I can think of nothing of a religion which compels me to go thirsty in the sight of a well simply because I happen to be born in a class whom some of my countrymen call outside the pale of caste or depressed—they ought really to call them a class whom they are treading under their feet. No dissertations of philosophy can satisfy me. I am thirsty and I want water!

Not till we learn these lessons shall we make any advance in the direction of *Swaraj*, however ardent be our desire to secure it. I would even recommend that we suspend all our political activities for a whole year and we apply ourselves to the solution of this great problem, the killing of this hydra-headed monster.

Ludwig Van Beethoven 1827-1927

By MUSIKPROFESSOR IN MUZZA SCHONAU,

of London and formerly of Salzburg and Vienna.

[On the 26th of March 1827 Beethoven the Master Musician died in Vienna. During these hundred years his fame spread in every land and he is now one of the immortals, like Dante and Shakespeare. It is in the fitness of things that Mon. Rolland should remind us of Beethoven's peculiar attachment to India. In his appeal to this country to take part in the great international commemoration Mon. Rolland shows how Beethoven "submitted to the attraction of Indian thought," particularly to the lyrical charms of *Sakuntala*. We have no doubt that the following glimpses from the life of the great Musician by a Professor of Music will be read with interest. Editor, Indian Review.]

Many interesting centenaries will be celebrated in 1927. None will attract more attention, especially in musical circles, however, than the hundredth anniversary of the death of Ludwig Van Beethoven, which will be celebrated throughout the world towards the close of the present month. For the human mind the life of a great genius has always an intense attraction and fascination. When the great genius is also a great Man and has a marvellous character added to his extra-ordinary gifts, we venerate as well as admire. From beginning to end too Beethoven suffered innumerable handicaps and difficulties. Ludwig, who first saw the light of day on the 16th of December 1770, was born into a poverty which dogged his footsteps from that hour and in which he practically died. He actually knew what it was to want even the ordinary necessities of life and it was in all probability this circumstance that forced his already precocious nature into premature bloom. His father, struck with the marvellous ideas of his almost infant-son when playing extempore on the harpsichord, dreamt of making him a lucrative prodigy. Accordingly he took the child seriously in hand and worked him persistently and at times somewhat cruelly. The child, on the other hand, was impressionable, loving, silent and thoughtful. His playmates, however,

could never understand his demeanour. At times he would appear to them to be rather moody and gloomy. He would steal away from their midst, and, refusing to participate in their games, would sit apart in silent reverie. In course of time his mother elected to make a tour with him through the Netherlands and his success as a prodigy won gifts and applause everywhere. It was, indeed, a record of triumphs. This tour through Holland moreover was an important landmark in Beethoven's life. "It ended my childhood," he said, "after that, I felt I was a man." The unexpected death of his mother and the subsequent loss of his sister too had a decisive effect upon Beethoven's career. For his father drifted step by step into a course of conduct which was positive torture to the pure and high-minded Ludwig, whose love of virtue was certainly not lessened by the removal of one whom he regarded as a compendium of all that was noble and beautiful so far as human nature was concerned. The little sister in her grave, the father constantly drunk, abject poverty staring him in the face—never before in his life did Beethoven want a true and intimate friend more than then. Fortunately there is a truth in the saying that "God tempers the wind to the shorn lamb" and Beethoven was not bereft long of the womanly sympathy for which he yearned.

Every one knows, of course that Beethoven never married. His love affairs throughout life were nevertheless somewhat numerous. These tender episodes varied in degrees of seriousness, as a matter of fact, from the outbursts of a passing fancy to those passionate attachments which raised him alternately to the seventh heaven of happiness and afterwards plunged him into the depths of despair. It was perhaps the very circumstance that he longed so intensely for a home and for female companionship, and that his affections never passed beyond a glamour of romance and poetry and feverish hopes, which exercised such a powerful and inevitable influence over the artistic side of his nature and gave his music in many cases a special character of its own. Had he acquired a Constance, like Mozart, the effect of this happier life would doubtless have made itself evident in his compositions. It might indeed have improved them. They could never, however, have been exactly as they are to-day. "So long at any rate as I knew him," says one acquaintance, "Beethoven was never without a love, and he achieved conquest where many an Adonis had failed before him." The objects of Beethoven's affections were almost invariably those who occupied a position in life superior to his own—a circumstance that perhaps goes far towards explaining his many disappointments. His yearnings for marriage with some fair, pure woman, who would encourage and assist him to develop his creative instincts and share his daily joys and sorrows, nevertheless urged him to work, to fight against adversity, and to counterbalance the passionate dissatisfaction of parting first with one haunting and beautiful ideal and then another.

Much speculation has occurred with regard to the mysterious Heirathspartie in 1810. The fact that matters became sufficiently serious to cause Beethoven to write with haste for his baptismal certificate is rather indicative that, whoever may have been the object of his choice, he was this time at least brought nearer to the brink of matrimony than on many similar occasions. Theresa of Brunswick has been mentioned as the possible heroine of the romance; but the whole affair remains enshrouded in mystery. Giulietta, as we know, had for some time been Countess Gallenberg. According to Breuning the engagement was broken off three months afterwards. But in this, as in similar experiences, Beethoven escaped at least one of the consequences to which those who have passed through the fire of blighted love are not infrequently exposed. He never turned into a woman-hater. Two years later, on the contrary, he became warmly enamoured of a charming intellectual girl from Berlin—Amalie Sebalde; and a lock of hair cut by her from Beethoven's head is still in the possession of the family. Another great favourite with Beethoven—although the two had their quarrels—was the "fine pretty little woman," the Countess Erdody; so described by Reichardt during her early married life, although she afterwards became a confirmed invalid. One more valued friend was "his dear Dorothea Caecilia"—the talented Madame von Ertmann, who, again, according to the testimony of Reichardt, ranked among the ablest contemporary exponents of Beethoven's music—a lady worthy of remembrance if only in association with a charming and pathetic anecdote. Visiting her a short time after the

death of her son, Beethoven, conscious of the utter insufficiency and inconsolable effect of language on such occasions, adjourned to the piano and said, "Let us talk only in tunes!"

Beethoven published his first composition in 1795 and from that year until the date of his death he produced a series of symphonies, sonatas, operas and overtures of surpassing beauty. Anything like a complete enumeration of the noble compositions that emanated from Beethoven's pen even during the period of wonderful productiveness between 1804 and 1814, when his powers were at their height would require a volume to itself. In the opinion of many, however, the greatest music ever composed is Beethoven's Ninth Symphony. As a climax for his orchestral composition, the master chose a chorus to sing Schiller's "Hymn to Joy."

A few of Beethoven's peculiarities are not without interest. His frequent changes of lodgings may be attributed partly to that restless sensitiveness to external influences which turned inconveniences—more or less trivial in themselves into serious obstacles to work. Partially, however, we must pay regard to his longing for privacy and the ever-increasing difficulty that he found in obtaining it. The desire for complete isolation led him, in fact, to resent even being overheard a feeling that was very probably enhanced by a suspicion (in all probability without foundation) that a certain pianist had taken unfair advantage of him and was appropriating his ideas. He seems, nevertheless, to have been a difficult man to be pleased with regard to lodgings. Sometimes there was not enough sunshine in his room; sometimes the drinking water was

unsatisfactory, at other times he did not like his landlord. It was no uncommon thing, we are told, for Beethoven to have had three or four lodgings in his hands—and thus three or four rents to pay—at the same time. He nevertheless at least made one desperate attempt to settle the "servant question" by dismissing them all, housekeeper included, and taking the household duties upon his own shoulders. According to one account he even invited some friends one day to a dinner cooked by himself; "but the master soon discovered that composing and cooking were different things, and the injured cook was speedily reinstated". With regard to the hopeless disorder of his rooms there are many graphic descriptions. Says one writer: "Books and music were scattered all about the room; in one place the remains of a cold snack; in another a wine-bottle; on the desk a hasty sketch of a new quartet; near it the fragment of breakfast; on the piano some scrawled pages containing a glorious symphony in embryo; proofs waiting for correction and business letters strewn the floor."

His meals, as a matter of fact, were of the simplest description. For breakfast he took coffee, which he mostly made himself, being particular as to its exact strength. He scrupulously counted the beans of which he allowed sixty per head. For dinner he preferred the lighter kinds of food, being fond of fish, macaroni prepared with Parmesan cheese etc. On Fridays he occasionally invited friends to regale them with a fine "Schill"—a kind of fish like haddock caught in the Danube—and potatoes. Supper did not worry him very much. A fragment left from dinner, or a little soup, was enough

for him. He sometimes, however, drank a little wine—his favourite brand being a wine from the heights around Buda—and he would enjoy a glass of beer and a pipe. Nevertheless, as a rule, his beverage was water. Of this he drank often and freely. In water, as a matter of fact, he indulged in many ways. He bathed, according to his staunch friend "like any Turk," and was washing himself at all times and seasons. Even when composing, half-unconscious of what he was doing, he would pour a jug of water over his hands and arms, until the water ran over the floor and occasionally between the beards and through the ceiling beneath. Winter and summer Beethoven rose at daybreak, when he immediately seated himself at his writing desk, and continued writing until his usual dinner-time of two or three o'clock. His labours were broken by occasional excursions into the open air, but never without a note-book in which to jot down whatever fresh ideas might occur to him during his rambles. In these note-books there are myriads of ideas, many of them repeated over and over again, with slight differences, shades of alteration, until he was satisfied that his inspiration was clearly and successfully embodied. Once fully contented with his composition, however, he accepted the written version, and nothing whatever would tempt him to reconsider it. He loved the twilight. Generally he chose that hour for improvising—sometimes on the piano, sometimes on the violin or viola which were always kept ready for him.

Beethoven—whatever else can be said about him—holds certainly a unique position in the history of art, artists and gifted beings generally. For his will triumphed over natural defects of the senses. We cannot hear of a

great painter who was blind, nor of a sculptor without hands. The greatest orator's power would be as nothing if he lost his power of speech. Beethoven's grandest works, nevertheless, were conceived, produced and given complete to the world when he was actually stone deaf—when not one of these wondrous compositions could by any possibility have reached his ears.

Nominally—but only nominally—Beethoven was a Catholic. Apart from certain deep wide sentiments in regard to Eternity and the Eternal common to all soaring minds, Beethoven was too true however ever to submit to the religious rites in which he did not believe. Religious element in Beethoven's character, strengthened and deepened nevertheless as age and troubles increased. A noble ideal of duty and of self-denial was constantly before him, and how profound was his sense of responsibility to the art he loved, as well as to his fellow-creatures we have the record of his life-work to prove. *Labore est orare* seems to have been his life-long motto. Even when his life was rapidly declining, he observed: "Apollo and the Muses will not deliver me over to the hand of death. There are yet many things the spirit inspires me with, that I must finish. I feel as if I had written scarcely a note." His life was undoubtedly a martyrdom. Even as more glorious and glorified martyrs have laid down their lives for their particular form of religious belief, so did Ludwig van Beethoven in his long daily agony and crucifixion—a deaf man composing works which his ears could by no possibility of the imagination ever hear—sacrifice himself as a holocaust to Music.

The M. C. C. in India

BY MR. AELIAN GUNARATNA

THE programme of the first official M.C.C.

Team to India and Ceylon came to a close with the two-day drawn match at Patiala. There have been three previous tours of English teams to India in 1889-90, when G. F. Vernon's team won 10, drew 2 and lost 1 of the 13 matches they played; in 1892-93, when Lord Hawke's side won 15 and lost 2 of the 23 games they played; and in 1902-03, when the Oxford Authentics won a dozen, drew 5 and lost 2 out of 19 matches. These three sides were, however, not officially sent out by the Marylebone Cricket Club, nor were they as strongly constituted as the present team.

The tour of Mr. Gilligan's band has been most successful from every point of view and they have the satisfaction of having completed their itinerary without losing a single game either in India or in Ceylon. Considering the amount of travelling they had to do and the fact that the team was often sadly depleted by sickness and by minor casualties, this undefeated record is a remarkable achievement.

Off the field the visitors made themselves very popular wherever they went, and this is hardly to be wondered at, considering that what the team excelled in most of all was in sportsmanship. They always played the game both on the field and off it, and the spirit of "camaraderie" that prevailed among them helped in no little degree to make the tour a success.

The following table shows the results of the tour at a glance:—

	Played	Won	Lost	Drawn
Karachi	... 4	1	...	3
Rawalpindi	... 3	...	...	3
Punjab	... 3	1	...	2
Ajmere and Rajaputana	} 2	1	...	1
Bombay	... 5	1	...	4
Calcutta	... 4	3	...	1
Rangoon	... 2	1	...	1
Madras	... 3	1	...	2
Ceylon	... 4	1	...	3
Aligarh	... 1	1	...	...
Delhi	... 2	...	...	2
Patiala	... 1	...	...	1
Total	... 34	11	...	23

Coming to individual performers, Sandham rightly heads the batting averages with an aggregate of nearly 2,000 runs, while Tate fully lived up to his reputation of the world's best bowler, taking 128 wickets at a fraction over 13 runs apiece. Three batsmen besides Sandham have scored over 1,000 runs, *i.e.* Wyatt, Parsons and Tate. The success of the first-named is an encouraging sign for England's prospects in the next series of Tests, while Boyes' success as a bowler is equally heartening.

We are led to anticipate further visits at much shorter intervals than has hitherto been the case, and this anticipation should be sufficient incentive to Indian cricketers to do their best to give the Englishmen closer games in the future.

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

February

INDO-SOUTH AFRICAN AGREEMENT

The outstanding event of importance to India during the last month was the publishing of the Indo-South African Agreement. The problem for years has centred around three vital questions: racial antagonism, standard of living, and economic competition. Both the Western white man and the Indian brown man have met in a foreign country, and their different standards of living and their keen competition have made them enemies. It was an exceedingly statesmanlike decision to submit the whole problem to a Round Table Conference at which could be represented the Indian, the English and the Union Governments' points of view. We are coming more and more to see the value of personal contact and the power of face to face talk to settle even the most baffling problems. The present happy agreement will go a long way towards finally settling this most persistent problem which had in it very strong elements making for international trouble.

The agreement reached recognises several important principles: In the first place racial discrimination is not to be allowed in South Africa, that is a man's nationality and colour are not to forbid his staying in the country. As a result of this principle the proposed colour legislation is to be dropped. The second principle is based upon standard of living rather than race or colour as determining whether a man shall or shall not remain in the country. A Western standard of living is to be recognised and to become the standard for South Africa. Edu-

cational facilities are to be offered so that Indians may rise in the social scale. A third principle states that for those who may wish to return to India or to any other place the Union Government will organise a scheme of assisted emigration. And that in order to give effect to these principles arrived at the Government of India are asked to appoint an Agent who will be expected to reside in South Africa for the purpose of helping to carry out the principles of the Agreement. And so has ended with a good deal of satisfaction a task which was difficult in the extreme; it now remains for everyone concerned to co-operate in order to make the agreement work, if we enter into it with a spirit of friendship and goodwill a real settlement of the problem is assured.

CHINA

It is with a great sense of relief that we can report that things in China have taken a turn for the better. This is due largely to the wise handling of a very difficult situation by the British Foreign Secretary. Sir Austin Chamberlain's recent speech at Birmingham was a worthy pronouncement, and has been well received everywhere. Some of the chief passages in that speech were as follows: "Our only wish is for a strong, united, independent, orderly, and prosperous China. We, on our side, will contribute all we can to that end; we are ready to meet China halfway. We are ready to relinquish special rights just in proportion as the Chinese Government can assure to our nationals the due enjoyment of the ordinary rights of foreigners in their country. We realise that the old treaties are out of date, and we desire to put our relations

with China on a basis suitable to the times in which we live. We have long felt that there must be a change. In spite of all the difficulties involved by the prevailing dissensions among the Chinese, we must try to negotiate this change with the contending Governments, even in the midst of civil war."

In accordance with this general attitude of conciliation the Foreign Secretary said that His Majesty's Government were ready to meet the wishes of the Chinese Nationalists on three important matters: (1) Their readiness to recognise the modern Chinese Law Courts, without the attendance of a British official, as competent courts, for cases brought before them by British subjects; (2) British subjects will be liable to pay regular Chinese taxation, if it does not involve discrimination against them or their goods; (3) as regards the concessions the British Government is prepared to enter into local arrangements, according to the practical necessities of each case, giving to the Chinese practical control, while reserving to the British communities some voice in municipal matters.

Both Mr. Ramsay Macdonald and Mr. Lloyd George have accepted this statement of British policy, and the United States are also favourable to it. This official statement of British policy in China and the presence of a strong defence force in Chinese waters together with the progress of the civil war itself have all contributed to a quieter situation, and we hope that this will be the beginning of the end of this unfortunate and serious conflict.

TRADE REVIVAL

No country can live to itself in these days of international relations, so that when a country

like England or Germany is experiencing a trade revival it is a cause of rejoicing for all other people. Sir Philip Cunliffe-Lister, President of the Board of Trade, said recently: "The outlook for British trade in the immediate future was bright. One factor which made him hopeful was the undoubted fact that the general trade of the country was increasing." Another indication of the trend of affairs is the annual speeches of the Chairmen of the leading banks. They are in a position to sense the economic and financial condition of the country far more accurately than any other body of people, and many people find themselves forming their opinion of affairs from the announcements of responsible bankers like —Mr. McKenna, Mr. Leaf, Sir Harry Goschen and Mr. Goodenough. It is encouraging to read their recent annual speeches which contained a strong note of optimism. For instance Mr. Walter Leaf said: "In many ways it is evident that the material conditions for a recovery of trade are present. In the iron and steel trades there are plenty of orders on hand, and there is the prospect of an active and prosperous year if employers and employed will join hands and work together for it."

There is one unfortunate fly in the ointment, however, and that is Russia. England's trade agreement stated that Soviet Russia must cease her political propaganda; she has not done it, and now Britain threatens to break off commercial and diplomatic relations with Russia. We hope that it will not be necessary to take that drastic step, but at the same time Russia must understand that she cannot retain the goodwill of other nations if she persists in her present disruptive policy.

BRITISH POLITICS

The 1927 Session of the British Parliament was opened by His Majesty with the usual order and dignity. The King's Speech contained references to British policy in China, the termination of Allied military control in Germany, the League of Nations and Germany's entry therein, the prospects of improvement in industry and trade, trade union reforms and the conduct of trade disputes, Insurance against unemployment, and other matters.

There seems to be nothing in this pro-

gramme to cause the present Government to fear for their continuance in office, though several by-elections recently have gone against the Government. The Liberal Party are coming together, and are planning to put 500 candidates in the field at the next election. The deliberate resignation from the Liberal Party in order to join the Labour Party of such prominent politicians as Commander Kenworthy and Captain Wedgwood Benn is of more than ordinary interest. It does raise the question.—Has the Liberal Party a future?

RADHA'S QUEST

BY PROF. T. L. VASWANI.

With raven hair and rose red face
And eyes with longing filled,
Radha standeth singing soft her love lament:—
"Krishna! Krishna! Where is he?
He came! He knocked!
I rose, I ope'd the door!
He was not there! O where is he?
Krishna! Krishna! King of my heart?"

She moves from house to house,
Her tender feet are bleeding, her clothes are soiled and torn,
For she hath walked in search o'er paths of stones and thorns;
And day and night she asks:—Krishna! Krishna! Where is he?
And many take her for a brain-touched girl;
But she who loveth with a love that's more than love,
Radha hath but one song on her lips:—
"Krishna! Krishna! King of my heart!"

Sudden he comes with mellow music of the Flute
And at his blessed sight she in rev'rent silence stands;
Yet her colour comes and goes
In witness of her radiant heart.
"What drest thou?", Shri Krishna asks;
"The LEELA of Thy Love, My Lord!", she says,
And swiftly falleth at his Lotus-Foot
With her royal gift of tears.

The World of Books

THE OCEAN OF STORY. Edited by N. M. Penzer, M.A., F.R.G.S., F.G.S., Vol. VII. Chas. J. Sawyer Ltd., Grafton House, London W. 1.

We have already reviewed more than one volume of this invaluable publication and our readers are fairly familiar with the wealth and variety of entertainment afforded by Somadeva's *Ocean*. Mr. Penzer's scholarly notes add considerably to the proper appreciation of the stories. The appendix to the present volume consists of notes on 'Sixteen Vampire Stories.' Special attention must also be drawn to the most original and suggestive Foreword from the pen of Prof. Bloomfield whose contribution is "a definite step in the study of fiction motifs." We await with interest the last three volumes of this monumental work.

BHIM SING. By Mr. F. R. Sell, M.A. Professor of English, Mysore University. Messrs. Macmillan & Co. Ltd., Madras.

Bhim Sing is a romance of Mughal times. It represents a story of the closing period of Aurungzeb's reign. The fight for supremacy between the Mughals and the Rajputs is depicted by Mr. Sell in such a realistic fashion that we seem to hear the echoes of the incessant strife. With a disdain for petty diplomacy equalled only by their faith in the decisions of open war and their devotion to their tutelary deities, the Rajputs fought for their honour and for their very existence. Justice triumphed, and in spite of the force of numbers, the Emperor was discomfited. Fact and fiction are so cleverly blended in the tale that Premabhai is as real to us as Aurungzeb himself, and we are forced to bow in admiration before that brave and beautiful damsel who embodied in herself all the best traditions of her great race. The book is neatly printed and illustrated and contains a useful map.

FAIRY TALES FROM INDIA. Edited and Illustrated by Katharine Pyle.—J. P. Lippincott Co., London.

Yet another attractive story book of India is Katharine Pyle's *Fairy Tales*. The Tales deal with the well-known India of the legends, full of colour and picturesqueness. They deal with the usual topics that make Eastern stories so fascinating: Rajahs and Ranees; Cobras, Jackals and Jungles; Brahmins and Rakshasas. These lend themselves admirably to decorative treatment. Miss. Pyle's twelve colour plates add to the attractiveness of the book which alike in its illustrations and letter press is a sumptuous production. On the whole it is a beautiful gift book for the children.

THE MEDIATOR. By Mr. C. Jinarajadasa. Theosophical Publishing House, Adyar, Madras.

The book contains twelve essays by the Vice-President of the Theosophical Society on "The Crucible of Immortality," "The Secret of the Ages," "The Point and the Circle," "Neti, Neti" and other allied topics. They treat of the oneness of life in man and beast and plants, and of the inseparable element of misery in every form of life. So far as man is concerned, the author says, the way to minimise misery and finally to overcome it is by the destruction of the "I," by the conviction of the common brotherhood and by the acquisition of the knowledge that man and God are one, not two. To gain these ends, man must always consider that he is born not to live and enjoy himself, but to love and serve man, animal and plant. The book furnishes instructive reading and the format, as is usual in the case of the books that come out of that House, is excellent.

BABAR: DIARIST AND DESPOT. By S. M. Edwardes, C.S.I., C.V.O.—A. M. Philpot Ltd. London, 1926 pp. 128. 6/-net.

This small book is a very readable character-sketch of the founder of the Moghul Empire, mainly based on and consisting of extracts from the Monarch's "amazingly modern" autobiography, which, originally written in Turki, was translated into Persian by Mirza Abdur Rahman, of Akbar's court, and in the 19th century, rendered into various European languages including Russian—by eminent scholars, like Erskine, Leyden, King and Mrs. A. S. Beveridge, to mention only a few prominent English writers. This sketch is a very good one for the general and lay reader and is mainly based on the Memoirs as translated by Mrs. Beveridge for the Royal Asiatic Society and published a few years back.

A melancholy interest attaches to this book, because it was the last piece of literary work from the pen of the late Mr. Edwardes,—we may almost say, it is a posthumous publication—and is the first,—and alas! the only fruit of the researches that he carried on along with Major Garrett of Lahore into the records of the Mughal Emperors. Mr. Edwardes suggests in his book that Babar, with his native savagery, largely suppressed by his finer instincts and with his devotion to and appreciation of art and nature, wine and song, was a far more charming and really greater figure than his great contemporaries.

A VISIT TO BOMBAY. By Ben Diqui, Watts & Co., Fleet Street, London.

The author gives a faithful description of the city and its environments. While he is generous in his praise of the natural beauties of Bombay he also draws attention to its shortcomings. He describes at length the manners and customs of its cosmopolitan population and discourses on their religious beliefs and practices as well.

JESUS THE AVATAR. By V. Chakkarai, Christian Literature Society, Madras.

This is an attempt to interpret Jesus Christ in terms of Indian philosophy. The writer is one of the teachers and exponents of the "advanced" wing of Indian Christians in politics and religion. He is a convert from Hinduism, and has not yet outgrown the modes of Hindu thought. Mr. Chakkarai's attempt is interesting as an exposition of the processes of religious experience he has undergone; but as a real solid contribution to the problem of reconciling the traditional historic Jesus Christ of the Four Gospels with the Hindu philosophical systems, the book does not come up to expectation. But we hail it as a courageous attempt at facing certain difficulties which await the earnest student in this field.

CATALOGUE OF THE HINDUSTANI MANUSCRIPTS IN THE LIBRARY OF THE INDIA OFFICE. By the late J. F. Blumhardt—Oxford University Press.

The work of compilation was done by Prof. Blumhardt who however did not live to see the publication of the book. Mr. C. A. Stoney, the Assistant Librarian of the India Office did the task of completing and correcting the index which was left unfinished. The catalogue is arranged according to sections, beginning with theology, history and biography. Poetry contains the largest number of manuscripts (Nos. 99-227). In the History section we find the *Jang Namah-i-Bhao Rao* an anonymous account of the Mahratta defeat at Panipat in verse, and the *Araish-i-Mahfil* giving a brief account of the Hindu Kings of Northern India down to the times of the Muhammadan Conquest—as well as a poetical account of the British invasion of Afghanistan in 1838-39, besides biographies of Sher Shah, Haidar Ali of Mysore and Najib-ud-daula of Rohilkhand. The oldest of the manuscripts in the collection belongs to 1607 A. D.

BOOKS RECEIVED

TEACHERS' FEDERATION YEAR BOOK 1926. D. P. Khatty. Secretary, All-India Federation of Teachers, Cawnpore.

COMPARATIVE COLONIAL POLICY. By V. Shiva Ram, M.A., PH.D. Longmans Green & Co.

ABOVE THE RAINBOW. By James H. Cousins, Ganesh & Co., Madras.

HINDU MIND. A pamphlet by C. N. Ananta Ramayya Sastri, M.A., H. H. Maharajah's College of Arts, Trivandrum.

INDIA'S PARLIAMENT Vol. XII. Superintendent Government Printing, Calcutta.

KENYA. By Dr. Norman Leys. The Hogarth Press, 52, Tavistock Square, London, W. C.

INSURANCE VADE-MECUM 1926. Insurance Publicity Company, Lahore.

ECONOMIC ORGANISATION OF INDIAN VILLAGES. Vol. I. By N. G. Ranga B. Litt (Oxon)—Manager, Andhra Economic Series, Bezwada.

THE VISHNU PURANA (a Summary with introduction and notes). By J. M. Macfie, M. A.—The Christian Literature Society for India, Madras.

EARLY EUROPEAN BANKING IN INDIA. By H. Sinha. Macmillan & Co., Calcutta.

THE WRITING OF HISTORY. By the Rev. H. Heras, M. A.—P. R. Rama Iyar & Co., Madras.

BILINGUALISM. By Michael West. (Report of Bureau of Education). Govt. of India Central Publication Branch, Calcutta.

TEN POEMS OF VEDANT. By Sitaram. P. O. Kandhla. (Bengal).

HUNDRED PER CENT—INDIAN. By C. G. Shah Ranchhod Bhwan, Girgaum, Bombay.

PRINCIPLES OF INDIAN SILPASASTRA. By Prof. Phanindranath Bose. The Punjab Sanskrit Book Depot, Lahore.

SCENES FROM INDIAN LIFE. By Sarada Charan Ukil, Chatterjee's Picture Albums 91, Upper Circular Road, Calcutta.

SOME ASPECTS OF THE INDIAN CURRENCY COURSE. By H. L. Chabiani. Oxford and Stationery Company, Kashmere Gate, Delhi.

ON THE POSSIBILITY OF A THEORY OF CONTINUED RATIOS. By T. Totadri Iyengar, B.A., (Hon.) Srinivasa Varadachari & Co., Madras.

THE ART OF LITERARY STUDY. By H. B. Charlton, Sir Issac Pitman & Sons, Ltd., London.

HOLISM AND EVOLUTION. By The Rt. Hon. (Gen.) J. C. Smuts, Macmillan & Co., London.

CURRENCY AND PRICES IN INDIA. By C. N. Vakil, and S. K. Muranjan, D. B. Taraporewala Sons & Co., Fort, Bombay.

THE UPLIFTED HEART. By A. R. Williams. L. N. Fowler & Co., Ludgate Circus, London.

DECAYING HINDUISM AND HOW TO REVIVE IT. A pamphlet by Prof. Ganga Bishen M. A. & Prof. Amba Datta. Hindi Press, Lahore.

THE UNIVERSAL RELIGION AND A COMPARATIVE THEOLOGY. By Maitreya—Yogiraja's Disciple, Thacker Spink & Co, Calcutta.

CAPE TOWN AND THE PICTURESQUE PENINSULA. Cape Times Ltd., Cape Town, S. Africa. 2/6.

THE HINDU VIEW OF LIFE. (Upton Lectures delivered at Manchester College, Oxford by Prof. S. Radha Krishnan. George Allen & Unwin Ltd, 40 Museum Street, London.

LIGHT FROM THE EAST. By the Hon. P. Arunachalam. George Allen & Unwin Ltd, London.

A SHORT HISTORY OF CEYLON. By H. W. Codrington. Macmillan & Co., Madras

THE ONLY PATH. By R. V. S. Manian. The Parasakthi Ashram, Dundumitta, 1½ Ponneri.

THE LIFE OF SRI VYASARAJA with an introduction by B. Venkoba Rao B. A.. The Bangalore Press, Mysore Road, Bangalore.

CAMBRIDGE LEGAL ESSAYS. By G. G. Alexander, and others. W. Heffer & Sons, Cambridge.

WHISPERS OF LOVE. By Vani Das,—P. Ramaswami Iyengar, Tinnevely.

GODS IN EXILE. By J. J. Vander Leenina. Theosophical Publishing House, Adyar, Madras.

A TIBETAN BANNER.—A Poem. By James H. Cousins, Ganesh & Co., Madras.

THE PYTHAGOREAN WAY OF LIFE. By Hallie Watters. Theosophical Publishing House.

THE MYSTERIOUS KUNDALINI. By V. G. Rele. D. B. Taraporewala & Co., Bombay.

SIXTY YEARS OF INDIAN FINANCE. By Prof. K. T. Shah, D. B. Taraporewala Sons & Co., Bombay.

THE PROBLEM OF THE INDIAN STATES. By an ex-minister. Daxini Sansthan Hitawardhak Sabha Office. Budhwar Peth, Poona City.

THE COMMERCIAL AND INDUSTRIAL DIRECTORY OF THE GWALIOR STATE Published by the Department of Economic development, Gwalior.

LIGHT FROM THE EAST*

BY

PROF. R. RAMANUJACHARI, M.A.

Sri Minakshi College, Chidambaram.

THE West, notwithstanding its boasted supremacy in practical wisdom, is witnessing a debacle to-day. In every sphere of life, political, economic and social there is disharmony and strife. The Great War has impressed on their minds the utter futility of the materialistic outlook on life. India which has won the false reputation for being only mystic, for being full of the wisdom for things pertaining to the beyond and unfit to guide men to the practical path of life's fulfilment, has offered some solutions of the great problems of the world and of human life. The West has to profit by some of the loftiest teachings the Saiva Siddhanta offers to the world.

Saivism regards *Jnana*, Divine knowledge, as the goal of our endeavour. What one admires in this *Jnana* is its positive and almost scientific character. *Jnana* is direct insight into the nature of reality or experience of reality (*anubhava*), an echo of God's voice in the soul of man. It is verifiable knowledge.

This *Jnana*, which brings blessedness, is obtained only through Inhibition of Thought. Inhibition of thought is not to be taken in the sense of cessation of thinking altogether; it is not an obstinate refusal to think, but the stern determination not to be engrossed in the little things of life—the things that pass—forgetting the great things that go onward into eternity.

The keen psychological insight, which prescribes ability to control distraction as a necessary prerequisite of *Jnana*, sees the necessity for rites, forms and injunctions of the exoteric religion of the Hindus, which have been grossly misunderstood and ridiculed by the so-called rationalists.

If religion must be more than an exclusive affair of any one section of the community, it must make a powerful appeal to all alike—the rich and the poor, the cultured intellect and the untutored mind. It must be adapted to the spiritual needs of every section of the people. "Temple services and prayers are prescribed only in the lower classes of the Saivite curriculum.

*"LIGHT FROM THE EAST: Being letters on *Gnanam* the Divine knowledge" by the Hon. P. Arunachalam. Ed. by Edward Carpenter. (George Allen Unwin)

Yet they are so well designed as to attract the dullest brute no less than the most cultured intellect; elaborate ritual, lights, music, dances, in the daily services; countless festivals; pilgrimages to sacred shrines and streams: these, while gratifying the religious emotions of the people provide for them all through the year and gratis, theatres and opera houses in every town and village and open-air entertainments on hill and stream. Gradually purified in spirit, they are led up to the higher stages in which there is neither ritual nor prayer, nor worship of any sort known to the other religions of the world, or any distinction of caste or race."

By preaching the doctrine of the Unity of All Existence, Hinduism solves the difficult problem of "class rule, self aggrandisement of classes and sections and their consequent greeds and tyrannies over all other classes and sections." Everything is embraced in the unity and harmony of a single system. At the core of the universe and universally pervading it and vitalising all 'from a tuft of grass to the highest deity,' is the will of a Loving God. Once this truth is realised, racial conflicts and class wars are bound to end.

Lifted out of self-preoccupation, the mean conceits of narrow egomania, man has to accept without hesitation the station and the duties assigned to him, and strive to do his best with them. The little self knows no shame; it must aim at the largest and widest view of life and devote its highest energies to attaining it.

There is wretchedness, futility and horror in the texture of life. The afflictions of man are very many. But Hinduism does not advocate suicide or a running away from the world, which appears to be an accursed world ruled by a cruel God, as the escape from the miseries of life. Hinduism expects us to regard the world as a place of trial, a place of stimulus and training. The world is "a vale of soul making." Life is an adventure and a struggle against sorrow, failure and perplexity. Darkness and ungraciousness, evil and cruelty try man to the uttermost, and are no more than a challenge to him. No life can be properly developed and perfected without some trial and sorrow.

Natural Manures in India

BY MR. SUNDARA RAM, B.A., F.R., ECON. S. (LONDON)

AGRICULTURE offers so many fields of investigation that it is at times felt to be impossible to decide which of the problems demands the earliest attention. Seed-improvements, cattle-breeding, improved methods of agriculture, co-operative marketing and other ideas fill in our brain when we take stock of the existing condition of Indian agriculture. But no one pays the deserving attention to the needs of Indian manure, and so far the sittings of the Royal Commission have failed to devote the proper time in examining pronounced witnesses as regards the potentialities of Indian manure.

One need not be a prophet to declare the importance of manure in improvising a bumper crop more in proportion of value to the actual dose of capital and labour expended in bringing it about. The statement of Karl Semper in regard to animal physiology is well applicable to agriculture, in fact, to any process of organic development. Says he: "The amount of nourishment required daily by the animal must be equivalent to the organic matter which is daily used up in the various organs to keep the vital process, or the more active the animal is, the more food will it require. . . . The quality of nourishment has, if possible, an even greater influence on the life of the individual and consequently on the species."

(THE NATURAL CONDITIONS OF EXISTENCE AS THEY AFFECT ANIMAL LIFE pp. 41-44. Kegan Paul, 1899). Every crop raised from the bowels of the earth means a proportionate exhaustion of the soil consequent on the denuding of the nitrogenous elements from the sub-strata of the earth's crust. It is an imperative necessity on the part of the agriculturist to see that the land, his slave, is given its due, and realise that just as cheap labour is dear labour, cheap means of raising returns from the soil means proportionate loss in yield in its relation

to cost of production and ultimate potentialities of the soil in question.

The role of manure in the national economy of the land will be patent on the surface if a proper investigation is carried into questions of comparative costs of production and marginal doses of capital and labour expended during the process of the exploitation of the soil. But it must in all judiciousness be borne in mind that manure is not all that can make the land yield to the utmost of its capacity. There are the ever patent factors of the innate possibilities of the soil, and best strains of seed selected for sowing, besides the integrity of the sowing processes which are to be taken into consideration. In the face of these inexorable factors, a concentrated process of manuring will bring about a more than proportionate yield in the matter of bumper crops.

When once we recognise the principle of the imperative need of improvising sufficiently adequate and efficient quantities of manure to obtain a proportionately increasing return, we are faced with the problem, what are the proper agents of nutrition to the soil and how far are they in consonance with Indian agricultural and peasant finance? In popular usage, a distinction is drawn between natural and artificial fertilizers. By natural fertilizers are meant the concentrated emoluments of the urine and the droppings of live-stock, and green manure by which are marked down all forms of composts of green leaves and herbage. Artificial manures, which are the outcome of modern methods of chemical research into the properties of silics and organic methods of soil recuperation, resolve themselves into the various kinds of nitrogenous fixtures of ammonia.

If plant life has to attain anything in the shape of a luxuriant growth it must have certain elements of nutrition such as carbon, hydrogen, oxygen, sulphur, and phosphorous among organi

matters, and among the inorganic or mineral matters, sulphur, calcium, potassium, magnesium and the like. Oxygen, hydrogen and carbon are found in abundance in rain and atmosphere. Iron, magnesium and sulphur are rarely found deficient in soil. Only nitrogen, potassium and calcium are to be supplied in proper proportion to make a crop thrive to the desirable extent. It is the duty of the agriculturist to find out a type of manure capable of possessing all the above constituents consistent with economy and efficiency.

Well-prepared farm yard manure contains the following constituents :

Water	...	...	75.42
*Organic matter	...	...	16.52
Oxide of iron and alumina	...	...	.36
Lime	...	...	2.28
Magnesia	...	...	.14
Potash	...	...	.48
Soda	...	...	.08
†Phosphoric Acid	...	...	.44
Sulphuric acid	...	...	.12
Chlorine	...	...	.02
Carbonic acid etc.	...	...	1.38
Silica	...	...	2.76
			100.00

From this analysis it is obvious that fully concentrated farm-yard manure lacks in nothing as regards the desirable chemical constituents that promote plant life. Dr. Voelker remarks (*Loc Cit.*). This analysis shows that farm-yard manure contains all the constituents without exception which are required by cultivated crops in order to bring them to perfection, and it may be called a perfect manure. Dung, it may be observed, contains a great variety of organic and inorganic compounds of various degrees of solubility, and this complexity of composition,—difficult, if not impossible to imitate by art, is one of the circumstances which render farm yard manure a perfect *as well as a universal manure.*"

These are the days of modern industrialism and even the simplest form of human industry, agri-

* Contains nitrogen .59 of which is equal to ammonia .72 per cent.

† Equal to phosphate of lime which is equal to ammonia .96 per cent,

culture has undergone a thorough change especially in the western countries. Artificial fertilizers have taken the place of natural manures, and there is ample justification for their extensive use in the countries of the Occident. Want of an adequate supply of live-stock, high scientific advance and allied factors have made artificial fertilizers a success—an envied success in England and America especially. Of late efforts have been made to introduce them on a large scale into India, and this process of what may be called an abortive familiarisation of chemical manures is due to the combined efforts of the Agricultural Department of the Government of India and commercial concerns such as Shaw Wallace & Co.

It must be remembered here that artificial fertilizing in the tropical zone is a hard task. A process of acclimatising western methods of research to Indian conditions is a delicate and fragile process, and it is the experience of the present writer that practical farmers of Andhra Desh actually confessed their guarded diffidence in taking to artificial fertilizers. Any accidental failure of crops raised with the help of nitrogenous chemical manures,—and there is every probability of having such, is sure to bring about a radical change in the agricultural world as the failure of the Arbuthnot House did in the finance world sometime back in shaking public confidence. The manures selected must be highly scientific, suited to the soils of different parts of the country with varying degrees of texture and fertility. Excessive, or for that matter disproportionate combinations of chemical constituents lead to undesirable changes in the final yield of crops. For example a greater proportion of nitrogen leads to increase of leaf, lateness in ripening, smaller grain and lesser weight per measure. (Voelker).

Besides the brittleness experienced in preparing the mineral manures so as to suit all sets of conditions in India, there are the other difficult

problems of the Indian agriculturist before their popularising reaches any remarkable degree of success. Artificial fertilizers are decidedly costlier than indigenous farm-yard manures in India. They have to be imported from the foreign countries, and their universal accessibility is not initially probable. There is the lack of confidence on the part of the average agriculturist to ungrudgingly if not welcomingly prefer artificial fertilizers to indigenous farm-yard manuring processes. More than these, there are great potentialities of Indian natural manures which make the average agriculturist cling to them pertinaciously, while the agriculturist himself is not educated enough to assimilate any new change. In view of these facts it is plain on the surface that natural manures should be given proper consideration during the process of the exploitation of the Indian soil.

The Indian agriculturist, it is plain, does not devote any attention to the proper preparation of the natural manures which he actually gets for nothing. His farm beats are there, and their excreta is slipshodly made use of by him during the manuring season. Mostly the cattle are left to remain in the fields during the nights and their excrements are left there exposed to atmospheric absorption during summer and drainage wastage during the rainy season, only to be dispersed by the plough before the occasion for sowing arises. This is absolutely bad. Besides there is the annual wastage of natural manures through the agency of dung being used as fuel, as the dung cake industry, as John Lockwood Kipling, C. I. E. puts it, has become a universal industry in India at once the pastime of an impecunious wench and a sure crutch of the old dame.

Instead of endeavouring to bring about a revolution in Indian agricultural methodology by introducing artificial fertilizers, the Agricultural Department and the intelligentsia of the land would do well to popularise methods of preparing best

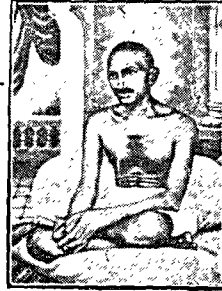
farm-yard manure. The nature of farm manure depends upon the physical structure of the animals supplying it, the potentiality of the food given to them, the kind of litter used, the place selected for its storage and other similar factors. The best method of supplying the manure to the agriculturist must be strong and bony enough in the highest degree and thus the effort to have an economical and efficient manure is sure to build the breed and frame of the live-stock of the country. Likewise is the effect of the attempt towards a judicious selection of the food given to the animal to recuperate the daily wastage of its system. The litter generally used in farm-yard manure is hay, but saw-dust forms the best litter in these parts, and saw-dust can be got in abundance almost for nothing. Instead of wasting the chemical constituents of the manures by exposing them to sun and rain, systematic stables for cattle with definite provision for either manure pits capable of absorbing the excreta, both urine and dung, of the animals, or wooden boxes for individual cattle with proper litter supplies the best manure capable of raising the tone of the yield per unit of land supplied with it, and thus contribute a potential source of profitable account to Indian prosperity. Besides, rich manure presupposes good live-stock. At the same time, dried blood, clippings of hoofs, horns and pieces of leather, manure cakes and other raw products which are cheap to get and yet contain an appreciable percentage of nitrogenous matter are sure to help the agriculturist in a large measure.

Natural manuring has wonderful potentialities of improving the quality of the Indian soil and thus contributing to the national dividend in no mean degree, only if it is systematically prepared and distributed. It is up to the Royal Commission on Indian Agriculture to take up this problem and try to popularise the systematic utilization of the abundant resources of natural manures over which a command is exercised by India.

THE STORY OF My Experiments with Truth

BY
MAHATMA GANDHI.

[In the following chapters Mahatma Gandhi gives an account of the services rendered by the Indians to the British in the Boer War. The last chapter headed "Return to India" relates some interesting incidents, such as presentation to him of valuable jewellery including a gold necklace on the occasion of his farewell to South Africa and how Mr. Gandhi resolved after due consideration not to accept the gifts for himself. Ed. I. R.]



PART III CHAPTER IX. SIMPLE LIFE

I had indeed started on a life of ease and comfort, but the experiment was short-lived. I had furnished the house with care but it failed to hold me. So no sooner had I started on that life than I began to cut down the expenses. The washerman's bill was pretty heavy and he was by no means noted for his punctuality and even two to three dozen shirts and collars were found insufficient for me. Collars had to be changed daily and shirts every alternate day, if not daily. This meant a double expense. This appeared to me unnecessary. So I equipped myself with washing outfit to save it. I read a book on the art of washing and learnt it and taught it to my wife. This added no doubt to my work, but its novelty made it a pleasure.

I can never forget the first collar that I washed myself. I had used more starch than necessary and the iron was not made hot enough and for fear of burning the collar I had not pressed it enough. The result was that though the collar was fairly stiff the superfluous starch continually dropped off it. I went to court with the collar on and invited the ridicule of brother barristers.

A few sets of the INDIAN REVIEW for last year, (1926) containing Mahatma Gandhi's autobiography from the very beginning are available. Copies will not be sold separately; but only as a set. Price Rs. 6; if by cheque Rs. 6-4. Copies will not be sent by V. P. P. and orders must be accompanied by M. O. or Cheque. G. A. Natesan & Co., G. T., Madras.

Even in those days I could be impervious to ridicule.

'Well, said I, 'this is my first experiment at washing my collar myself and hence the loose starch. But that is no trouble to me and there is the additional advantage of providing you so much fun.'

'But surely there is no lack of laundries here?' asked a friend.

'The laundry bill is very heavy' said I. 'The charge for washing a collar is almost as much as its price and even then there is the eternal dependence on the washerman. I would far rather prefer to wash my things myself.'

I could not make my friends appreciate the beauty of self-help. I may add that in course of time I became an expert washerman so far as my own work went, and my washing was by no means inferior to laundry washing. My collars were no less stiff or shiny than others.

When Gokhale came to South Africa he had with him a scarf which was a gift from Mahadev Govind Ranade. He treasured the memento with the utmost care and used it only on special occasions. One such occasion was the banquet given in his honour by the Johannesburg Indians. The scarf was creasy and wanted ironing. It was not possible to send it to the laundry and get it back immediately. I offered to try my art. 'I can trust to your capacity as a lawyer, but not as a washerman,' said Gokhale. 'What if you

should soil it? Do you know what it means to me?

With this he narrated to me with much joy the story of the gift. I still insisted and guaranteed good work and got his permission to iron it, and won his certificate. Now I did not mind if the whole world refused me its certificate.

And just as I freed myself from the slavery to the washerman, even so I threw off the dependence on the barber. All people going to England learn there at least the art of shaving, but none to my knowledge cut his own hair. I had to learn that too. I once went to an English hair-cutter in Pretoria. He contemptuously refused to cut my hair. I certainly felt hurt, but immediately purchased a pair of clippers and cut my hair before the mirror. I succeeded more or less in cutting the front hair, but I spoiled the back. The friends in the court shook with laughter.

'What's wrong with your hair, Gandhi? Rats have been at it?'

'No. The white barber would not condescend to touch my black hair. So I preferred to cut it myself, no matter how badly.'

The reply did not surprise the friends. The barber was not at fault in having refused to cut my hair. There was every chance of his losing his custom, if he cut black men's hair. We do not allow our barbers to serve our untouchable brethren. I got the reward of it in South Africa, not once, but many a time, and the conviction that it is the punishment for our own sins has saved me from being angry.

The extreme forms in which my passion for self-help and simplicity ultimately expressed itself will be described in their proper place. But the seed had been long sown. It only needed watering to take root and flower and fructify, and the watering came in due course.

PART III. CHAPTER X. THE BOER WAR

I must skip many another experience of the period between 1897 and 1899 and come to the Boer War. When the war was declared my personal sympathies were all with the Boers, but I believed then that I had yet no right in such cases to enforce my individual convictions. I have minutely dealt with the inner struggle in this behalf in my history of the Satyagraha in South Africa, and I must not repeat the argument here. I invite the curious to turn to those pages. Suffice it to say that my loyalty to the British rule drove me to participation with the British in that war. I felt that if I demanded rights as a British citizen, it was also my duty as such to participate in the defence of the British Empire. I held then that India could achieve her complete emancipation only within and through the British Empire. So I got together as many comrades as possible, and with very great difficulty had their services accepted as an ambulance corps. The average Englishman believed that the Indian was a coward incapable of taking risks and looking beyond his immediate self-interest. Many English friends therefore threw cold water on my plan. But Dr. Booth supported it whole-heartedly. He trained us in ambulance work. We secured medical certificates of fitness for service. Mr. Laughton and the late Mr. Escombe enthusiastically supported the plan and we applied at last for service at the front. The Government thankfully acknowledged our application, but said that our services were not then needed.

But I would not rest satisfied with this refusal. Assisted by Dr. Booth I called on the Bishop of Natal. There were many Christian Indians in our corps and the Bishop was delighted with my proposal and promised to help us in getting us accepted.

Time too was working with us. The Boer had showed more pluck, determination and bravery

than were expected; and our services were ultimately needed.

Our corps was 1,100 strong with nearly 40 leaders. About three hundred were free Indians and the rest indentured. Dr. Booth was also with us. The corps acquitted itself well. Though our work was to be outside the firing line, and though we had the protection of the Red Cross, we were asked at a critical moment to serve within the firing line. The reservation was not of our seeking. The authorities did not want us to be within the range of fire. But the situation was changed after the repulse at Spion Kop and General Buller sent the message that though we were not bound to take the risk, Government would be thankful if we would take it and fetch the wounded from the field. We had no hesitation and so the action at Spion Kop found us working within the firing line. During these days we had to march from twenty to twenty-five miles a day, bearing the wounded stretchers. Among the wounded we had the honour of carrying soldiers like General Woodgate.

The corps was disbanded after six weeks' service. After the reverses at Spion Kop and Vaalkrantz the British Commander-in-Chief had abandoned the attempt to relieve Ladysmith and other places by summary procedure, and had decided to await reinforcements from England and India, and to proceed slowly.

Our humble work was, at the moment, much applauded, and the Indians' prestige was enhanced. The newspapers published laudatory rhymes whose refrain was "We are sons of Empire after all."

General Buller mentioned with appreciation the work of the corps in his despatch and the leaders were awarded the War Medal.

The Indian community became better organised. I got into closer touch with the indentured Indians. There came a greater awakening amongst them, and the feeling that Hindus, Mus-

salmans, Christians, Tamilians, Gujaratis and Sindhis were all Indians and children of the same motherland took deep root among them. Every one believed that the Indians' grievances were now sure to be redressed. The White Man's attitude seemed to be distinctly changed at the moment. The relations formed with the Whites during the War were of the sweetest. We had come into contact with thousands of tommies. They were friendly with us, and were thankful to us to know that we were there to serve them.

I cannot forbear from recording a sweet reminiscence of how human nature shows itself at its best at moments of trial. We were marching towards Chieveley camp where Lieutenant Roberts the son of Lord Roberts, had received a mortal wound. Our corps had the honor of carrying the body from the field. It was a sultry day—the day of our march. Everyone was thirsting for water. There was a tiny brook on the way where we could slake our thirst. But who was to drink first? We had proposed to come in after the Tommies had finished. But they would not begin first and urged us to do so, and for a while a pleasant competition went on for giving precedence to one another.

PART III. CHAPTER XI

SANITARY REFORM AND FAMINE RELIEF.

I have always found it impossible to reconcile myself to any one member of the body politic remaining out of use. I have been always loathe to hide or connive at the weak side of the community or to press for its rights without having purged it of its blemishes. I had therefore, set about, ever since my settlement in Natal, clearing the community of a charge that had been levelled against it not without a certain amount of truth. The charge had been often made that the Indian did not keep his house and surroundings clean and was slovenly in his habits. The principal men of the community had therefore already begun putting their houses in order, but

house to house inspection was undertaken only when plague was reported to be imminent in Durban. This was done in consultation and with the approval of the city fathers who had desired our co-operation. Our co-operation made work easier for them and lessened our hardships. For whenever there is an outbreak of epidemics, the executive, as a general rule, get impatient, take excessive measures and behave to such as may have incurred their displeasure with a heavy hand. The community saved itself from this oppression by voluntarily taking sanitary measures.

But I had some better experiences too. I saw that I could not so easily count on the help of the community in getting it to do its own duty, as I could in claiming rights for it. At some places I met with insults, at some with polite indifference. It was too much for them to bestir themselves to keep their surroundings clean. It was out of the question to expect them to find money for the work. That without infinite patience it was impossible to get the people to do any work was the lesson these experiences taught me better than ever before. It is the reformer who is anxious for the reform, and not society from which he should expect nothing better than opposition, abhorrence and even mortal persecution. Why may not society regard as retrogression what the reformer holds dear as life itself.

Nevertheless the result of this agitation was that the Indian community came to recognise more or less the necessity for keeping their houses and environments clean. I gained the esteem of the authorities. They saw that if I had made it my business to ventilate grievances and press for rights, I was no less keen and insistent upon self-purification.

There was one thing, however, which still remained to be done, namely, awakening in the Indian settler a sense of duty to the Motherland. India was poor, the Indian settler went to South

Africa in search of wealth, and he was bound to contribute part of his earnings for the benefit of his countrymen in the hour of their adversity. The year 1897 was a year of famine followed by the still severer famine of 1899. South African Indians contributed gladly for famine relief, very much more in 1899 than they did in 1897. We had appealed to Englishmen also for funds and they had responded well. Even the indentured Indians gave their share in the contribution, and the system inaugurated at the time of these famines has since been continued, and we know that Indians in South Africa have never failed in sending handsome contributions to India in times of national calamity.

Thus service of the Indians in South Africa revealed to me ever new implications of truth at every stage. Truth is like a vast tree which yield more and more fruit the more you nurture it. The deeper the search in the mine of Truth, the richer the discovery of the gems buried underneath in the shape of openings for a greater variety of service.

PART III. CHAPTER XII.

RETURN TO INDIA

On my relief from war-duty I felt that my work was no longer in South Africa but in India. Not that there was nothing to be done in South Africa, but I was afraid that my main business might be only money-making.

Friends at home were also pressing me to return and I felt that I would be of more service in India. And for work in South Africa, Messrs. Khan and Mansukhlal Naazir were of course there. So I requested my co-workers to relieve me. After very great difficulty my request was conditionally accepted, the condition being that I should be ready to go back to South Africa if within a year the community needed me. I thought it was a difficult condition, but the love that bound me to the community made me accept it. 'The Lord has bound me with the cotton

thread of love, and I am His bonds slave,' sang Mirabai. And for me too the cotton thread of love that bound me to the community was too strong to break. The voice of the people is the voice of God and here the voice of friends was too real to be rejected. I accepted the condition and got their permission to go.

At this time I was intimately connected only with Natal. The Natal Indians bathed me with the nectar of love. Farewell meetings were arranged at every place, and costly gifts were given me.

Such gifts had been given me in 1896 too, when I returned to India, but the farewell this time was overwhelming. The gifts contained gold and silver things of course, but there were articles of costly diamond too.

What right had I to accept all these gifts? Accepting them, how could I persuade myself that I was serving the community without remuneration? All the gifts, excepting a few from my clients, were purely for my service to the community, and I could make no difference between my clients and co-workers, for the clients also helped me in my public work.

One of the gifts was a gold necklace worth 50 guineas, meant for Mrs. Gandhi. But even that gift was given because of my public work and so it could not be separated from the rest.

The evening I was presented with the bulk of these gifts I had a restless and sleepless night. I walked up and down my room deeply agitated but could find no solution. It was difficult for me to forego gifts worth hundreds, it was more difficult to keep them.

And even if I could keep them, what about my children? What about my wife? They were being trained to a life of service, it was always brought home to them that service was its own reward. I had no costly ornaments in the house, we had been fast simplifying our life. How could we afford to have gold watches then? How could we

afford to wear gold chains and diamond rings? Even then I was exhorting people to conquer the infatuation for jewellery. What was I now to do with the jewellery that had come upon me?

I decided that I could not keep those things. I drafted the letter creating a trust of them in favour of the community and appointing Parsee Rustomji and other trustees. In the morning I held a consultation with my wife and children and got rid of the heavy incubus.

I knew that I would have some difficulty in persuading my wife and I was sure that I would have none so far as the children were concerned. So I decided to constitute them my attorneys.

The children readily agreed to my proposal. "We do not need these costly presents, we must return them to the community, and should we ever need them, we could easily purchase them," they said.

I was delighted. "Then you will plead with mother, won't you?" I asked them.

Certainly, said they. "That is our business. She does not need to wear the ornaments. She would want to keep them for us, and if we don't want them, why should she not agree to part with them?"

But it was easier said than done.

"You may not need them," said Mrs. Gandhi. "Your children may not need them. Cajoled, they will dance to your tune. I can understand your not permitting me to wear them. But what about my daughters-in-law? They will surely need them. And who knows what will happen to-morrow? I would be the last person to part with gifts so lovingly given."

And thus the torrent of argument went on, reinforced in the end by tears. But the children were adamant. And I of course was unmoved.

I mildly put in: "The children have yet to get married. We do not want to see them married young. And when they are grown up, they can take care of themselves. And surely we will

not have for our sons brides fond of ornaments. And if after all we need to make them ornaments I am here. You will ask me then."

"Ask you? I have known you by this time. You deprived me of my ornaments, you would not leave me in peace with those ornaments. Fancy you offering to get ornaments for the daughters-in-law! You who are trying to make *Sadhus* of my boys from to-day! No, the ornaments will not be returned. And pray what right have you on my necklace?"

"But," I rejoined, "is the necklace given you for your service or for my service?"

"I agree. But service rendered by you is as good as rendered by me. I have toiled and moiled for you day and night. Is that no service? You forced all and sundry on me and made me weep bitter tears, and I slaved for them!"

These were pointed thrusts and some of them went home. But I was determined to return the ornaments. I somehow succeeded in extorting a consent from her. The gifts received in 1896 and 1901 were all returned. A trust-deed was prepared and they were deposited with a bank, to be used for the service of the community according to my wishes or to those of the trustees. Often when I was in need of funds for public purposes and felt that I must draw upon the trust, I have been able to raise the requisite amount, leaving the trust money intact. The fund is still there being operated upon in times of need, and it has regularly accumulated.

I have never since regretted the step, and as the years rolled on, Mrs. Gandhi also saw the wisdom of it. It has saved us from many temptations.

I am definitely of opinion that a public worker should accept no costly gifts.

PART III. CHAPTER XIII.

IN INDIA

So I sailed for home. Mauritius was one of the ports of call, and as the boat made a long halt

there I went ashore and fairly acquainted myself with the local conditions. I was for a night the guest of Sir Charles Bruce, the Governor of the Colony.

On arrival in India I spent some time in going about the country. It was the year 1901 when the Congress met at Calcutta under the Presidentship of Mr. (now Sir) Dinshaw Wacha. And of course I attended it. It was my first experience of the Congress. From Bombay I travelled in the same train as Sir Pherozeshah Mehta. For I had to speak to him about the conditions in South Africa. I knew the kingly style in which he lived. He had engaged a special saloon for himself and I had orders to take my opportunity by travelling in the saloon for one stage. So I went to the saloon and reported myself at the appointed station. There were in the saloon, besides him, Sir Dinshaw Wacha, and Mr. (now Sir) Chimanlal Setalvad. They were discussing politics. As soon as Sir Pherozeshah saw me, he said, "Gandhi, it seems nothing can be done for you. Of course we will pass the resolution you want. But what rights have we in our own country? I believe that so long as we have no power in our own country you cannot fare better in the Colonies."

I was taken aback. Sir Chimanlal seemed to concur in the view. Sir Dinshaw cast a pathetic look at me.

I tried to plead with Sir Pherozeshah, but it was out of the question for one like me to prevail upon the uncrowned king of Bombay. I contented myself with the fact that I would be allowed to move my resolution.

"You will of course show me the Resolution," said Sir Dinshaw to cheer me up. I thanked him, and left them at the station where the train stopped next.

So we reached Calcutta. The President was taken to his camp with great *clat* by the Reception Committee. I asked a volunteer as to where I was

to go. He took me to the Ripon College where a number of delegates had been put up. Fortune favoured me. Lokamanya was also put up in the same block as I. I have a recollection that he came a day later.

And as was natural, Lokamanya would never be without his *darbar*. Were I a painter, I could paint him as I saw him seated on his bed—so vivid is the whole thing in my memory. Of the numberless people that called on him, I can recollect to-day only one, namely, the late Babu Motilal Ghose, Editor of THE AMRITA BAZAAR PATRIKA. Their loud laugh and their talks about the wrong-doings of the ruling race cannot be forgotten.

But I propose to examine in some detail the appointments in this camp. The volunteers were clashing against one another. You asked one of them to do something. He delegated it to another, and he to a third, and so on; and the delegates were neither here nor there.

I made friends with a few volunteers. I told them some things about South Africa and they felt somewhat ashamed. I tried to bring home to them the secret of service. They seemed to understand, but service is no mushroom growth. It presupposes the will first, and then experience. There was no lack of will on the part of those good simple-hearted youngmen but experience they had none. The Congress would meet three days every year and then go to sleep. What training can one have out of a three days' show once a year? And the delegates were all of a piece with the volunteers. They had no better or longer training. They would do nothing themselves. 'Volunteer, do this thing,' 'Volunteer, do that thing,' were their constant orders.

Even here I was face to face with untouchability in a fair measure. The Tamilian kitchen was far and away from the rest. To the Tamil delegates even the sight of others whilst they

were dining meant pollution. So a kitchen had specially to be made for them in the college compound, walled in by thatch. It was full of smoke which could choke you. It was a kitchen, dining room, washroom, all in one,—a close safe with no outlet. To me this looked like travesty of *Varnashramadharma*. If, I said to myself there was such untouchability as between the delegates of the Congress, one could but imagine the extent to which it existed amongst their constituents. I heaved a sigh at the thought.

There was no limit to insanitation. There were pools of water everywhere. Latrines there were few, and their stink still oppresses me. I pointed it out to the volunteers. They said point blank: 'That is not our work, it is the scavenger's work.' I asked for a broom. The man stared at me in wonder. I procured a broom and cleaned the latrine. But that was for myself. The rush was so great, and the latrines were so few that they needed to be cleaned every time they were used and that was more than I could do. So I had to content myself with simply ministering to myself. And the others did not seem to mind the stench and the dirt.

But that was not all. Some of the delegates did not scruple to use the verandah outside their rooms for calls of nature at night. In the morning I pointed out the spots to the volunteers. No one was ready to undertake the cleaning and I found no one to share the honour of doing it with me. Conditions have since considerably improved, but even to-day thoughtless delegates are not wanting who disfigure the Congress camp by committing nuisance wherever they choose, and all the volunteers are not always ready to remove it.

I saw that if the Congress session were to be prolonged conditions were quite favourable for the outbreak of an epidemic. (To be continued).

HIND SWARAJ OR INDIAN HOME RULE. By Mahatma Gandhi. As. 8. To Subscribers of the INDIAN REVIEW As. 6. G. A. Natesan & Co., Publishers, Madras.

SWAMI VIVEKANANDA

Much has been said and heard of Swami Vivekananda. But it is pleasant to have first-hand knowledge of the great sanyasin from one who had the privilege of knowing him almost from his school days. Mr. Nagendranath Gupta writing in the pages of the PRABUDDHA BHARATA for March strikes a personal and reminiscent note recalling some small details but of large significance.

Mr. Gupta narrates how Vivekananda joined Ramakrishna Paramahansa as his pupil and how the master picked him out from the rest and predicted a great future for him.

"He is a thousand-petalled lotus," said the Paramahansa, meaning that the lad was one of those who came fully equipped into the world for a great purpose and to be a leader of men.

Ramakrishna Paramahansa had very few disciples and was careful in choosing them. We are told how Vivekananda was first irregular in his visits to Paramahansa and how the master had him brought before him and when they were alone in the room, Swami Ramakrishna Paramahansa one day exclaimed:

"Why have you been staying away when I wanted to see you?" approached the lad and tapped him lightly on the chest with a finger. On the instant—these are Vivekananda's own words—the lad saw a flash of dazzling light and felt himself swept off his feet, and he cried out in alarm. "What are you doing to me? I have parents." The Paramahansa patted him on the back and soothed him, saying "There, there, that will do."

From that day onwards Vivekananda not only became the accepted and devoted disciple of Ramakrishna but when time came and in fulfilment of the master's prophecy he held aloft the torch of Truth in distant lands and proclaimed the light of knowledge.

Vivekananda travelled extensively in Northern and Southern parts of India under the vow of poverty and mendicancy. Mr. Gupta acquaints us with two funny but interesting episodes of Vivekananda's life when he was encountered by the police.

While he was trudging along a road in the early hours of a day he was questioned by a policeman as to his identity. When he told him he was a Sadhu, the policeman seemed to have observed that all sadhus were budmashes and threatened Swamiji with imprisonment for a fortnight or a month. Vivekananda requested him to be more generous by locking him up for months. The policeman astounded asked why and the reply came readily.

Life in the jail is much better than this. The work there is not hard compared with this wearisome tramp from morning till night. My daily food is uncertain and I have often to starve. In the jail I shall have two square meals a day. I shall look upon you as my benefactor if you lock me up for several months.

As he listened a look of disappointment and disgust appeared on the Khan Sahib's face and he abruptly ordered Vivekananda to go away.

The second encounter with the Police was in Calcutta itself. Once he was invited for dinner by the Superintendent of Police in the Criminal Investigation Department, who happened to be a family friend of his, and instead of dinner, the host lowered his voice and assuming a menacing look accosted Vivekananda.

Come, now, you had better make a clean breast of it and tell me the truth. You know you cannot fool me with your stories for I know your game. You and your gang pretend to be religious men, but I have positive information that you are conspiring against the Government." "What do you mean?" asked Vivekananda, amazed and indignant, "What conspiracies are you speaking of, and what have we to do with them?" "That is what I want to know," coolly replied the police officer. "I am convinced it is some nefarious plot and you are the ring-leader. Out with the whole truth and then I shall arrange that you are made an approver." "If you know everything, why don't you come and arrest us and search our house?" said Vivekananda, and rising he quietly closed the door. Now, Vivekananda was an athletic young man of a powerful build while the police officer was a puny, wizened creature. Turning round upon him Vivekananda said, "You have called me to your house on a false pretext and have made a false accusation against me and my companions. That is your profession. I, on the other hand, have been taught not to resent an insult. If I had been a criminal and a conspirator there would be nothing to prevent me from wringing your neck before you could call out for help. As it is I leave you in peace."

ECONOMIC ORGANISATION IN INDIA

THE CALCUTTA REVIEW for March contains an interesting article on "Changes in Economic Organisation" by Prof. B. Ramachandra Rau. Changes in economic organisation or industrial organisation can be easily effected in any country only if it really enjoys freedom. Take the case of the United States of America, its economic progress has been due to national endeavour to attain economic self-sufficiency helped to a large extent by a national Government. Whereas

the Indian Government performs the part of a step-mother and the people do not realise as yet the duty each one bears towards every other in an organised society. Hence the lack of intelligent co-operation and want of trust in the abilities of their own countrymen. These defects are in no small degree responsible for our industrial backwardness. Our shyness in parting with our capital for industrial purposes, the dearth of technical experts and organising entrepreneurs are no less responsible for the same.

The textile industries could be satisfactorily worked by the Indian people provided the proper economic organisation of the business enterprise is brought about. Just as India is rich in the raw materials of the textile industry so also her riches in oil-seeds, rice, minerals and medicinal herbs can be turned to manufactured goods in this country itself. The writer continues:—

They (these goods) are allowed to be exported and imported in a manufactured shape at high costs varying from 100 to 500 per cent. of the actual cost of the raw material. Political power is essential to develop the economic capacity in the right channels. A thoroughly representative government including labourers would be in a position to set right the material conditions of life in a great way so that industrial efficiency can be improved in the long run. It is due to the lack of political power, the people have not been able to carry out the specific recommendations for the promotion of the indigenous industry made by the Indian Industrial Commission. The recommendations of the Stores Committee would not have been brushed aside. The recommendations of the Jails Committee, Deck Passengers Committee, Mercantile Marine Committee and Beggary Committee are still hanging fire. The solution of the Indianisation problem recommended by the Royal Commission on Public Services is proceeding at a snail's pace but even this has lately been considered as having gone too far. It is political power alone which would enable the development of the indigenous industries on right lines and to secure the due rights of labour.

THE CULTURAL UNITY OF INDIA

The culture of India has been a culture of fusion. India has always obliterated the distinction of "native" and "foreigner". Whoever adopted India as his home became Indian, a part of the social organism of India. Writing on this subject in the HINDUSTHAN REVIEW Mr. Chamupati says that no country can claim that it has been immune from foreign influence. Taking the case of India he says!

The illusion of Indian isolation in the centuries of antiquity is now evaporating into the wind, as every new antiquarian research brings to light some new evidence of the cultural connection of India with foreign lands. The excavations at Harappa are the latest surprise to the unbelieving sceptic. At one stroke has the link of cultural community been established between India and Mesopotamia.

Then there came Persians, Greeks and Scythians, some as friends of India and some as foes.

Time dissolved them among the Indians, so that to-day nothing distinctive remains of their alien character. The impact of Islam was, perhaps, the greatest shock, which India endured during the days of its degeneration. It shook the lazy veins in which blood began to run again. A new language, a new art, a new mental outlook were an inevitable result of this new awakening.

Sanskrit has all along been the cultural language of India. Every provincial dialect derives its culture words from Sanskrit.

Any addition that may come from Arabic and Persian and English vocabularies to the vocabulary derived from Sanskrit is welcome. Only let it come in the course of nature. Mohammadans will, as a matter of religious necessity, read Arabic and Persian. To others too these languages are not taboo. An influx of words and idioms from these sources will thus continue. Let all Indians, as a national duty, learn Sanskrit, for only so can they be masters of literary Hindi, and for that matter, of literary Bengali, literary Marathi, literary Gujarati, literary Telugu, and literary Tamil. And treasures of Sanskrit are national treasures. The culture of India is no exotic growth. We have the greatest variety of seasons, the greatest variety of altitude, the greatest variety of the productivity and verdant beauty of the soil. In the midst of varied climates, India is one. In the midst of varied scenery, India is one. "One in many" is the natural outlook of India. This is its notion, its inspiration, its creed, the mantra of its meditation, the formula of its being.

NEW DELHI

Delhi is a City of buried empires. Somehow or other, says Mr. Lajpat Rai in THE PEOPLE, it has always attracted men of dominating spirit and enterprise to its bosom, "to found dynasties, build empires and be gone. For miles around its neighbourhood, in spite of the ravages of time, their architectural beauties have not faded."

The ruins take us back to pre-Muslim times and the noble Jumna reminds us of hoary antiquity, and of the glories of Ancient India. For persons of a thinking mind with a certain amount of imagination these ruins are very fascinating and instructive. For miles you walk in historical associations with your mind thinking of ancient policies, spent out forces and vanished glories.

Delhi is known to have been built and rebuilt no less than seven times. Each of these Delhis has a more or less distinct existence and is known by a different name. The first in order of date, says Mr. Lajpat Rai, is the ancient city of Rai Pithora with the ruins of his fort looking towards Bhatinda with tragic memories. Then we have got Tuglaqabad, Firozbad, and Shahjahanbad, etc. The Mughal buildings are, of course, by far the grandest, the most living evidence of a love for great and magnificent structures.

An eighth Delhi has now arisen. It is the creation of the British Government. Its original name was Imperial Delhi, but by the command of H. M. the King-Emperor, it is now called New Delhi.

It has great roads, very good sideways, extensive squares and splendid chabutras, all lavishly illuminated. The architecture however does not appeal. In fact it is repellent in its uniformity and plainness. The only relieving features are the Government House, the Secretariat and the Council buildings

The New Delhi has cost the Indian tax-payer up-to-date a sum of about Rs. 12 ½ Crores—the Secretariat alone costing Rs. 1,69,12,000. The New Delhi lacks

art and does not show its builders at their best even from the point of view of utility. Of economy one need not talk. Imperial builders are not awayed by consideration of economy. They have the purse of a mighty Government and of a docile people at their back. The New Delhi is for the present an official city. By and by it is bound to attract the business man and the merchant. But whether it will ever replace the Delhi of Shah Jahan remains to be seen.

TRENDS IN THE ORIENT TO-DAY

Dr. John R. Mott, writing in the current number of THE INTERNATIONAL REVIEW OF MISSIONS, stresses upon the startling manifestations of divisive influences observable in the relations between races and nations—the friction points being more aggravated and inflamed than they were 10 years ago. The outstanding fact of import to-day is that China has determined to have her unequal treaties with European powers abolished; in that country the Third International, operating from the Russian base is the chief cause. In Japan the industrial workers, peasants and students are being inspired by more than 200 Socialist preachers. Korea has come under the influence of Russian Bolshevism. Asiatic as well as European Russia presents the spectacle of the most plastic nation on the map. Therein lies the greatest danger. The changes which have taken place in Palestine, Syria and Turkey in the last five years have been equally incredible. On the other hand the influences directed towards the weakening and abolition of militarism are unmistakably growing. The agitation against military instruction in Japanese schools is distinctly growing. The Non-Co operation programme in India and the Economic boycott in China have profoundly impressed other parts of the world. The Oriental peoples may yet become a tremendous makeweight on the side of world-peace. The Chinese people, in spite of the present chaos, are losing confidence in military methods as a means of settling the troubles of their country.

INDIAN NATIONALISM

Pandit Jawahar Lal Nehru, writing in *THE REVIEW OF NATIONS*—an organ for pan-humanism and spiritual freedom, edited by Felix Valyi at Geneva—which has just come to us, deplors that the Indian and the Britisher should be viewing each other with so much resentment and hostility and that while the Indian, being the under-dog, has at least tried to understand the psychology of his rulers, the Englishman has not had even this inducement. The latter has always been snug and self-complacent, understanding no point of view, but his own.

The writer examines what truth there is in the oft-repeated charge that India has never been a nation and was always a prey to anarchy and invasion till the British came. The new nationalism in India began with the birth of the Congress; gradually it gained strength, but for long it continued to represent the moderate nationalist. Early in this century it gathered momentum. Events from the Partition of Bengal to the massacre of Amritsar and the Khilafat agitation greatly intensified the movement. Non-co-operation was born of the Punjab wrongs and of the Khilafat; it was something like the Sinn-Fein in Ireland, but wider and deeper and far less violent. It was not on the whole an attack on western civilisation and English education, but it was felt that the greatest injury that England had done to India was moral, rather than physical, having emasculated the nation and developed a slave mentality in it. The communal tension between Hindus and Mussalmans seems to be only the result of a wrong direction given to the newly released energies of the masses. To-day this energy is turned inwards and helps in adding to mutual bitterness and strife. Much of this tension and antagonism is the creation of interested parties; while the responsibility of England for the communal situation in India is not a light one.

India and China, though different in many ways, have much in common. China is to-day in a welter of Civil War, with the proteges and hirelings of Foreign Powers trying to suppress the nationalists and prevent the formation of a strong and independent state. No settlement short of self-rule will solve India's problem. Self-rule may mean complete independence or only Dominion status. Dominion status is a nebulous conception; and it is difficult to see how India could continue to be a free member of the British Commonwealth, with her economic interests clashing with those of England.

THE CULT OF AGASTYA

Mr. P. C. Gangoly, in a paper read before the Mythic Society of Bangalore and published in its organ, *THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY*—describes the wide-spread nature of the Agastya cult in South India and in Indonesia. In the language of myth and poetry Agastya drank off the waters of the seas, though born in a pitcher. We find the Agastya cult in distant Cambodia (*Kambudesa*). The stupendous and magnificent temples of that land were supposed to have been inspired by Agastya; while in the neighbouring Siam, the old Shyama Desa, there are Panchaloha images of the South Indian type, some of which carry actually Tamil inscriptions. The cult of Siva formed a connecting link between South India and these distant lands; and the Aryan missionary whom we are following under the legendary name of Agastya, must have founded the 1st Aryan colony on the banks of the Mekong.

The oldest Sanskrit inscriptions of the Archipelago have survived in Sumatra and Borneo. These relate to Brahmanical worship; and the legends of Agastya's visit to the Sunda Islands may be the glimpse of the voyage of this early Brahminical culture which preceded and laid the grounds of the migration of the later forms of Indian culture, Buddhist and otherwise.

THE SUDRA HABIT

The current number of the *MODERN REVIEW* opens with an article on the above subject by Sir Rabindranath Tagore. The poet wrote it for the *PRABHASI* from which the article is translated. He points out that India of old has solved the problem of labour and the professions by making occupation hereditary. Here there is no compulsion by state; but the freedom of choosing one's livelihood seems, by some curious trick of fate, limited by the circumstances of one's birth.

In compulsion by the State lies the insult of servitude that leads to brooding rebelliousness. Here the compulsion was of *dharma*,—to follow the occupation of one's caste was enjoined as a religious duty.

Thus we may claim that in our country by making the distribution of duty and status a matter of *Dharma*, the very root of the tendency to discontent and rebellion had been cut away. But the question remains how far our material efficiency has been served or impaired in this way. While there is the obvious advantage of smooth working in a well ordered state according to caste the deprivation of intelligent initiative and the cultivation of the habit of ignorant and unquestioning obedience have a deadening effect upon the mental and moral qualities of the citizen. They lead to a perfect degeneracy of the spirit. Where the enquiring spirit coupled with effort is wanting, the spirit of servitude and a sort of pride in its observance is slowly creeping in. And the Sudra habit of obedience and servility to traditional forms and observances is making a pitiful tool of man.

To go on, generation after generation, making pots, or pressing oil, or rendering menial service to higher castes is not a difficult matter,—rather, the greater the consequent deterioration of the mental faculties, the easier it becomes. But to make improvements, even in the products of manual labour, the application of mind is necessary. When that is destroyed by hereditary pursuit of the caste avocation, man is reduced to a machine, and can but keep on repeating himself.

How this habit is permeating the whole Indian society is exemplified by the poet in a very telling fashion,

On my first journey to Japan, when our steamer touched Hongkong, my head was lowered in shame; for I caught sight of a Punjabi policeman on the landing place, taking hold of a Chinese by his que, on some trivial pretext, and kicking him. In India I have often witnessed the same kind of treatment accorded to its people by their liveried brethren in Government service; it was my lot to see a repetition of it here, on this distant shore, showing how true the Sudra remains to his *dharma*, both at home and abroad; how proudly, nay joyfully, he stretches the doctrine of loyalty to his "salt" beyond all conceivable limits. These were the people who had helped England to wrest Hongkong from China, and many a scar of their dealing disfigures the fair breast of our neighbour.

With almost withering scorn and contempt for the degraded mentality of such of his countrymen who glory themselves on their very Sudra habit, the poet concludes:—

If at any time by decree of Providence, Britannia should lose India, her wail will be: *I miss my best servant.*

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THE GREAT PARLIAMENTARIANS

The publication of John Morley's Letters has led many reviewers to make comparisons between our public men to-day and those of Morley when in the days of his prime. The comparison, it need hardly be said, is decidedly not to our advantage. Mr. Birrell writing to an English Journal says:—

Contrast the existing House of Commons with the House which Lord Morley and his famous contemporaries were familiar with, and much loved to honour, is apt to beget a melancholy mood. Lord Morley and the great Parliamentarians of his time, irrespective of party, moved in an atmosphere of idealism, of coherent thought, which preserved them from treating politics as anything but a second best, and gave a freedom and skill to their choice of tactics which, oftener than not, we have to seek in their successors to-day.

"Our Parliamentarians, in fact, live from hand to mouth in their official capacity. They seem to lack any firm hold of directive principles. More, over many of their utterances cause one to suspect that they hardly know what a political principle is. Probably enough, they are frequently sadly puzzled themselves about what they should do.

The intellectual mark of the later Victorian and Edwardian politics is, says Mr. Birrell "their clarity of conception."

The intellectual mark of the later Victorian and Edwardian politics is their clarity of conception.

No matter how the pressure of circumstances, continually to be reckoned with by the statesmen, altered or transformed policies, these policies were usually carefully elaborated in Cabinet and then explained to Parliament and the electorate, and that was possible because they were policies founded on principles arrived at by careful study of the situations with which they were concerned.

Until, and unless, political leaders and their followers empty their minds of the strange mixture of sectional realism, sentiment, and visionariness, which too frequently passes with them for political ideas, we shall never regain the rationality which renders the politics of Lord Morley's period so absorbingly interesting, especially when their vicissitudes happen to be related by him.

PRESTIGE

"There is that intangible but very powerful element of national prestige and nationalist vanity which, like personal snobbery, is associated with wealth and brute force" says Mr. H. N. Swanwick, in the FOREIGN AFFAIRS. This national vulgarity also, like fear and like selfishness, is connected with the old anarchy, and will die with it. The reign of law will destroy the glamour that was wont to surround the bully and the bravo. Courtesy and co-operation will be the new patriotic virtues.

"The required change-over in ideas is, of course, prodigious. But it has begun with the establishment of the League of Nations and its civil service, and it should gain momentum with increasing rapidity.

"There are great and thrilling risks to be run in laying down arms and making the great adventure; but they are risks worth running for an end worth attaining."

INDIA IN PERIODICALS

AL-BIRUNI'S INDIA. By A. Yusuf Ali, C.I.E. ["The Islamic Culture," January 1927.]

VARIABILITY IN THE GINNING PERCENTAGE IN CROSSES OF INDIAN COTTONS. By Rama Prasada. ["The Agricultural Journal of India," January 1927.]

THE DYNAMIC ELEMENT IN INDIAN RELIGIOUS DEVELOPMENT. By Prof. Carlo Formichi. ["The Visvabharati Quarterly," January 1927.]

VILLAGE PANCHAYATS IN INDIA By S. V. Ramamurti M. A., I. C. S. ["The Hindusthan Review," January 1927]

PRIMARY EDUCATION IN INDIA. By Prof. S. C. Ghosal. ["Modern Review," March 1927]

THE RENAISSANCE OF BOMBAY. By the Rt. Rev. G. S. Arundale. ["The Theosophist" March 1927]

Questions of Importance

THE INDIAN BUDGET

The General Budget for 1927-28 was introduced in the Legislative Assembly by the Finance Member Sir Basil Blackett on the 1st March.

The following are the principal features of the Budget:—

	Crores
Income	.. 128.96
Expenditure	.. 125.26
Surplus	.. 3.70

INCOME

The total estimate of revenue is 128.96 crores as compared with an original estimate of 130.43 crores for 1926-27 and a revised estimate of 130.25 crores.

Out of the total income the revenue from Customs is expected to be 49.15 crores for 1927-28 an increase of 2.75 crores over the original estimate and of 1.46 over the revised estimate for 1926-27.

Under taxes on Income 16.50 crores are budgetted for—i.e., 35 lakhs more than budget figure for current year, and 65 lakhs more than the revised estimate.

The income under salt is placed at 7 crores as against 6.90 budgetted for the current year.

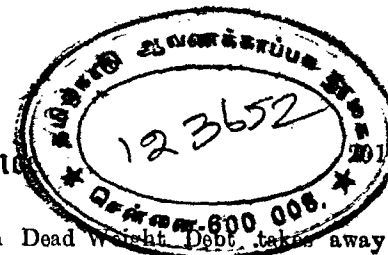
Under opium an income of 2.92 crores is anticipated as compared with 3.12 crores in the current year.

The net receipts from Railways are anticipated to be 5.48 crores as against 6.01 crores in the current year.

Under other Civil Revenue heads, the receipts are estimated at 15.7 crores for 1927-28 being a reduction of 1.74 crores from the original estimate in 1926-27.

EXPENDITURE

On the expenditure side, military charges for 1927-28 are placed at 54.92 crores almost the same figure as the budget estimate for the current year but 63 lakhs less than the revised figure.



Interest on Dead Weight Debt takes away 10.63 crores as compared with 12.53 crores in the Budget for the current year.

The gross receipts of the Indian Postal and Telegraph Department are put at 10.80 crores, involving a net loss of Rs. 76,000.

The total expenditure under all heads is budgetted at 125.26 crores.

CHANGES IN TAXATION

The principal changes in taxation proposed, are immediate abolition of export duty on hides involving a loss of 9 lakhs of revenue; proposal to abolish export duty on tea, assessing tea companies at 50 per cent. of their total net income, reduction of import duty on motor cars from 30 to 20 per cent. *ad valorem* and import duty on tyres from 30 to 15 per cent. and abolition of stamp duty on cheques.

The surplus will be devoted to the reduction by 3½ crores of the Provincial contributions distributed in strict accordance with the provisions of existing Devolution Rules.

A surplus budget is always a satisfactory affair though it does not necessarily indicate prosperity in the country. Sir Basil's Budget has been criticised as essentially a rich man's budget. The abolition of export duties on hides and tea and the reduction of import duty on motor cars and tyres are indeed welcome features but they do not go far to help the poor. Banking facilities are furthered by the abolition of stamp duty on cheque and bills of exchange. But then military expenditure is still as heavy as ever and there is no reduction of postal rates nor of the tax on salt. The happiest feature of this budget is the total remission of Provincial contributions. But he has put his critics on the horns of a dilemma by declaring that the adoption of 1s. 4 d. will bring in a deficit of Rs. 1.56 crores!

Thus the astute Finance Member has successfully used the Budget as yet another opportunity to strengthen his position in the battle of the ratios.

VICEROY ON INDIAN UNIVERSITIES

In the course of his Convocation Address to the Delhi University, H. E. The Viceroy said:—"I think that a good many people to-day are inclined to judge a university training by its commercial value to its graduates. They try to make up a nicely audited balance sheet expressing culture and learning as an asset to be valued in pounds, shillings and pence and treating knowledge that has no market value as a bad debt. Such people have, I think, fallen into that fallacious reasoning which, as Hazlitt once said, confuses the knowledge of useful things with useful knowledge. Here in India many look on a University as little more than a turnstile leading into arena of Government service and if they find no service open to them are apt to feel that they have been cheated as if they had paid for admission to a place of entertainment and then found there was no room for them. We must obviously clear the minds of any such false sense of values. Not that I minimise the necessity of practical application of learning to the business of a competitive world though even here. I think, it is well to bear in mind that unless industries and vocations already exist which demand men equipped with special qualifications the provision of vocational training for such callings may simply have the effect of aggravating the problem of unemployment.

You, Mr. Vice-Chancellor here reminded us that the character of Universities has generally changed since those early days when the fame of great teachers attracted crowds of poor scholars to an atmosphere of seclusion from the daily throb and contest of the outer world. The printing press, among other reasons, has changed all that and changed it not wholly for the better. The old instinct of inquisitiveness, the divine thirst for knowledge finds in books and periodicals the satisfaction which could formerly be won only at the feet of learned teachers. Economic competition too has changed many of our canons of social life

and a University fails if it does not respond to and to some extent reflect these changed conditions. Now it is perhaps dangerous for one who has been so short a time in India to venture to pass any judgment on Indian University teaching, but it has occurred to me that in one respect Indian Universities lack something of the individuality that is enjoyed by Universities elsewhere in England and Scotland. Each University has its own very definite individuality and each makes its own very special contribution to the sum total of knowledge and culture. The Northern English Universities, for example, reflect with great fidelity the needs of their industrial and textile environment in their thriving technological studies. The Bristol University is a great centre for agricultural research. Edinburgh leads the way in certain forms of medical research while even those who are in no way connected with them will acknowledge that Oxford and Cambridge play a great part in the general intellectual life not only of Great Britain but of the whole of the English-speaking world. That is the sort of thing which I believe might be of great advantage to India. I see no reason why Bombay should not be a great centre of textile research both as regards fabric and machinery for the whole East. Similarly Patna University need not be deterred by the institution of the new School of Mining at Dhanbad from developing a strong school of mining, engineering and geology. Calcutta, the headquarters of the Bengali people with their ancient culture, might win place and renown as a centre for the study of the humanities. In short there might well be division of labour among the Indian Universities in which each could make its own unique contribution to the intellectual life of the whole apart from the stimulus to the growth of knowledge which such a development would give, it would have another notable result through the migration of students from province to province so far as considerations of distance permit and thus by the way of knowledge encourage a truer and stronger spirit of nationalism than to-day exists."

THE FUTURE OF THE INDIAN STATES

"Whether we aim at the reform of the States for sympathy with their subjects, or whether we desire to re-adjust the relations that subsist between them and their suzerain in view to the making of modern India, the whole subject is beset with extra-ordinary difficulties," writes Mr. C. Vijayaraghavachariar in the pages of the *HINDUSTHAN REVIEW*. Mr. Achariar gives an idea of the composition of Indian States in the following lines:—

Omitting those in Burmah there are 562 Indian States. Their total area is over 650,000 square miles, that is about two-thirds of the area of British India without Burmah. Their total population is over 70,000,000, that is, about a third of the population of British India. This vast number is of very varying extent. If we take these States which contain an area of 10,000 square miles and over, we find that they are only 13 in number. They are Hyderabad, Kashmir, Kalat, Jodhpur, Mysore, Gwalior, Bikanir, Jaisalmer, Jaipur, Bahawalpur, Bastar, Rewa and Udaipur. These together cover a total area of about 420,000 square miles, that is, these 13 States occupy about two-thirds of the total area of the States, and so the remaining 549 States occupy only about a third. In fact, some of these are below 100 square miles in extent.

We have not as yet thought of the kind of Responsible Government that is most suitable for our country, says the writer; then how can we define the kind of relations that ought to subsist between self-governing British India and the Indian States for the benefit of both? Mr. Achariar speculates:

We have some vague idea that the political unification of British India and the permanence and development of it require that we should deal with the whole country including the Indian States. Here we often forget that we, the people of India, occupy a most anomalous position. We forget that natural India and political India cannot be made quite identical in the near future. According to Parliamentary statute India is British India plus the Indian States under the suzerainty of His Imperial Majesty the King-Emperor. If we would take India to mean what was intended by nature to be, a physical geographical unit surrounded by the seas and the Himalayas and designate her "India Irredentia" in analogy to Italy on the eve of her political unification, then Statutory India and "India Irredentia" are by no means exactly the same.

If then we have, of necessity, to confine ourselves to a geographically and ethnologically imperfect India for our political and economic freedom, is it absolutely necessary for us to think of mending and

ending the Indian States as part of our programme for achieving our own salvation? We are decidedly of opinion that it is not. Nay more. Not only is it constitutionally impossible but also the very attempt would be injudicious on our part. On the one hand the declared policy of the Suzerain has, ever since the Mutiny, been one of "once an Indian State, always an Indian State."

Therefore, the Dominion Home Rule of British India may not interfere with this recognised and long-established imperial policy.

PROGRESSIVE MYSORE

With a view to bring the central administration more in touch with the rural areas and bring about co-ordination of work and speedy dispatch of administrative details, an informal conference of Deputy Commissioners of Districts, departmental heads, Executive Councillors and the Dewan was held last month at the Mysore Secretariat, when outstanding problems affecting the ryots were discussed, seasonal conditions reviewed, and suggestions offered for affording relief in tracts affected by failure of the monsoon. Among questions of more urgent nature considered whereon a substantial agreement was reached, were (1) advisability of giving discretionary grants to district heads towards the prompt relief of distressed, due to floods, accidents, fire and other causes. (2) decentralisation of power in revenue department (3) utilisation of funds released from recent abolition of *annachattrams* (pilgrim feeding houses) in the State and of grants for land improvements and town planning schemes (4) working of village panchayats, construction of drinking water wells for villagers, possibilities of securing co-operation of ryots, of restoration of irrigation tanks (5) relation between landlords and tenants. It was also resolved to appoint a special committee to go into the question of establishment of land-mortgage banks in rural areas to relieve agricultural indebtedness of ryots population in Mysore.

INDIANS IN FIJI

Replying to Mr. Gaya Prasad Singh, in the Legislative Assembly Mr. J. W. Bhore (Education Secretary) admitted that as the condition precedent to the appointment of the Indian Deputation, the Fiji Government in June 1921 had guaranteed that the position of Indians in Fiji would in all respects be equal to that of any other class of His Majesty's subjects. It was true that on the Fiji Advisory Executive Council there was not a single Indian. It was equally true that restrictions had been placed on Indians in Fiji in the matter of loitering in towns between 11 a. m. and 5 p. m. while no such restriction existed in the case of Europeans. Mr. Bhore said that applications for lands by Indians were generally limited to 10 acres of agricultural land and 20 acres of grazing land but if an applicant showed he had means to work a larger area, the application was seldom refused to any. Steps on the part of the Government of India in this direction were still in correspondence and the Government were unable to make a statement.

Indians, continued Mr. Bhore, were at present represented by one nominated member of Fiji Legislative Council and under the decision recently arrived at by the Colonial Office will be temporarily represented by three nominated members until the necessary changes can be made in letters patent to enable the Indian community to return three elected members to the Council. The question of their representation on the municipal council has been referred for consideration of the Colonial Government and would, it is understood, be examined in first instance by a local committee on which Indian community would be absolutely represented. To a further question by the same member Mr. Bhore replied :

Inter-departmental conference held in London in 1917 published certain proposals for a new assisted system of emigration to Fiji among other Colonies for public information and criticism. Assisted emigration to Fiji had not been opened and no question of enforcing the recommendations of that Conference therefore arises.

The MODERN REVIEW for February publishes an interesting speech by Mr. Nishi Bhusan Mitter, who served for sometime as the headmaster of an Indian school in Fiji. He says that educational facilities are badly wanting. There is only one Government school and a few missionary schools all of which, Mr. Mitter says are wholly unsuitable to the condition of Indians in Fiji. He recommends that instead of the present educational system a better curriculum should be prepared providing technical courses in view of the fact that the Indian population in Fiji are all agriculturists.

They will do well, if they do; the cost of it is not too great considering the fact that on it depends largely the welfare and the salvation of thousands and thousands of our forgotten and suffering countrymen abroad and at some future date India will look with pride to these far off Colonies where a sturdy, brave and intelligent community of the Indian race will live with contentment and peace and will proudly proclaim mother India's glory to the other nations of the world. Let us all strive with our organised efforts to make this dream a reality. May, God help us,

In what ways could the Indian settlers in Fiji be helped? Mr. A. W. Mc Millan writing in the current Number of the YOUNG MEN OF INDIA suggests various methods which if only practised might altogether change the life of Indians in Fiji from one of dullness to one of liveliness.

To promote the spread of literacy Mr. Mc Millan feels that instead of an expensive magazine, free distribution of leaflets in Hindi and English conveying messages specially written for Fiji conditions might be telling.

The temperance legislation passed in Fiji has crippled the hop-beer trade which was doing considerable harm to Indians and Fijians. The writer urges Indians and Fijians to join forces in favour of prohibition in spite of violent oppositions from the Europeans and half-castes.

More instructive than all are the cinematographic and lantern lectures, which the writer recommends. He himself exhibited some pictures which were not only applauded by the settlers but gave them a practical knowledge of hygiene and sanitation.

INDUSTRIAL DEVELOPMENT IN INDIA

Addressing the Rotary Club on "To-day and To-morrow" Sir Alfred Chatterton emphasised the need for general industrial development in the country and pointed out by figures that material progress went hand in hand with political development touching mainly on two great industries, cotton and jute. He also pointed out that Bengal jute industry was more advanced but no adequate efforts were being made to train workmen. He regretted that although there was room for scientific research and experiment and organisation for training men, they were almost sterile, in respect of solving problems affecting the well-being of the people. He was in favour of standardising the requirements of cultivators and urged the need for the development of the system of granting takavvi loans by which every cultivator should become possessor of really efficient tools. He laid special stress on the work of the Standards Committee in England which had been of immense benefit to the industry and considered the necessity of carrying this idea in India.

THE INDIAN RAILWAY BUDGET

The Railway Budget was presented in the Legislative Assembly on February 18 by Sir Charles Innes and in the Council of State by Sir Clement Hindley. While the speech of Sir Charles Innes covered the salient points in the Budget, Sir Clement Hindley spoke in greater detail on the measures of economy and efficiency in the methods of administration. The financial results of 1925-26 showed that they transferred Rs. 549 lakhs to the general revenue and Rs. 379 lakhs to the reserve, being better by Rs. 17 lakhs and Rs. 34 lakhs, respectively, than the revised estimates. The probable financial results for 1926-27 were, however, disappointing. They now expected a net surplus of Rs. 594 lakhs instead of Rs. 871 lakhs gross; Rs. 601 lakhs would be paid to the general funds and to accomplish this Rs. 7 lakhs will be withdrawn from the reserves.

INDIAN GOLD THREAD IN U. P.

The imposition of duty on imported gold thread enabled the provincial industry to successfully withstand foreign competition, though the insufficiency of internal demand for brocades reduced the output. Some of the power factories which have to face competition from individual workers remained closed for the greater part of the year and one went into liquidation. Benares is the chief centre of the industry, but Agra is making great headway with factories using small machines similar to those in Surat and Delhi. A few new factories of this kind were started at Agra during the year. The industry can only be placed on a firm footing by the use of up-to-date machines and Processes.

INDIAN INSTITUTE OF BANKERS

The managing directors of the Imperial Bank of India propose to call a meeting of interested banks for a general discussion on the subject of formation of an Indian Institute of Bankers. The headquarters of the Institute will most probably be in Bombay, as the greatest interest is being displayed in the movement for an indigenous banking system, there. They consider it desirable to hold the meeting in Bombay and not in Calcutta. The Government of India in response to the communication regarding the establishment of an Indian Institute of Bankers, has been informed of this.

THE STEEL BILL

The Steel Bill assuring protection to the great Tata industry for another period of seven years had a stormy passage in the Assembly. The essential features of the Bill as framed by Government who in turn based their proposals on the recommendations of the Tariff Board have been preserved intact. Tata's will get all the protection they want against unfair competitions from the Continent, a basic rate of import duty being applied to standard British steel.

DAIRY INDUSTRY IN INDIA

H. E. the Viceroy presided last month at a lecture delivered by Mr. William-Smith, Imperial Dairy expert, on cattle breeding and the dairying industry for India which was illustrated by cinema films, at the Elphinstone Cinema, Delhi. Mr. Smith declared that with the exception of parts of the Punjab, where vigorous action of Government of that Province had arrested a decline, he gave it as a result of his 24 years experience of cattle-breeding in India, that the quality of cattle generally was declining. In London fresh milk was 75 per cent. cheaper than in the Indian capitals. This he said was a serious affair, when the earning power and consequent spending power of the workmen in Bombay and other cities of India were compared with the earning power of the workmen in London. He suggested the formation of pedigree herds on dual purpose lines all over the country. Pressing dairy factory problems, like the organisation of the city milk supply, manufacture and adulteration of ghee, manufacture of Indian condensed milk and utilisation of dairy by-products must be taken in hand immediately.

His Excellency the Viceroy said that, the waste of expenditure incurred in India on useless cattle was something in the neighbourhood of Rs. 6 crores. This, said His Excellency, was a very amazing figure. If that figure were true, then India was spending on useless animals as much as she was spending on her whole army. The Government of India were seeking through various effort to improve Indian cattle. They had opened dairy farms at Bangalore, Karnal and other places, and were trying to investigate methods of scientific breeding and dairying. The whole of India and the Government of India were watching the labours of the Agricultural Commission, with the utmost interest. When their report was presented to the Government the latter would do everything they could to give effect to their proposals.

CINCHONA PLANTATIONS IN INDIA

A resolution of the Government of Bengal on the report of the Government Cinchona Plantations and factory in the province for 1925-26 states that there is considerable difficulty in securing suitable soil for further extension of the plantations. The result of the experiment in the Latpanchor Spur is not hopeful and the proposal for an experiment in the Samsing area is under examination.

The preparation of a working plan for the plantations, the resolution further states, based on an up-to-date survey of the trees, which are now bearing bark and can be expected to bear bark in the next twenty years, is urgently needed.

The Government Cinchona Department in Bengal works two plantations, one at Mungpoo and the other at Munsoong, both in the district of Darjeeling, and has also a factory at Mungpoo where quinine and its by-products are manufactured from the bark of trees grown in these plantations and also from Java bark obtained from the Government of India.

The quantity of factory-produce sold during the year was 42,551 lbs. against 43,143 lbs. in the previous year. The decrease was due to a decrease in the sale of Cinchona Febrifuge which had an exceptionally large sale in the previous year. The sale-rates of Quinine Sulphate and other quinine salts which were reduced in the previous year were further reduced during the year under review. Receipts from sales amounted to Rs. 1,58,290, and the total expenditure was Rs. 3,72,870.

Indian Industrial and Economic Problems. By Prof. V. G. Kale. Rs. 2. To Subs. of "I.R." Rs. 1-8.

Agricultural Industries in India. By Seedie R. Sayani. Re. 1. To Subscribers of the "I.R." As. 12.

The Improvement of Indian Agriculture. Some Lessons from America. By Catheryne Singh, Second Edition. Price Re. 1. To Subs. "I.R." As. 12.

G.A. Natesan & Co., Publishers, George Town, Madras.

TREATMENT OF CONSUMPTION

Sir Ebrahim Jaffer moved a resolution in the Council of State, for immediate steps to be taken to call a Conference to discuss the question of a provision of tuberculosis hospitals, sanatoria, and institutions for training practitioners in tuberculosis treatment throughout India. Sir Mahomed Habibullah said that the whole-hearted co-operation of the public was essential for propaganda among the masses. With regard to the complaint that Government had done nothing in the matter he said that as early as 1910 the Government of India had invited a report to combat diseases and had circulated the recommendations to local Governments with the result that 18 sanatoria now existed and also special wards in hospitals. Government were still conducting an investigation into tuberculosis. That would show that the Government were alive to the needs of the situation and that if the local Governments thought further investigation was desirable, the Government of India would do the needful.

EATING BEFORE SLEEP

A hearty meal is inevitably followed by an extra call on the digestive organs, which to do their work have to make a call for more blood. More blood for the digestion means less somewhere else, and blood is accordingly withdrawn temporarily to some degree from the brain. It is this that gives us that sleepy feeling after a good meal.

We are, however, not really asleep. Our body is functioning at full strength and the sitting or standing position is helping the digestion to do its work. This once performed, the blood returns to the brain and the sleepy feeling vanishes.

When, however, we go to bed after a full meal, our lying-down position sets up a stagnation of digestion, various over-distended organs are quite likely to affect the heart, and the fact that we are asleep has slowed down all our processes. The result follows that though we are trying, to

digest and are thereby working organs which should really be resting to be ready for the next day, we are not succeeding, and so wake up with a system temporarily upset.

PREVENTION OF CHOLERA

The following methods may be used for purifying drinking water for the prevention of cholera :

- (1) Boiling, specially suitable as a domestic precaution.
- (2) Chlorination, especially suitable for tanks; bathing ghats, etc.
- (3) Permanganation, especially suitable for wells and cisterns.
- (4) Liming, suitable either for tanks or wells.
- (5) Reservation, available for tanks in the absence of the necessary chemicals, but not suitable for wells.

EXPERIMENTAL MALARIAL STATION

The Government of India announce that an experimental malarial station will shortly be opened under the auspices of the Indian Research Fund Association and that, in recognition of the inestimable service to India, rendered by Sir Ronald Ross by his discovery of the transmission of malaria through the anopheles mosquito, it has been decided to name the institution after him, "The Ross Experimental Malarial Station."

MEDICINAL PROPERTIES OF THE APPLE

It is claimed on its behalf that the apple is an excellent brain food, owing to the amount of phosphoric acid it contains in an easily digestible form; that it excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth, assists the kidney secretion, prevents the formation of stone, obviates indigestion, and is one of the best preventives of diseases of the throat; and last but not least, it is said, next to the lemon or the orange, to be the best antidote for the thirst and craving of those addicted to the alcohol and opium habits.

TRANS-ATLANTIC TELEPHONY

Lieut. Col. Laws Webb contributes to THE TIMES an interesting letter on American research relating to the institution of Trans-atlantic telephony:

I should like to be allowed to state that credit for this truly marvellous development of the telephone is mainly due to the Research Department of the American Telephone and Telegraph Company.

From the very early days of the telephone this policy of scientific research put American Telephone engineering and American Telephone performance ahead of those of the rest of the world. It became generally recognised that for efficient telephone service the system installed must be based on American practice; and it is a simple fact that scarcely any improvement in telephony has been produced elsewhere than in the U. S.

At present the research laboratories of the American Telephone and Telegraph Company occupy a great building in New York, where several thousand scientific workers are continuously engaged in the study of every material, every appliance, and every process having any bearing on the supply of telephone service. Much money and much effort are expended on this policy of scientific research, but the results furnish ample reward. To such research we owe the recent great improvement in telephonic transmission, which has enormously increased the range and efficiency of the telephone; the perfection of machine switching apparatus, or "automatic" telephone exchanges; the "loaded" submarine telegraph cable, which has eight times the speed of all previous submarine cables, broadcasting, which, apart from its entertainment value, has already proved itself to be a great political instrument; and, finally, the prodigious feat of carrying the human voice instantaneously over an ocean which the fastest ship takes more than five days to traverse. If any doubter should question the value of continuous

scientific research in any line of technical work, let him try to put a money value on the increased efficiency of electrical communications which research has produced in the past ten years."

DR RAMAN'S LECTURE ON X-RAYS

Dr. C. V. Raman delivered a very interesting lecture to a crowded audience on February 25 at the Indian Museum, Calcutta, on X-Rays and their revelations. He showed a number of experiments with the collection of historic apparatus, some of fifty years old, illustrative of the discovery of X-Rays and a variety of different types of apparatus from the earliest to latest times. A very powerful X-Ray tube made in his laboratory at Calcutta for the use in research was also exhibited.

PETROL FROM LIQUID COAL

The Bergius process of converting coal into valuable fuel oils is explained by Dr. Edwin Slosson, Director of Science Service, in the PITTSBURGH-GAZETTE-TIMES. Dr. Slosson writes:

An international company has been formed to carry on the liquefaction of coal, and in this the largest stockholders are the Royal Dutch Shell group, which is the leading petroleum combine of Europe, and the German association of dye-manufacturers. A plant for the purpose of investigating the Bergius process had been erected in England.

The discovery of how to convert coal into liquid products is the achievement of long and laborious scientific research, such as gave Germany the supremacy in the manufacture of indigo and other synthetic dyes before the war. Dr. Bergius began his study of the composition of coal in 1912, and except for the interruption of the war, the investigation has been carried continuously on ever since at the cost of millions of dollars.

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

G.A. Natesan & Co., Publishers, George Town, Madras.

LUDWIG VAN BEETHOVEN

THE TWO KINDS OF POETRY

We publish elsewhere (P. 173) an account of the great Musician by a Professor of Music. His



LUDWIG VAN BEETHOVEN

centenary is being celebrated this month throughout the world.

A PARADOX OF THE PRESS

The SATURDAY REVIEW which has been taking up vigorously the case of the working journalist, says:

The editorial side of daily newspapers is becoming degraded and the business side glorified. After all, it is the journalist who makes the newspaper. What he makes, the proprietor is enabled to sell. Despite the drapers, therefore, the editorial staff is still important. There has been more than one instance lately of what can only be called gross callousness in the dismissal of editorial staffs consequent on amalgamation. Newspapers, from the showing of their proprietors, are to-day making enormous profits; it is a scandalous thing that from these profits a proper proportion should not be spared for humane and considerate treatment of those who have worked loyally for their masters,

27

"There are two kinds of poetry, the poetry of retreat and the poetry of interpretation. They correspond to the two conditions between which the spirit of man moves—satisfaction and desire, rest and advance, refuge and adventure. A poet is often satisfied to be the minister of peace, and by his song to lure the heart of man away from the strife and confusion of the world into some quiet resting-place where the discords are absorbed in the harmony which for the time his music inspires," writes the Rev. G. E. Darlaston, M.A. in the CONGREGATIONAL QUARTERLY.

"This is a great and worthy ministry, for life within and without is full of broken promises and desires denied. But the peace of a conjured mood passes soon, and there is no shelter in which man may rest unless it shelters the mind and prompts some answer to its questioning. And this the greatest poetry attempts and, beyond all the other arts, achieves. It reads the riddle and utters the noblest truth in noblest speech. It enshrines Truth in Beauty.

It is not only the inn by the way; it is the end to which we must come. And though we may not demand that our poets should be philosophers with a system, so nobly have they themselves built up their great tradition that we have come to demand an ultimate and convincing authority in their voice and a ring of austere reality in their sweetest song.... "Who shall doubt that the Kingdom of Beauty is a province in the Kingdom of Heaven? This is the kingdom to which our poet is a pilgrim, and in his pilgrimage has become a great modern poet of Beauty. Seeking Beauty, the pilgrim may not lay hold on what he seeks, but what he seeks lays hold of him. The vision hides, but hides within the poet's eye, in his heart in his cry that it has passed. It is he who is found by what he sought."

DEATH OF AN EDUCATIONIST



PROF. K. B. RAMANATHAN
who died of heart failure at Madras while
addressing a meeting.

THE AIM OF EDUCATION

Addressing a large gathering of the past and present students of the Gujarat College on the occasion of the commemoration of the founding of the college, Sir Chimanlal Setalvad, the Vice-Chancellor of the Bombay University, said that education was taking great strides in Gujarat. The purpose and aim of all education, specially University education, was to make a man better and useful citizen and their efforts should be directed with that end in view. He referred to the great strides in science made in the West and said that unless India made progress on those lines, it was impossible for her to attain or maintain Swaraj. He ridiculed those who preached that *charka* could secure everything for India and said that the great need of India was expansion of scientific and technological education. Proceeding, he said that while it was necessary to spread primary education, it was still more necessary to attain higher education of all kinds.

A PUBLIC SCHOOL IN INDIA

An influential All-India Committee headed by the Hon. Mr. S. R. Dis, Law Member of the Viceroy's Council have launched an appeal for funds to establish a school in India on the lines of the public schools in England. The Viceroy who was at first pessimistic as to the response the proposal was likely to evoke in India has been persuaded to bless the scheme which he has done in no halting fashion. The promoters of the scheme ask for a minimum of Rs. 30 lakhs and it is hoped that they will get the money.

The proposed institution will in no sense be exclusive and it will be open to all classes and communities whatever their social status. Indeed, it will be one of the principal aims of the school to foster a spirit of comradeship among all the students and to destroy all social, communal, religious or provincial prejudices, which have impeded the development of an Indian nationality. Even the Ruling Princes, some of whom have informally given their support to the scheme, have recognised the great advantages of bringing up their sons in the free atmosphere of a public school uncontaminated by notions of social or communal exclusiveness.

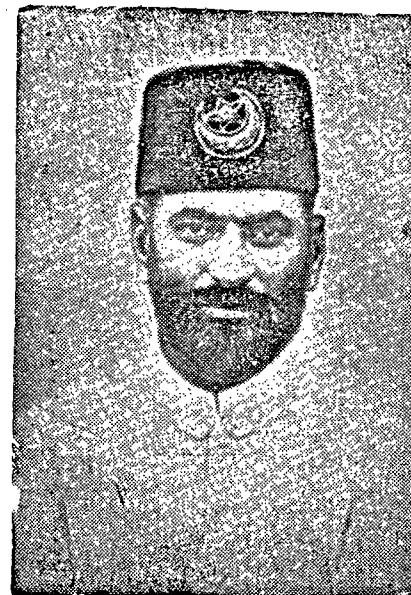
The institution, we are told, will endeavour to impart to the students a sound education on the most approved lines and a general culture which will enable them to go straight into an University, English or Indian or to enter upon a business career, or in the case of those who belong to the class of rich land-holders, to take up their appropriate place in the national life as men of character and culture whose service will be of great utility in many spheres of national activity.

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G. A. Natesan & Co., Publishers, George Town, Madras,

DR. KITCHLEW

A Lahore message states that it is understood Kitchlew has decided to resume practice at the Bar. For the present he will stay at Amritsar



DR. KITCHLEW

but intends shortly to establish his practice in the Lahore High Court. Dr. Kitchlew was one of the very earliest Non-Co-operators, who gave up practice in 1920.

LEGAL EDUCATION IN C. P.

Sir Bepin Krishna Bose said in the course of his Convocation Address to the Nagpur University that an ideal system would have been to have a Law College like Arts and Science colleges with whole time professors and students but even apart from financial considerations there was a large volume of public opinion against such a system. He acknowledged the need for improving the system of training the future members of the bar and those who are to man judicial administration.

QUAINT LAWS.

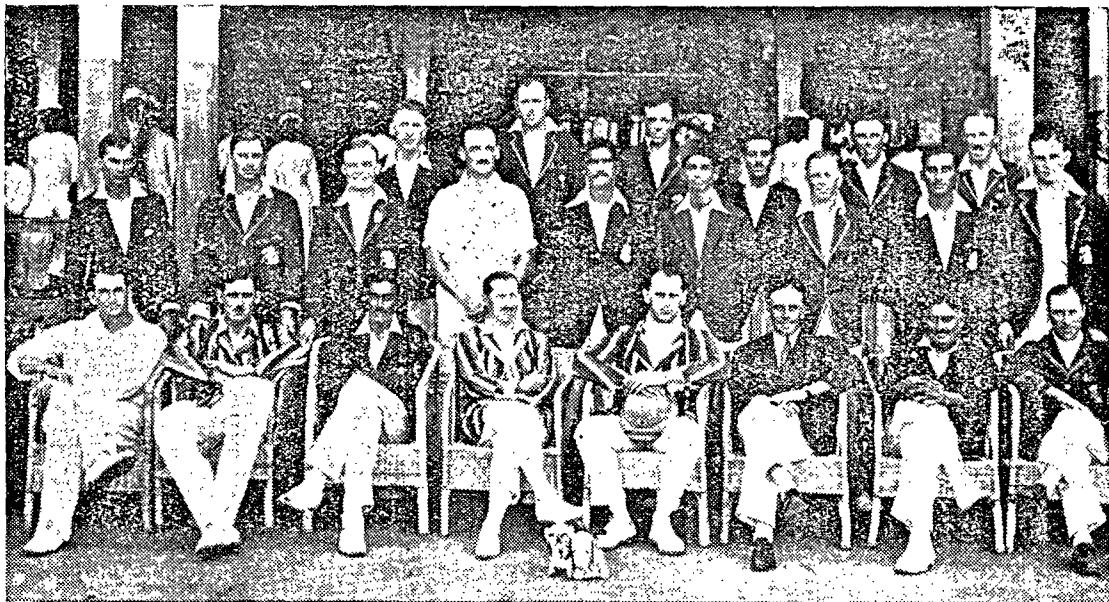
The United States have a quaint series of divorce laws. It is on record that a lady obtained a divorce from her husband on the ground of "mental anguish." The only evidence of mental anguish adduced was the fact that the man refused to cut his toe-nails. In one State it is forbidden to smoke in public. The hotel corridor outside a man's bedroom is regarded as public for the purposes of the Act. The freak laws of Vienna are full of good intentions. If you throw away a tram ticket a policeman will (or should) bustle up to you, fine you an Austrian shilling on the spot and give you a printed receipt for it. Everyone who leaves the window open while he is playing a gramophone or learning the violin has to be fined two Austrian shillings. The village of Oestren, in Prussia, deserves honourable mention for the revival and enforcement of a mediæval law against day time gossiping. The men complained that their wives spent the day chattering instead of getting on with their work. Now they may gossip only at the risk of imprisonment.

AN ARBITRATION COURT

In Denmark an Arbitration Court has been set up to settle all disputes between the State and its employees which are not referred to the ordinary courts, in accordance with the Civil Service Act.

This new arbitration institution may be regarded as an extension of the system of negotiation established by the 1919 Civil Service Act.

According to "Industrial and Labour Information," the weekly publication of the International Labour Office, this Arbitration Court is to be common to all State administrative services and will be competent to deal with any disputes that may arise, provided that such disputes be submitted to the Court by one of the Central employees' organisations.



THE M. C. C. IN MADRAS.

THE DAVIS CUP

The All-India Lawn Tennis Association have issued a challenge in the Davis Cup competition, and the team has been provisionally selected. It will be composed of Dr. A. H. Fyzee, R. D. England, who did so well at Bombay a few weeks ago, and Krishna Prasad.

At a meeting of the I.L.T.A. at Delhi in February, the formation of Provincial Committees was considered.

Suzanne Langlen, the volatile and temperamental French "Star," has been so much in the limelight in recent years, that the news that she received £ 20,000 as the proceeds of her four months' season as a professional is bound to be of interest. Mary Browne and Vincent Richards, the other professionals under Mr. Pyle's management, received, £ 7,000 each. This boom in professionalism has, however, been followed by the disquieting news that this astute promoter has dropped Mlle. Langlen, apparently thinking that she has been fully exploited. One wonders what outlet Langlen "pere" will now find for his daughter?

BENGAL'S NEW GOVERNOR & CRICKET

As a cricketer Col. Jackson has the unique distinction of occupying a position which he made entirely for himself. It was an education to see him walk to the wicket at a critical time when the bowlers were carrying everything before them, for his walk had an assurance—as different as possible from cock-sureness—which no other batsman except the inimitable C. G. Macarteny has even approached. Even as a boy at Harrow, Jackson had this confidence in himself which afterwards carried him triumphantly through so many difficult positions. He has himself lately told the story that once at Harrow, just before the Eton match, he asked to go away for a holiday for a few days. Permission was granted on the condition that he would promise to make 50 against Eton. He gave the promise without hesitation, and made his 50; he would. Afterwards he was Captain of Cambridge University, captained England in 1905, winning two matches and having the best of the draw in the other three games, and in 1921 was President of the M.C.C.

THE IDEALS OF INDIA

Speaking on "Asia in Renaissance" at the seventh anniversary of the Indian Students' Union, Sir Frederick Whyte said that political awakening had produced little or no characteristic indigenous product in almost every country.



SIR FREDERICK WHYTE

Asiatic politics were merely not a very successful imitation of European, particularly British models. Men like Gandhi and C. R. Das realised this, but the vehemence of their protest against the West led them to repudiate, not only downright imitation, but also any endeavour on the part of India to seek any kind of light from the West, thus teaching doctrines of intellectual bankruptcy. True leaders for the present Indian generation, Sir Jagadish Chandra Bose, Sir Rabindranath Tagore, Sir Asutosh Mookerjee, had shown, each in his own way, that the application of characteristic Western scientific methods was indispensable, not only to the pursuit of truth, but to the realisation of India's secular ideals.

BARODA'S NEW DEWAN

A magnificent Civil and Military Durbar was held on the evening of 12th March, for the in-



MR. V. T. KRISHNAMACHARI

vestiture ceremony of Rao Bahadur Krishnamachari, Baroda's new Dewan in the Lakshmi Vilas Palace.

The ceremony began with a speech of His Highness who said that he was about to invest Rao Bahadur Krishnamachari with robes and powers of Minister's office which he trusted he would exercise with due credit to himself and in a way worthy of the administration of his State.

His Highness reminded the new Dewan that he has as colleagues his trusted lieutenants, men of great experience and local knowledge and who would be ready to render him valuable help and advice to carry on the administration with firmness and full vigour and thus bring to fruition the manifold activities of his State.

Diary of the Month

February 11. The House of Commons to-day formally passed the first reading of Mr. Rennie Smith's Commonwealth of India Bill.

February 12. H. E. The Governor of Assam has appointed Mr. J. J. M. Nicholas Roy and Mr. Sadulla as Ministers.

February 13. The S. S. *Rajula* left Bombay to-day with further Indian troops for China.

February 14. The Conference of the Ruling Princes and Ministers of Indian States met to-day at Patiala.

February 15. Cawnpore Municipality presented an address of welcome to Mr. Saklatwala.

February 16. Dr. R. P. Paranjpye has been appointed member of the India Council.

February 17. Mr. G. R. Pradhan is appointed Minister of Bombay in succession to Dr. R. P. Paranjpye.

February 18. The Indian Railway Budget was presented in the Council of State to-day by Sir Clement Hindley and in the Assembly by Sir Charles Innes.

February 19. Prof. Jadunath Sircar, delivered the Convocation Address to the Calcutta University.

February 20. Messrs. Chen and O'Malley have signed an Anglo-Cantonese agreement.

February 21. The Government communique on the Indo-South African agreement is published.

February 22. The U. S. A. House of Representatives passed a resolution by 269 votes to 44 recommending President Coolidge to negotiate with China independently of other Nations.

February 23. Lt. Col. F. S. Jackson, Governor-Designate of Bengal is knighted.

February 24. The Council of State passed unanimously a resolution approving the terms of the South African Settlement.

February 25. It is officially announced that Sir George Rainy has been appointed to succeed Sir Charles Innes as a Member of the Governor-General's Executive Council.

February 26. The text of the (Government of India) Indian Navy Bill is published in London.

February 27. Mr. B. C. Ghose moved a resolution of no-confidence in the Ministers in the Assam Legislative Council, which was lost by 28 against 22.

February 28. Mr. Saklatwala was presented an address of welcome by the Madras Corporation.

March 1. The Legislative Assembly passed to-day the government motion demanding 10 lakhs of Rupees for Civil aviation.

March 2. The House of Commons has passed the first reading of the Bill to amend the title of H. M. the King and Parliament in accordance with the recommendations of the Imperial Conference.

March 3. The Council of State has passed the Steel Protection Bill without division.

March 4. The annual convocation of the Delhi University was held to-day under the presidency of H. E. Lord Irwin.

March 5. Prof. K. B. Ramanathan died to-day at Madras of heart-failure.

March 6. Sir Stanley and Lady Jackson were entertained to-day at London by the Lord Mayor at Mansion House.

March 7. The Indian Currency Bill came up for consideration in the Legislative Assembly.

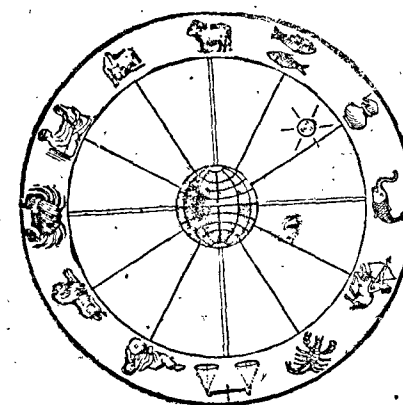
March 8. The Legislative Assembly has rejected the 1 sh. 4 d. ratio amendment to the Exchange Ratio Bill by 68 votes against 65 votes.

March 9. The House of Commons passed to-day the second reading of the Indian Navy Bill.

—The Legislative Assembly adopted Mr. Jayakar's motion virtually refusing the demand under the Executive Council by 65 to 56 votes.

March 10. In the Council of State Sir P. C. Sethna's motion urging the appointment of an Indian to lead India's Delegation to the Assembly of the League of Nations was carried by 25 votes against 18.

WHEN SEASONS CHANGE—



You must take particular care about your health. Sudden climatic changes cause unforeseen organic derangements and upset the system. Days of alternating weather are likely to lower your physical resistance and expose you to dangerous infection. At such times, to fortify your system against serious functional ailments or infection you can do no better than use our genuine

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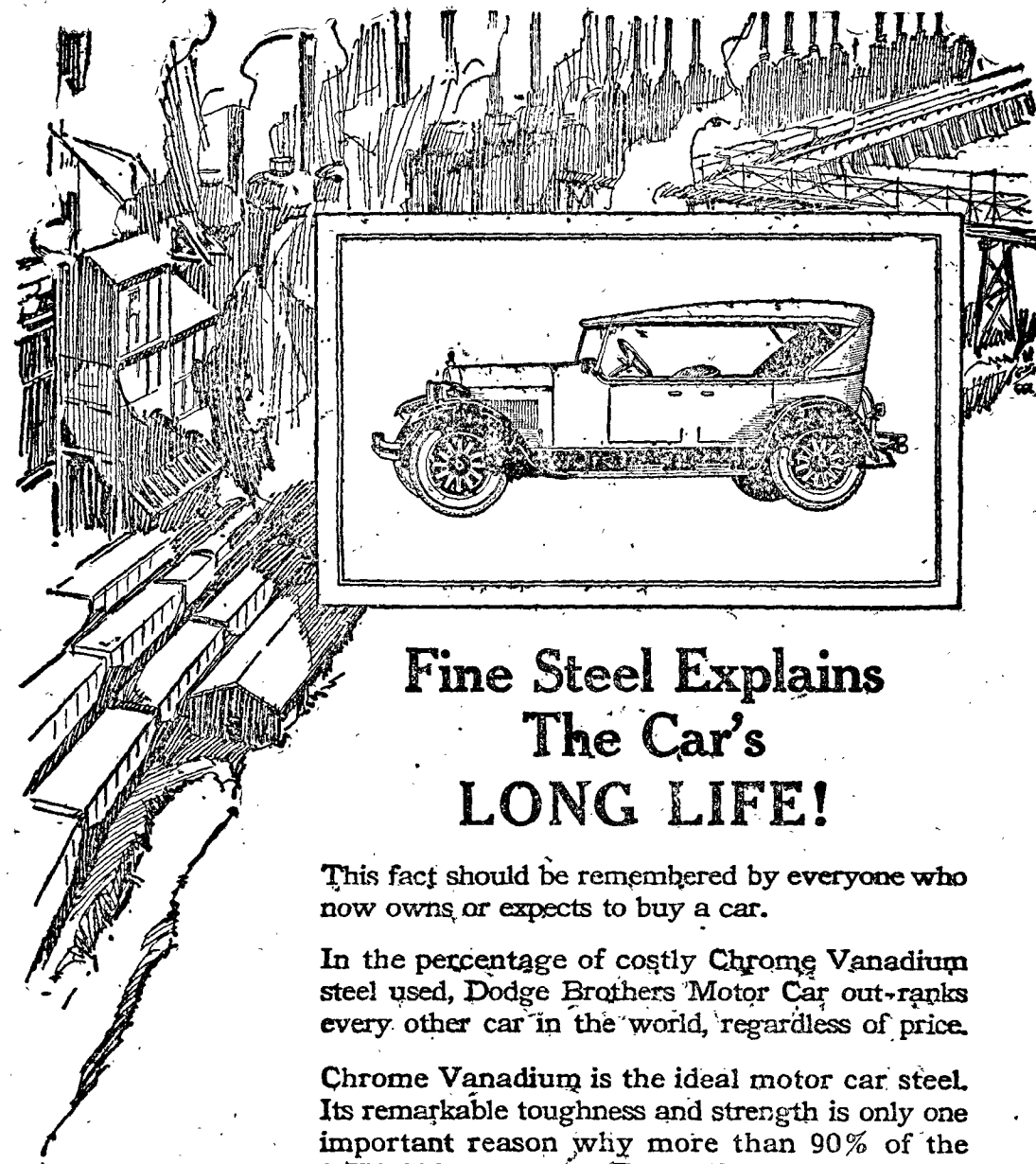
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Steamers.	Tons.	Sailing About.	Steamers.	Tons.	Sailing About.
S. S. Ranpura	16586	12th March 1927	S. S. Narkunda	16227	2nd April 1927
" Razmak	10602	19th do	" Ranchi	16650	9th do
" China	7952	23rd do	" Razmak	10602	16th do
" Kaiser-I-Hind	11430	26th do	" Rajputana	16568	23rd do

* 1st Class passengers only

† Extra steamer at reduced rates.

‡ Terminates voyage at Marseilles

§ Through steamers from Australia.

P. & O. CALCUTTA TO LONDON.

Steamers.	Tons.	Sailing About
S. S. Nagoya	7,000	18th March 1927
" Novara	7,000	25th do

BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

Steamers.	Tons.	Sailing About
S. S. Merkara	8,385	19th March 1927
" Matela	8,303	2nd April
" Matiana	8,965	16th "

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;

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STRAITS, CHINA AND JAPAN—Fortnightly.

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

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

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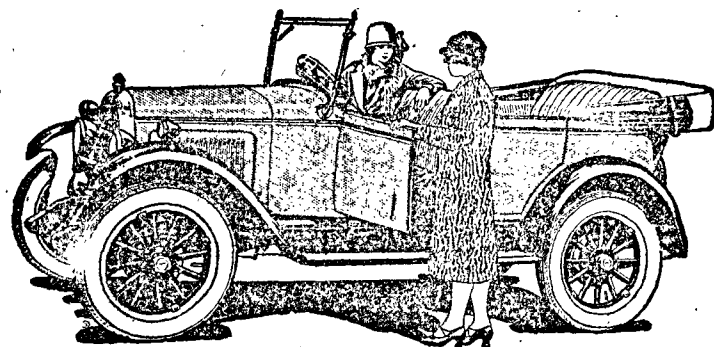
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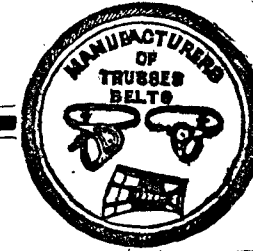
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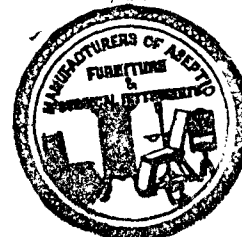
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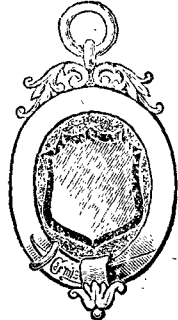


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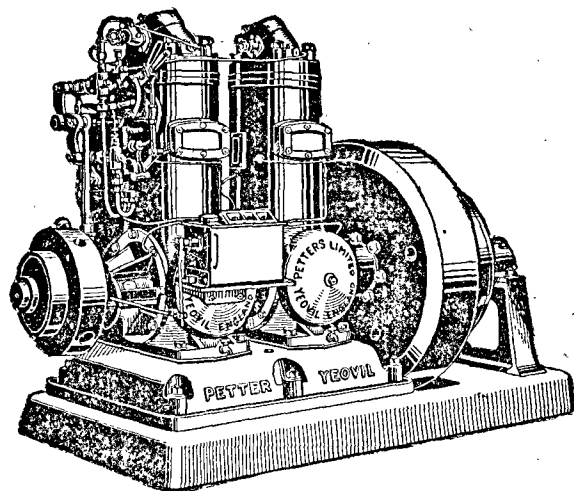
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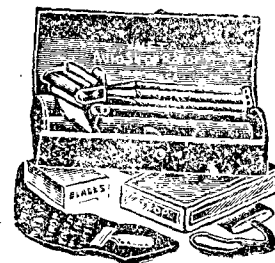
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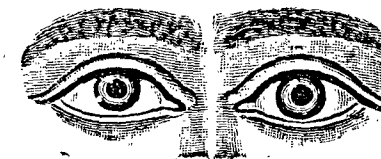
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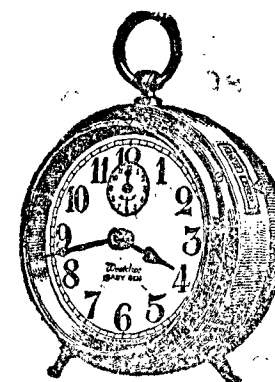
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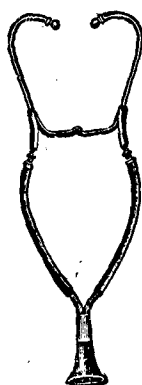
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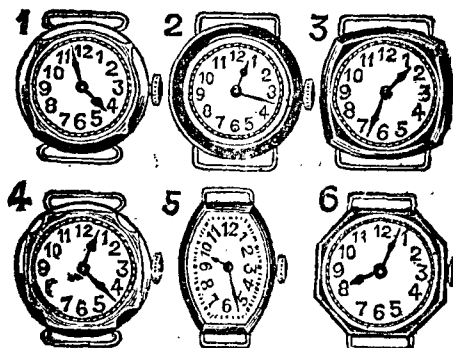
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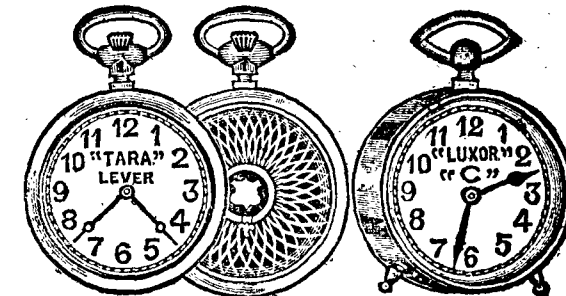
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" 2nd	Veldurti	Sivarathri
" 2nd	Samalkot	Mahasivarathri
" 2nd to 4th	Pithapuram	Kukkuteswaraswami festival
" 2nd to 8th	Narasaraopet	Mahasivarathri feast at Kottappakonda
" 2nd to 9th	Nandyal Markapur Road & Kurnool	Sivarathri at Sri Sallam
" 2nd to 10th	Kyatsandra	Siddha Ganga Jatra
" 3rd to 5th	Trivellore	Grand Maasi New Moon and Floating festival
" 4th to 18th	Gudgeri	Shaha Najrat Shaha Khadi
" 5th	Badami	Govanki feast
" 8th	Tiruttani	Kirthigal
" 8th to 11th	Bellary	Gadi Lingappa Jatra at Gulyam near Bellary
" 13th to 17th	Narasapatnam Road	Sri Venkateswaraswami Kalyanam
" 13th to 20th	Bitragunta	Sri Venkatesa Perumal feast
" 14th to 26th	Kadiri	Sri Narasimha Swami Brahmotsavam
" 18th	Ajjampur	Car festival of Sri Durgamma at Anthargatti
" 18th to 20th	Savanur	Satyabodhaswami fair
" 18th to 22nd	Nellore	Brahmotsavam
" 20th to 26th	Dundur Annigeri and Mallapur	Yamanur feast
" 21st to 23rd	Ullindakonda and Veldurti	Gorantla feast
" 25th to 31st	Tinnanur	Brahmotsavam
" About 25th	Harihar	Sangameswara Jatra
" 26th to 29th	Koregaon	Khatgeri
" 31st to 2nd April	Anakapalle	Nookalamma feast

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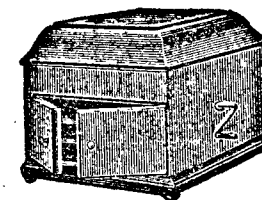
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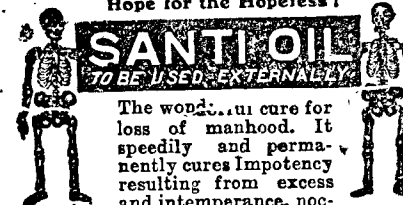
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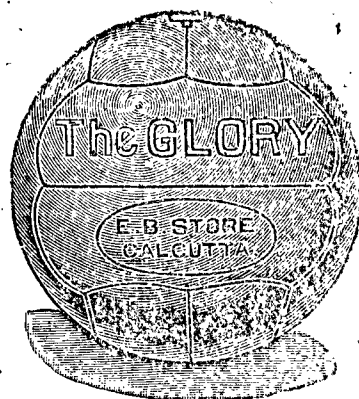
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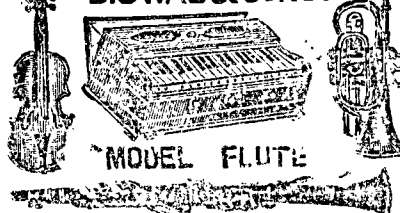
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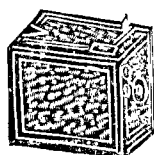
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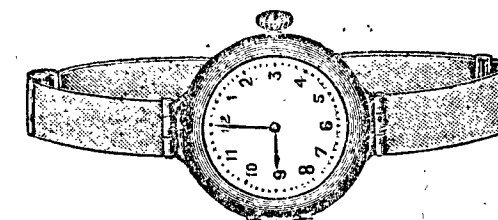
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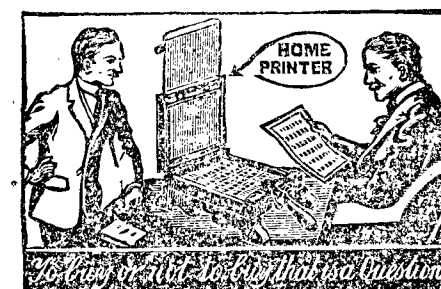
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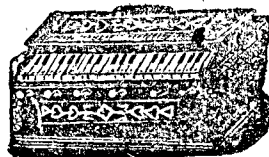
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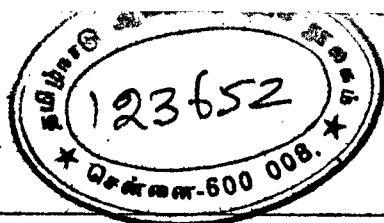
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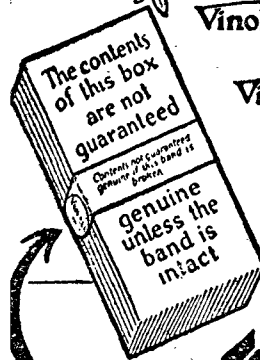


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