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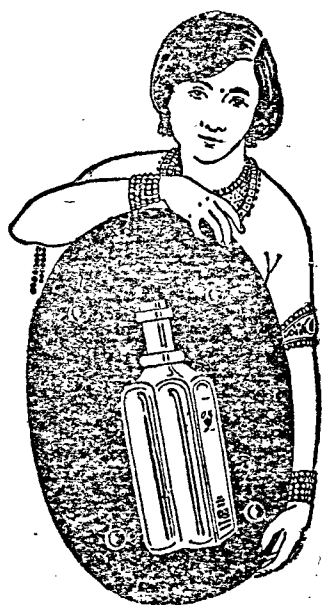
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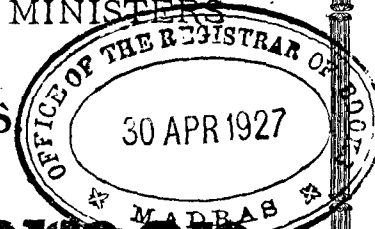
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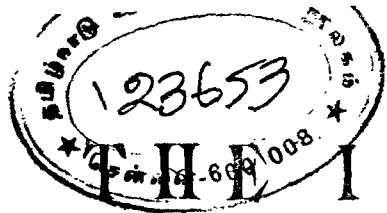
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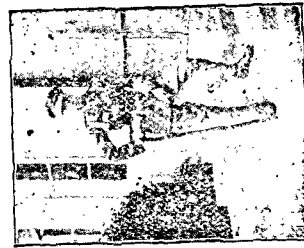
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Sun	1	8	15	22	29	Sun	—	5	12	19	26	Sun	31	3	10	17	24	Sun	—	7	14	21	28
Mon	2	9	16	23	30	Mon	—	6	13	20	27	Mon	—	4	11	18	25	Mon	1	8	15	22	29
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Fri	6	13	20	27	—	Fri	3	10	17	24	—	Fri	1	8	15	22	29	Fri	5	12	19	26	—
Sat	7	14	21	28	—	Sat	4	11	18	25	—	Sat	2	9	16	23	30	Sat	6	13	20	27	—

September					October					November					December								
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Sat	3	10	17	24	—	Sat	1	8	15	22	29	Sat	5	12	19	26	—	Sat	3	10	17	24	31

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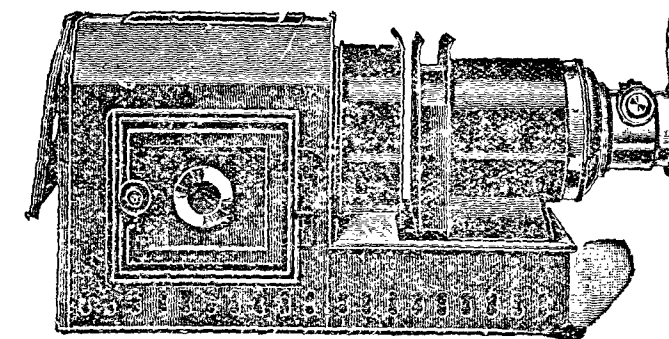
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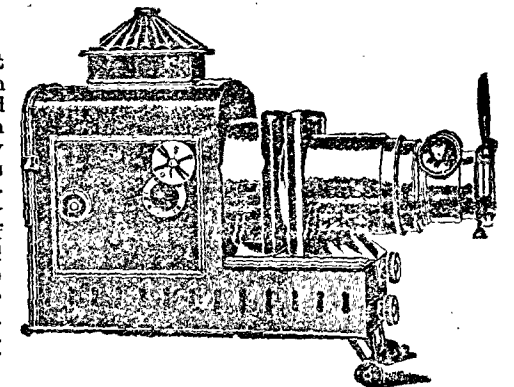
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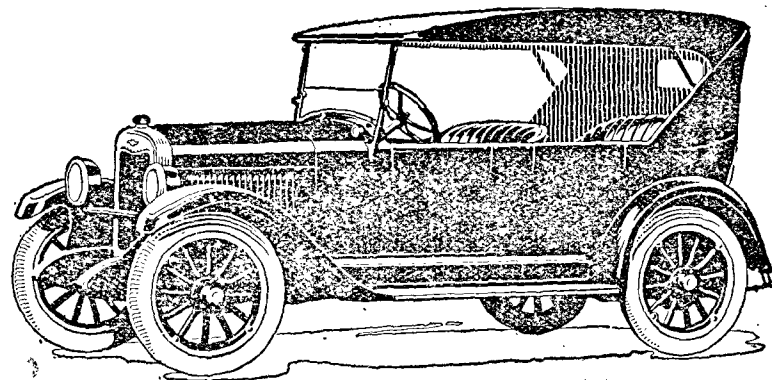
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E. Jan. '28,

Indian Sandhurst Committee Report

BY SIR P. S. SIVASWAMI AIYAR, K.C.S.I.

HOW slowly do the wheels of Government move in this country and especially in nation-building directions! The demand for the establishment of a military college at which Indians may be trained for a military career as officers in the Indian Army has been put forward by the Indian National Congress for at least 40 years. The demand has been continuous and insistent. When the Great War broke out, the services rendered by the Indian soldiers in the battle-fields of Europe, Africa and Mesopotamia were freely acknowledged. The gallantry and the loyalty of Indian soldiers were warmly appreciated. It was declared by English statesmen that the claims and aspirations of India must thenceforward be approached from a new angle of vision. The professions of responsible British statesmen at the time were no doubt quite sincere but many of these professions of goodwill and sympathy still remain to be translated into practice. Among the many demands which the Government has still failed to tackle with anything like earnestness, the demand for an Indian Sandhurst occupies a conspicuous place. In the very first session of the Indian Legislative Assembly the attention of the Government was prominently drawn to this question by means of a resolution requesting that as soon as funds were available, steps should be taken to establish a military college like Sandhurst in India. The resolution was passed with the assent of the Government but nothing came out of it. Mr. Montagu fell from power and the Conservative Government, which has been in office on and off since then, has shown no genuine desire to deal with the claim of India for a revision of British policy with regard to the

organisation of the army in India from the point of view of national efficiency. The resolution of the Assembly of 1921 was buried in the pigeon-holes of the Government of India Secretariat for quite four years.

The question was again brought forward in the Assembly in 1925. An attempt was made to repudiate the resolution of 1921 and to deny that the Government of India had ever committed themselves to the policy of establishing a military college. The Assembly however passed the resolution for the appointment of a Committee to investigate and report upon the subject. At last in June 1925 a Committee was appointed to consider whether it was desirable and practicable to establish a military college in India and to report upon the possible methods of improving the supply of Indian candidates for King's Commissions. The Committee was fortunate in its chairman, General Sir Andrew Skeen, the Chief of the General Staff and in its Secretary Major Lumby. It was also fortunate in the inclusion of Mr. Burdon the Army Secretary as a member. That in spite of the presence of some members of a reactionary type the Committee should have produced a unanimous report is due largely to the broad-mindedness, tact, knowledge and skill of General Skeen and Mr. Burdon and to the labours of Mr. Jinnah and his colleagues on the Sub-Committee, which was deputed to collect evidence and information in Europe and America. The Committee have examined the questions referred to them with great care and thoroughness and with every desire to appreciate not merely the Indian aspects of the problem but its wider bearings on British military policy. Their recommendations may not go as far as the resolution of the Assembly or even the wishes of some members of the

Committee. Nevertheless it must be acknowledged that the Report of the Committee is a conscientious and valuable performance for which they deserve the thanks of the public.

It is urged that the problem is one of a very complicated and far-reaching character and involves several issues of importance. But difficulties are meant to be overcome and should not be used for the purpose of adopting a *non-possumus* attitude nor even for indefinite postponement of a solution or the interposition of unreasonable delay. The Report of the Committee was submitted to the Government of India towards the end of last year and it has been published only in the beginning of this month after no little hesitation and with great reluctance. The Government of India express no approval of any of the recommendations of the Report and merely propose to use it as a starting-point for discussions with the Imperial Government. They wish to be free to consider whether the basis of the Committee's scheme offers the sure stable line of advance towards the creation of a dominion army or whether alternative methods which did not fall within the Committee's terms of reference might not more profitably be explored. The Government of India are not prepared to commit themselves to a policy of creating a Dominion Army; nor is there any indication of the possible alternative methods to be explored, though at first sight it looks as if they were inclined to view such a policy with favour. Perhaps it will be urged that the four or five months which have elapsed since the submission of the Report have not been sufficient for the necessary investigation. Like the Secretary of State and probably in accordance with his instructions, they state that the recommendations of the Committee are designed primarily with a view to Indian conditions and that the problems of recruitment and training of King's Commissioned officers for whatever service are essentially an Imperial concern. In the speech made by him in the House of Lords at the end of last month, Lord Birkenhead used even stronger language in his comments upon the criticisms made in India upon the administration of the army. He detects a tendency to parochialism not merely in the

views of the Indian critics of the army administration in India but even on the part of the Indian Sandhurst Committee, even though it was presided over and guided by a distinguished General like Sir Andrew Skeen, the chief of the General Staff in India; nor does he spare the Auxiliary and Territorial Forces Committee which was presided over by Sir John Shea the Adjutant-General in India. His Lordship questions the competency of both of these Committees and of the Government of India and, even of the Secretary of State to make a comprehensive survey of the problems involved from the broadest Imperial point of view. Lord Birkenhead points out that it is a mistake to suppose that the administration of the Army in India is primarily a matter of concern to India alone. That the administration of the army in India is connected with questions of Imperial Defence and has a bearing upon them may be admitted in the same way as the military organisation of any self-governing Dominion may have upon the problems of Imperial Defence. Would the Government of any self-governing Dominion be prepared to admit that they were not competent to settle the question of the organisation and recruitment of their armies or allow that these questions must be settled for them by the Imperial Cabinet?

The primary purpose of the army in India was defined in a resolution of the Assembly as the defence of India against external aggression and the maintenance of internal order. The correctness of this position was endorsed by the Imperial Government and is admitted by Lord Birkenhead. If this is the primary purpose of the army in India, it is curious that India should be told that matters concerning the administration of the army in India are not the primary concern of India alone. It is said that in certain wide contingencies, the defence of India may require reinforcements from the Imperial Army to enable her to meet with success a combination of menaces. So also would the defence of Australia against a naval invasion. It is true that India does not now occupy an isolated position in the world and may be embroiled in any big war in which Britain may

become involved. But, this would be the result not of the special conditions affecting India only, but of the conditions to which every member of the British Commonwealth of Nations is subject. If she were not a member of the Commonwealth, India might possibly escape being entangled in a war which was primarily due to British foreign policy. During the debate in the House of Lords it was admitted by Lord Haldane that there was great force in the contention of Indians that the army is probably kept up on a scale for the resistance of foreign aggression which would not be necessary if India was a perfectly peaceful country left to itself and not apt to become involved in quarrels which proceed between great Britain and other countries. The argument of Lord Birkenhead that exceptional contingencies may arise calling for reinforcements from Britain does not necessarily deprive the people of India of the right to treat the problem of Indian defence as one of primary concern to themselves. Exceptional situations may require exceptional measures for pooling the resources of the Empire or creating new armies on a large scale. Britain herself was in the beginning of the Great War obliged to call for and depend upon reinforcements from India. The Indian troops took a prominent part in bearing the brunt of the German invasion and enabled Britain to gain time for the creation of a new army and for the full utilisation of her manpower. It would be interesting to know whether a claim by India on this ground to determine questions of military organisation and recruitment in Britain would not be scouted with derision. It is speeches like Lord Birkenhead's that strengthen the popular belief in India that questions relating to the strength of the army in India and its organisation and recruitment are dealt with entirely from the point of view of Imperial interests and Imperial exigencies and not solely with reference to the requirements of India alone.

The Report of the Esher Committee on the Army in India lent strong support to this view and an emphatic protest was lodged against it by the Indian Legislative Assembly and endorsed by the Government of India.

The statement of Lord Birkenhead suggests that whatever the Government of India might have said in 1921, the real motives and principles by which the Imperial Government are influenced are those set forth by the Esher Committee in their covering letter to Mr. Montagu. There is no doubt that in view of the shifting of the political storm-centre to the Pacific Coast, India has come to occupy a position of greater strategical importance to the Empire. This view finds an echo in the speech of Lord Haldane when he made the suggestion that a part of the expeditionary force of the Home Army should be kept in India. Indian politicians are not incapable of realising the obligations of this country as a member of the British Commonwealth of Nations, but they feel that their country is neither able nor inclined to assume heavier obligations towards the Commonwealth than the other Self-governing Dominions and they claim also the same right as the Self-governing Dominions to determine the strength and composition of their army, its organisation and administration. We cannot unfortunately forget that we are still in a position of dependence and we have not yet reached the status of a self-governing Dominion. But we still claim that these questions of military organisation should not be treated as questions of Imperial policy in the determination of which India has no voice and must submit to the dictates of the Imperial Cabinet and the Imperial Defence Committee both unaffected by any real sympathy with the military or political aspirations of India.

When we find that officers like General Skeen and General Shea and even the Government of India and the Secretary of State are supposed to be incapable of making a broad survey of the Imperial aspects of the problem, it is hardly likely that Lord Birkenhead would allow any person or body except the Committee of Imperial Defence to express any opinion upon the issues involved or even to discuss them. At the risk of being charged with temerity in trespassing upon this sacred and forbidden ground, one may venture to ask for some explanation as to the nature of the high grounds of policy which the Government of India and other authorities below them

are incapable of understanding. Imperial policy is a high-sounding expression for mystifying the public mind. In the absence of any authoritative explanation of what the requirements of the Imperial policy are, we can only make a conjecture as to the Imperial aspects of the problem which are put forward as justifying the attitude of the Secretary of State in shelving or rejecting the recommendations of the Skeen Committee and the Shea Committee. If the proposals of either of these Committees purported to deal with the question of the organisation, recruitment or training of the Expeditionary Force or the British Territorial Force, one could understand the validity of the criticism; but they deal only with the Indian Units of the army in India and the method of utilising the man-power of India for the formation of a Territorial Force. It may perhaps be urged that these proposals may affect the efficiency of the Indian units of the Army or the recruitment of British officers for the Indian army. If it is to be assumed that the introduction of an Indian element in the Commissioned Ranks of the Indian Army is bound to result in a loss of efficiency, it means and implies that Indianisation of the officers' Ranks cannot be permitted on any considerable scale. If this is the real intention of the Home Government, let them say so once for all and India will know where she stands and what she may expect from the Home Government which professes to hold the country in trust for the people of India. It may possibly be apprehended that any scheme of Indianisation of the Officers' Ranks must carry with it the consequence of obliging British officers to serve under Indian Officers and may therefore deter the recruitment of British cadets for the Indian Army. This objection is either valid or it is not. If it is to be treated as valid, there must be a definite negation of all attempts for the Indianisation of the Officers' Ranks. If, on the other hand, it is invalid, there is no reason for resisting or throwing out proposals aiming at the introduction of a larger Indian element into the Officers' Ranks. The Indian public are entitled to know whether the fear of an adverse effect on the recruitment of British

cadets is regarded as sufficient ground for the rejection of schemes for the Indianisation of the higher ranks.

Let us now turn for a while to the main recommendations of the Skeen Committee and see whether they are of a revolutionary character. The main question referred to the Skeen Committee was the feasibility of establishing a military college in India but it is necessarily interlaced with a number of other questions, the most important of which is the Indianisation of the higher Ranks of the Army. When the Indian public ask for Responsible Government they are reminded by Imperial statesmen that full responsible government is not possible, until India is capable of defending herself. When it is pointed out that India's incapacity for defence is the result of British rule and that she is willing to train herself for it, she is told that it can only be by very slow and cautious steps that she can be trained to protect herself. A scheme is accordingly put forward by which 10 Commissions a year are thrown open to Indians and 8 Units are set apart for complete Indianisation and it is said that until candidates come forward in sufficient numbers to fill up the 10 Commissions thrown open and the 8 Units scheme is proved to be a success, no further advance can be thought of.

One of the most valuable portions of the Skeen Committee's Report is that in which they point out the real reasons for the dearth of suitable candidates for the Commissions offered. Apart from the various minor causes and the policy of exclusion followed in the past, the most important cause for the inadequate supply of candidates is the one upon which the Committee have properly laid stress. The Commissions offered are so few that one cannot expect the educational system of the country to be moulded to the requirements of 10 places for the whole of India, nor is it possible to expect candidates to come forward for so few places. The exponents of Imperial policy urge that more Commissions cannot be offered till there is a sufficient supply of candidates for the Commissions now offered; but there can be no supply of an adequate number of candidates until there is an increase in the number of Commissions

to be thrown open. The two questions are really inter-dependent. The conclusion of the Committee that the very narrow scope of the scheme for Indianisation of the higher Ranks of the army prevents any material improvement in the quality of the candidates or in their number is fully justified by the evidence and will command the acceptance of all fair-minded critics. Is it fair to infer from the paucity of suitable candidates that there is a lack of suitable material in the country? The Committee have rightly come to the conclusion that there is good potential material in the country which the Government have not succeeded in tapping. That there is no lack of martial classes among the people of India is generally admitted. To suppose that there is no suitable material for the Officers' Rank of the army among the 300 millions and more of the population of India is an insult to the intelligence of the country. India had her armies and her generals long before the British came on the scene and men qualified for leadership can still be found, if only the Government care to take the necessary steps to attract them to a military career and train them for the purpose.

The Committee have given plenty of reasons for their conclusion that it is desirable and practicable to establish a military college in India. But a college cannot be run without a minimum number of cadets and it has been ascertained that the minimum required for a military college like Sandhurst is 100. It is partly with a view to the establishment of a college that the Committee advocate an initial strength of 33 cadets per annum for the first three years after the college is started. From the Imperial as well as the Indian point of view it is necessary to secure the best possible material for the Officers' Ranks of the army and in sufficiently large numbers. In the event of any war on a large scale in the future, the demand for making good the wastage of officers cannot possibly be met unless there is a well-equipped and well-organised college effectively functioning and capable of training a much larger number of Indians than are ever likely to be admitted in any of the English colleges. The authori-

ties in charge of the English institutions are unwilling to reserve more than 5 per cent. of the available seats for Indian cadets for fear of changing the character of the institution. At this rate the maximum of Indian cadets which can possibly be trained at Sandhurst would be 30 and at Woolwich 12. The normal recruitment for the Indian Army in times of peace being 180, these numbers form only a small proportion even of the numbers of Officers annually recruited. As pointed out by the Committee India should cease to rely solely upon institutions in England the training at which is even now not wholly suited to the circumstances of Indian boys and which can only be reckoned on for so narrowly limited an out-turn of Indian King's Commissioned Officers. According to the scheme recommended by the Skeen Committee, the number of Indians admitted to Sandhurst should be 20 in 1928 and those admitted to Woolwich and Cranwell for admission to the artillery and engineering branches of the army would be 8. The Committee contemplate a progressive increase of 12 every 3 years until in 1945, i.e., within a period of 12 years from the starting of the college, when the recruitment of Indians as Officers in the Indian Army will consist of Indians. It is these cautious and modest proposals for Indianisation that have given rise to an anxious concern in the minds of the Secretary of State and the Government of India. As regards the character of the military college to be set up in India and the length of the course, the Committee have wisely made a departure from the English system. They are in favour of a single college which would eventually give instruction in all arms and they have advocated a course of three years with the object of providing both academic and military education. They recommend that the college should be started as soon as possible and that the date of inauguration should be 1933.

It is unnecessary to trouble the readers of this REVIEW with the details of the recommendations of the Committee. Two important features, however, remain to be noticed. One relates to the form of the Commission to be granted to the Indian cadets passing out of the Indian College. The Committee adduce

excellent reasons for their view that the Commissions to be granted should be identical with those granted to the English cadets passing out of Sandhurst. No other form of Commission will avoid the administrative difficulties which are necessarily involved in the presence in India of several units of purely British forces. It is quite possible that racial considerations may prevail with the Imperial Defence Committee and induce them to devise some form of Commission which will prevent the Indian officer from ever exercising any authority over British troops and over British officers on occasions when British and Indian forces may be thrown together and the Indian officer may by virtue of seniority be called upon to act. Another important recommendation of the Committee is that on completion of a three years' course in the Indian Military College, the successful cadets should after receiving their Commissions be attached to a cavalry or infantry unit in the United Kingdom for a period of one year. It is possible that the military authorities may raise considerable objection to the attachment of Indian cadets to British units in the United Kingdom. Should this objection be unfortunately allowed to prevail, the necessary supplementary training and the advantages of association with British cadets in British Units must be sought by attaching the Indian cadets to the British units stationed in India.

If the Imperial Government could make up

their mind to carry out the recommendations of the Sandhurst Committee as well as of the Territorial Forces Committee, it would go a long way to remove the discontent of thwarted military aspirations. To shelve or to throw them overboard will only have the effect of deepening the discontent and undermining the faith of the public in the pious professions of the Imperial Government. Judging from the utterances of Lord Brikenhead and the *Communique* of the Government of India, the odds are apparently against the acceptance of the recommendations of the Committee. The issues involved in the Reports of these Committees are of grave and far-reaching importance and if Indian politicians were well advised, they would concentrate their attention and energy upon the problems of defence rather than upon others. An intensive agitation should be organised throughout the country and the Government of India must be pressed to carry out the schemes recommended by these Committees or publish the rival schemes contemplated by them before they come to a decision upon the latter.

Not the least of the services rendered by the Skeen Committee for which the public in India should be grateful to them is their condemnation of the 8 Units' Scheme. It is to be hoped that this ill-begotten and mischievous scheme will be abandoned by the authorities in deference to the weight of public and expert opinion.

WORLD EVENTS

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

March

CHINA

AFFAIRS in China are pursuing their own destructive way, and one cannot foresee what a day may bring forth. This uprising is far worse than the Boxer Rebellion, for in addition to the general hatred manifested towards the foreigners which was common in both uprisings there is in this trouble an exceedingly serious civil war raging for control of the Government. When one thinks of the

havoc and destruction which Chinese are causing to their own country and to their own people because they have not a strong and stable Central Government, we in India and the Indians especially should thank their lucky stars that we have a strong Central Government which can and does preserve law and order even in these days of communal bitterness and local rioting.

The Northern forces are being driven back, and the Cantonese Army and the Nationalist

Party of the South are gradually winning the position of authority in China; when their power and authority are fully established then the question of Government will be considered. Some kind of a compromise will be entered into between the North and the South, but in all probability the South being victorious will dominate the new Government and will enforce law and order. For centuries Government from Peking has been foreign and autocratic and despotic; the new Government in which shall predominate the ideals of the South will be essentially nationalist and democratic. This is a political revolution as well as a civil war; it is a war of ideals, and the South represents the modern and progressive point of view in politics and Government.

During the last month Nanking and Shanghai have been the centres of interest and of action. Nanking has been taken by the Southern Army accompanied by looting and destruction of foreign property. A number of foreigners have been murdered, notably Dr. Williams, President of Nanking University, and Dr. Smith, Port Medical Officer. It was with great difficulty that a large party of foreigners mostly Americans were rescued from the mob and reached Shanghai safely.

The next move of course is on to Shanghai, and it is only the presence of the strong Shanghai Defence Force, including British, American, Japanese, French, and Italian, gunboats and marines, which is holding the Settlement against the Chinese. It would seem as if all that has been done thus far is just preparatory, clearing the decks for action, and that now at Shanghai is to be fought out the real issue. The *LONDON TIMES* says: "It is certain that the present crisis in Shanghai is only the initial stage of a protracted Chinese and International crisis in which many factors will enter, which are still hardly calculable." General Pi-Shu-Chen believes: "Shanghai will become a strong base not only for Chinese nationalism, but also for world revolution." A very interesting message has been sent to the British Government signed by representatives of 16 different nationalities thanking His Majesty's Government for the prompt and adequate protection afforded not only to

British nationals but to foreigners of all nations in the measures taken for the defence of Shanghai. The message says: "The opinion is heard freely expressed, on all sides, that Great Britain, by the courageous stand she has taken in this crisis, has again given the lead to the whole civilised world."

THE ROYAL TOUR

Their Royal Highnesses, The Duke and Duchess of York have had a wonderful tour through New Zealand. The only thing that marred part of the tour was the illness of the Duchess at the Capital City—Wellington, but she has now recovered, and has been able to accompany the Duke to Australia, where next month the chief function of the trip will be enacted. Mr. Coates, the Dominion Prime Minister, in welcoming the Royal Visitors at Auckland, said: "Your visit has roused the greatest interest and enthusiasm, and we are sure that you will receive a welcome as whole-hearted as was accorded to the King and Queen and the Prince of Wales. New Zealanders of both races recognise their great privileges as integral part of the Empire and are sure that your visit will further strengthen the ties."

THE COLWYN REPORT

Of more than ordinary interest in English affairs is the Report of the Committee on National Debt and Taxation which was set up in 1924 and which published its findings and recommendations last month. Lord Colwyn was the Chairman, but associated with him were such well-known public men as Sir Charles Addis, Sir Arthur Balfour, Sir Josiah Stamp, Professor Hall, Mr. Lees-Smith, and one Lady—Mrs. Wootton. It was not an unanimous report; good work has been done, and very timely suggestions are made in the Report.

One of the subjects under consideration was the standard of living; it was found that real wages of the average worker are not much better than they were just before the War, and the majority of the Committee are of the opinion that they should be higher. One of their findings which the Report says: "gives ground for anxiety, but not for pessimism", is that the real value of savings has fallen off. This is not due, they think, to the effect of

either the direct or indirect high rate of taxation. All the members of Committee were impressed with the immensity of England's National Debt, and the heroic efforts which are made to meet the annual payments on it. They are all of the opinion that something must be done to lessen the burden, so that it shall not continue for fifty years or more. They discuss the question of the Capital Levy, but think that at present that method of meeting the problem is not practicable; it would be, they think, "provided it is accepted with general goodwill". But they turn from that to the "Sinking Fund", and would increase that fund to £100 millions a year. As THE ECONOMIST says: "all sections of the Committee were clearly impressed with the need of making a serious and increasing attack on our debt charge."

FRANCE'S RECOVERY

Last month we had occasion to refer to the progress towards economic recovery which is being experienced in England and Germany; the same thing is taking place in France, and it is an encouraging sign of the times. There has been recently published the annual Report on the Economic and Industrial conditions in France during 1925-26 by Mr. J. H. Cahill, the Commercial Councillor in Paris. The Report tells the story of unbroken prosperity and considerable industrial and commercial activity. THE ECONOMIST of March 5th in commenting on the Report says:—

The most outstanding fact in the financial situation has been the recovery of public confidence, which has led to re-investment in State securities and an extensive repatriation of capital. "Since August the Exchequer has been able to obtain almost complete tranquillity. By the middle of October the Exchequer, which, according to the Finance Minister had been practically empty towards the close of July, had been able to secure ample working funds, had restored to its full amount the Morgan credit for exchange purposes of one hundred million dollars, which had practically been exhausted, had paid eleven million sterling of foreign debt liabilities, had acquired reserves in foreign currencies of even larger amount, sufficient to meet foreign calls in the first three months of 1927. The Government had issued with success a loan for three milliards. It had bought gold to the value of over one milliard paper francs by the purchase of hoarded gold coins. The circulation of notes had been reduced by over 2.5 milliards, and the advances to the State by the Bank of France had fallen by two milliards." Fresh measures of taxation have been introduced; and

in addition the Coalition Government have carried out by decree an extensive transformation of the political, judicial and administrative systems on a scale which should result in material economies in public expenditure. There have also been considerable retrenchments in the matter of local and central Government staffs.

The financial position in France is therefore decidedly good; but unemployment is on the increase, and a trade depression is being experienced this year; we hope however that it will only be temporary. Under these circumstances M. Poincaré thinks it better not to stabilise the franc at present.

GENERAL

Unfortunate Japan has been stricken again by a cruel earthquake, and to add to the injury the west coast was swept by a terrific gale and rain which greatly increased the sufferings of the victims of the earthquake. The latest figures show that 2,687 persons were killed; 6,443 were injured, and 10,000 houses destroyed. This awful catastrophe has called forth from the Governments of many countries not only expressions of the deepest sympathy but practical help also in connection with the Red Cross and the Relief Fund.

The English Liberal Party's policy was outlined recently in a speech by Sir Herbert Samuel who has returned to politics after being absent on administrative work for the past seven years. He placed five questions in the front rank—industrial relations, coal, land reform, the cost of living, and electoral reform. He said that his party intended to put at least 500 Liberal candidates in the field at the next election.

Another Washington Conference on Disarmament is now being considered. Military expenditure is not decreasing as it should, and the burden on the top of war debts is almost unbearable. Something must be done to give relief. France and Italy are still suspicious, but it is hoped that England, America and Japan will unite to see what can be done. A Preparatory Committee has been at work drafting the method of procedure. Land, Naval and Air armaments are to be considered in the Conference, and a strong effort will be made to cut down expenditure in these arms of warfare.

The Currency Question

BY

REV. FATHER BASENACH.

IF the contents of the Indian daily Press can be taken as sufficiently accurate index of the things and topics the public are interested in, their economic and monetary questions are decidedly achieving an amazing popularity just now. There is a boom in economic discussions and Economists might well congratulate themselves on the interest their science is evincing among the larger public, were it not for the fact that more often than not, in these questions especially, clear and unbiassed thinking goes at a discount. The reason for this, however, is not far to seek when it is remembered that the economic problems of India are of a highly intricate nature owing to the circumstances under which this country is endeavouring to adapt itself to a stage of economic development centuries ahead of its own organisation. Just imagine the difficulties and problems arising from a super-imposition at a forced rate of the workshop-of-the-world methods of modern England on to the economic era of Piers the Plowman! The contrast in the case of India may be greater or less, but it exists and therefore bids us go warily in discussing her economic problems.

Among the latter the currency question has come to the fore with especial insistence. Currency cranks have always cropped up like mushrooms whenever Money needed doctoring and when, after applying their nostrums, the patient happened to die of inflation or deflation, he had obviously only himself to blame for it. The fact is of course that palliatives merely increase the weaknesses of

a doubtful monetary system, as is clear from the vagaries of the silver standard in India as it has existed up to now.

The history of the Rupee is a history of the continuous fall in its buying power, and to trace the causes responsible for this decline forms the first part of "Currency and Prices in India."* The critical choice of documents bearing on the currency history of the 19th century in India make these chapters very interesting reading. Not that there is anything strikingly new in the treatment of the various periods, but the lucidity of presentment is certainly a valuable feature and welcome help to teachers as well as students.

It is no doubt easy to point out where the policy went wrong and what would have been best under such and such circumstances. But blundering, experimenting without realizing the ultimate effects of the measures adopted is the inevitable process through which human institutions and economic devices have to grope their way. Little need we, therefore, wonder that the currency history in India was replete with mistakes of policy and often devoid of economic wisdom. Yet, with all due allowance for human frailty in these matters, it could hardly be denied that the men on the spot, Finance members and other experts, showed a much greater foresight and grasp of things—or should I say good-will,—than the men ultimately responsible for the economic welfare of India.

Currency and Prices in India. By C. N. Vakil & S. K. Muranjan, D. B. Taraporevala Sons & Co., Bombay.

In the East things move, proverbially, at a slow pace, but that surely was no reason for making them move at a still slower rate, unless of course such retardation was considered necessary in the interests of India. In view of the heavy losses caused by the silver standard to the community and of the helplessness of many a Finance member to base his budget on anything like a reasonable forecast, it surely needs a peculiar logic complex to harmonise such a state of things with the material welfare of this country. Where political expediency rules paramount economic considerations go to the wall. Yet even Economists of a sort have been fascinated by certain arguments adduced in support of the silver currency. They have run the hoarding-stunt in true journalese fashion. India is the sink of the precious metals, they contended. That may be true but is scarcely final, considering that the reluctance to allow gold to go to the East is not only despicable from an ethical point of view but also contrary to the economic interest of the world at large. The accumulation of hoards takes off a large part of the new supplies of gold and thus prevents the rise of general prices being anything like what it otherwise would be. Moreover those who live in glass houses ought not to throw stones, and is it not a fact that amazing quantities of gold rattled into the French and English exchequers when the Piper played on the patriotic flute?

The second part of Mr. Vakil and Mr. Muranjan's book deals with prices in India a subject all the more interesting as little has as yet been done in that field. The data supplied by the writers can be made to afford an interesting illustration of the relation between exchange

and prices. Thus from the study of the various periods of price-movements in India, we are enabled to conclude that the external purchasing power of money in terms of foreign currencies may rise when the internal buying power in terms of goods and services is steadily falling; again, the external purchasing power may decrease to a large extent while the internal purchasing power remains practically the same, and, when both the external and the internal purchasing power are rising or falling together, the extent of the rise or fall is not always the same in the two cases. There is then no precise adjustment between the price curve and the exchange movement. During the War, the depreciation of the mark and the crown in terms of foreign currencies was less than the decrease in the internal purchasing power, while in 1920 the rise in the price of Swiss Francs in Hungary exceeded the rise in the cost of living there. The more fundamental influences, that is, purchasing power parities offer very little explanation of the fluctuations of continental exchanges during and after the War. There the predominant factors were the grant of foreign credits, the unfavourable balance of payments, political developments, speculative purchase of foreign currency caused by changes in the political situation and psychological factors which have no connection with prices.

In the period 1895-98 the Indian exchange should have fallen but for the financial measures adopted by the Government; between 1899-1914 the exchange remained stable, except in 1907-08, in spite of the more rapid rise of prices in India than abroad; and the fluctuations of exchange since 1914 are explained by India's balance of payments and the

ups and downs in the price of silver. Cassel's theory affords no explanation for these cases; temporary influences seem to be more active than the permanent factors he assumes and about these latter ones we may doubt whether they are at all correct. It sounds very simple to assert that prices tend to be the same all over the world, and that any inequality is forthwith corrected by the export or import of gold. But are prices the same in different countries? Is it not rather a fact and a permanent fact that the purchasing power of a given quantity of gold was always less in the United States than in England, and in England less than in Germany? To say that the theory of purchasing power parity satisfactorily explains exchange fluctuations when inflated paper-currency takes the place of the Gold Standard is *ipso facto* denying that it is a theory, since a theory claims to explain the universality of phenomena within a given sphere of science. To do this we must supplement Cassel's theory with the theory of the demand for and supply of foreign means of payments. When the latter preponderates exchange is lower than purchasing power parities; when the former stiffens, the reverse takes place.

The last section of the book discusses the latest developments of the Indian Currency system and the reader will find himself up to date with the discussion on the ratio and the location of the Gold Reserve.

Those who have read the Commission's Report will have been struck by the emphasis with which it claims to have introduced at last an 'absolute' Gold Standard. But is the new standard really so very different from the exchange standard? Does it not seem that with the disappearance of gold currencies they have

become sometimes very hard to distinguish? And are theorists agreed as to an absolute line of demarcation? "When you get on to the bare bones of the gold exchange system there is very little difference between the two—some people say that this country (England) is on a gold exchange standard system now." Anyhow the emphasis on the absoluteness of the proposed Gold Standard was not quite justified from the purely scientific standpoint; nor does the distance of the Gold Reserve lend enchantment to this view.

I am not going to join the chorus of those who pretend to offer original contributions to the ratio question. I merely ask why it is that in Europe nearly every nation tried and tries to get back to the pre-War ratio even though prices had adapted themselves to a large extent to their inflated currencies? In short I fail to see why what is sauce for the goose may not also be sauce for Gandhi's countrymen.



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

Rev. Lal Behari Day

The Bengali Christian community traces its beginnings to the opening in 1830 by Dr. Alexander Duff, of the English School known later as the General Assembly's Institution. Started to satisfy an almost clamorous demand for "Western learning" imparted by European instructors solely through the medium of the English language which had come to acquire a commercial value, its history is an epitome of Missionary educational achievement in the East Indies. To quote Dr. Duff's own words, the object was the "*preparing of a mine*" and the "*setting of a train*" which should one day "*explode and tear up*" Hinduism from the "*lowest depths*." History has demonstrated more than once the enormous defensive and recuperative resources of Hinduism; and Dr. Duff's expectations have yet to be realised in their fulness. As the *alma mater* of the Bengali Church and Community, however, the Institution earned undying fame. Until 1843 (the year of the Disruption) it was with the doubtful exception of Serampore, the only institution of its kind in Bengal. Dr. Duff's influence and policy were paramount and supreme. A long, impressive line of eminent Bengalis embraced Christianity as the outcome of their training in the Institution. At no period before or after did the Indian Church receive such notable accessions. The last in point of time on this illustrious roll of saints and martyrs is Rev. Lal Behari Day. Baptised just before the news of the Disruption reached Calcutta, he was in a peculiar and especial sense the spiritual offspring of the Indo-Scottish con-

nection. His baptism was hailed as the fore-runner of a great ingathering among the villages; with his baptism the rural Missionary movement in the Presbyterian Church took shape under Dr. Duff's guidance. Along with Rev. Dr. K. M. Banerji, Rev. Lal Behari Day was the recognised leader of Bengali Christians. The former was essentially a thinker and philosopher, more at home among Sanskrit texts and Pandits than fitted to assume responsibilities as administrator of a mission. Rev. Lal Behari Day on the other hand, was a man of a practical turn of mind, a born administrator, a man of intrepid and cool judgment. Each was a complement to the other, and the Bengali Church and Community owes to these two men, much of its present assured position.

Kala Gopal De—this was his name until baptism—was born on the 18th December 1824 in a middle class Hindu homestead in the small agricultural hamlet of Talpur in Western Bengal. His parents were of the banker (*Suvarna Vanik*) caste of non-Brahmins. Kala Gopal was a man of the countryside, *l'homme du peuple*. Until he entered Dr. Duff's school to study English, his haunts and pastimes lay amid the rich countryside,—the paddy fields, the hedgeless tracts of sweet scented herb and blossom used daily by *purohit* and householder, the cool banana groves dotted over with palmyra and jack. Bathed in light, cooled by the evening wind which blew across the wide open spaces of garden and plough-land, the patches of green and brownish gold cactus glowing in the sunlight,

the tall grasses swaying in the breeze—the village sights and scenes represented all that was real and true in Bengali peasant life. His heart ever fondly turned to the fields and hedgerows in the country. His love of nature, taste for outdoor life, the acute powers of observation he possessed, the undying interest in rural and agricultural problems,—all these he derived from his early associations with the soil and the countryside. His bold, free address, the native independence of his character, his wonderful powers of memory and assimilation were the fruits as much of early training at home as of his rustic and rural upbringing. He possessed an accurate and intimate knowledge of agricultural problems obtained from firsthand sources, and he was in a position to render signal services to the Bengali peasant population in time of drought and famine. He was the first to recognise and avail himself of the benefits of rural Co-operative Credit Societies and Land Mortgage Banks, as a means of relieving agricultural indebtedness. He himself belonged to the banker class and hereditary aptitude also enabled him to start and manage such agricultural societies at Calna with marked success. His long study of the agricultural conditions in Western Bengal, and the success attending some of his schemes to relieve agricultural distress lent peculiar weight to his "*Statement*" on Bengal agriculture (1874). This was and even now perhaps is, a standard authority on the subject. It is worthy of note that he even so far back as 1859—1860 sounded a note of warning against such evils as excess sub-division of holdings, absence of subsidiary wage-earning occupations for agriculturists in slack seasons, and the importance of encouraging weaving in rural

areas. Mr. Day was probably the first Bengali to press on the Government the urgent claims of Village Education on a national scale. In 1868 his Bethune Society lecture on "Primary Education in Bengal" was printed by Government.

Kala Gopal's real public career commenced in 1846 when he was admitted as a full-fledged Christian worker of the Presbyterian Church of Scotland. From then onwards till his retirement from active service and death in 1894 he was a devoted adherent of the Church which gave him baptism. With the differences between the "Established" and "Free" Churches he had little or no sympathy. None but a Scotsman can appreciate them, and Rev. Lal Behari Day was first and foremost a Presbyterian from conviction. If at all, he loved the "Free" Church more, as it was his baptismal home and his first ties lay there. As a Minister and Missionary of the Presbyterian Church he was a foremost figure. He had experience of all kinds of Missionary work—as Pastor in Calcutta, as Missionary in Western Bengal, as Christian author and pamphleteer. He was no mere provincial and local celebrity. His marriage to a daughter of Rev. Dhanjibhai Naoroji of the Presbyterian Church of Western India, introduced him to that part of the country, where he succeeded in creating a marked impression both on European Missionaries like Dr. Wilson and on the wider public.

Though first and primarily a preacher of the Gospel, Rev. Lal Behari Day's tastes and predilections led him to initiate many schemes for the uplift of the Bengal Christian Community. He was perhaps the first Indian Christian to adumbrate a con-

densed and detailed scheme for a "National Church of India." Even in those early days the evils of Ecclesiastical divisions were to be combatted. Rev. Lal Behari Day was, as befitted one of his temperament and genius, a pronounced nationalist in political sympathies and social and religious aspirations. He was convinced that the multiplication of sects and denominations—many of them absolutely meaningless to the indigenous Christian—was conducive to disunion and weakness. His panacea was the establishment of a National Church free from foreign control. It is characteristic of Rev. Lal Behari Day that he first mooted the proposal before a Conference of European Missionaries in Calcutta. The reasons were so numerous, his tone and manner of presentation of the proposal so moderate and free from personal ill-will or racial rancour that the Conference unanimously appointed a Committee to examine and report on the proposals. Some attempt was made to start the movement, but it eventually broke down owing to the fact that Mr. Day had by that time entered Government service out of Calcutta. Mr. Day was a firm believer in the Scriptural Church, but his nationalistic sympathies enabled him to include in his proposals, even the Roman Catholics. In common with his countrymen both Christian and non-Christian, Rev. Lal Behari Day had but imperfect sympathy for the fine drawn distinctions of dogmatic theology, and with narrow sectarianism he had none at all. His breadth of mind in religious matters made him tolerant towards those who differed from him.

These qualities were never displayed to better advantage and could not have been

better employed than in the great Missionary Controversy of 1849-1856. Rev. Lal Behari Day in common with all the other indigenous Missionaries had expected in accordance with the recognised principle of ecclesiastical parity accepted in Presbyterian policy, to be placed after their ordination as Christian Ministers on a footing of absolute equality with their European *confreres*. The "Mission Council"—governing body in India—was composed wholly of European Missionaries and would not allow such equality. Still less would it permit the native Missionaries to become members of the Council, as was done in the case of each and every European Missionary. Dr. Mackay was acting as chairman during Dr. Duff's absence in Scotland, and the former while sympathising with his native brethren, was unwilling in the absence of Dr. Duff, to create a new departure. Rev. Lal Behari Day as spokesman of the indigenous clergy, demanded immediate redress and prepared a memorial for transmission to the Foreign Mission Committee in Edinburgh. Dr. Duff on return from furlough had to meet this situation. Before his forceful personality, the movement dwindled away. But Rev. Lal Behari Day alone manfully took his stand on a question of Ecclesiastical and Christian principle. He offered resignation of his Orders if he could not obtain alteration in the situation. His relations with Dr. Duff were almost filial and it must have caused Rev. Lal Behari Day great heart-searching before he took up this firm attitude. But having deliberated over the matter in all its aspects, the question of principle outweighed all other considerations. This episode—the only one in which Rev. Lal Behari

Day ever came into conflict with his European colleagues—ended in a vindication of the position taken up by Rev. Lal Behari Day, who was placed on the same footing as European Missionaries in all matters except salary, and was given independent charge of a Mission station. Dr. Duff entertained an even higher regard for his colleague, and Mr. Day was the recipient of favours which the imperious and autocratic Scotchman never proffered to any other Indian.

Rev. Lal Behari Day's independence of judgment and balance of mind were exhibited in the troublous days of 1857. After the rebellion had been suppressed and the rebels had surrendered, a cry arose on all sides for vengeance on the mutineers. Rev. Lal Behari Day was one of those who steadfastly resisted every attempt on the part of Christian Missionaries, to foment this feeling of vengeance. "Let us make it a point," he wrote on one occasion to his European Missionary Colleagues, "to impress the lesson of Christian forbearance and mercifulness." Like the immortal "Clemency Canning" Mr. Day strongly believed that the task before them was not retaliation but compassion and forgiveness. Rev. Lal Behari Day's attitude and words were of great significance because the Christian Community had suffered much at the hands of the rebels, for example, Gopinath Nandy one of Dr. Duff's converts and a student of the General Assembly's Institution. It is by fair to say that Rev. Lal Behari Day's sentiments found ready response in Missionary circles, and much of the clemency that was shewn to the rebels was due to the public opinion created by Missionaries.

This leads to a consideration of Rev. Lal Behari Day's connection with the various

national movements in Bengal. Rev. Lal Behari Day was first and foremost a preacher of the Gospel and he allowed nothing to interfere with it. But he was a zealous believer in political institutions under the protecting *aegis* of the British Throne and Parliament. He was a firm believer in the British Government whose advent into India he considered, a blessing. Mr. Day was an adherent of the Congress from its start, but he does not seem to have taken any prominent part in its deliberations probably because he was then engaged as a lecturer in Government service.

Rev. Lal Behari Day was a most devoted and successful Christian worker. He was beloved and respected by the peasantry of Western Bengal because he identified himself completely with their needs and problems. His Missionary *Journals* abound in instances of enduring interest. Like John Wesley, Rev. Lal Behari Day was a "Journeyman" preacher. His passion for souls was as great as John Wesley's. Mr. Day travelled over the whole of Western Bengal as his *Journals* testify, and he planted Mission Schools, Churches, Orphanages which are still flourishing witnesses to his labours. As pastor in Cornwallis Square he was able to build up a reputation as a preacher of originality, eloquence and erudition. While here he started a course of lectures to educated Hindus which influenced a very wide area. At that time Keshab Chunder Sen was successfully spreading the Brahmo Samaj movement. Rev. Lal Behari Day, while recognising the undeniable good in the movement, yet manfully exposed what he thought its weaknesses and deficiencies. Between Mr. Day and the leaders of the Brahmo Samaj

movement a warm personal regard subsisted throughout.

Of Mr. Day's services to the Christian Community of Bengal, a few words will suffice. By means of his facile pen and through the pages of the various periodicals and magazines he either edited or contributed to, he was able to mould public opinion. The Bengali Christian Conference owes its existence to Mr. Day and a few others. He recognised the necessity of an organ for the Community, and was about to start one when death overtook him. Though a great English prose writer, he was also a prolific Bengali author. He edited the Bengali Journal ARUNADAYA for the village Christian congregations. He also wrote Bengali and English tracts and pamphlets which obtained a good circulation throughout Bengal. His position as a Fellow of the Calcutta University enabled him to watch over the educational interests of Christians. He planned to start a Friend-in-need Society for Christians and the Missionary Societies were consulted. But before the scheme could mature, he died. The Indian Christian Association of Bengal found in him a source of strength, and the stores of his wide experience were always at its disposal.

The political views of Rev. Lal Behari Day were greatly influenced by his constant association with Europeans ever since early manhood. He was no blind admirer of his country, and he was a sincere student of all that was good and true from the West. But he recognised that without political agitation on strict constitutional lines, no progress was possible. Hence he was a Congressman, and a believer in Parliamentary institutions. Rev. Lal Behari Day never conceded that Bengalis were inferior to

Europeans. In the height of the commotion caused by the Sepoy Rebellion of 1857, Mr. Day never hesitated to admonish his European Missionary colleagues of the grave dangers of racial arrogance and racial aloofness. In an address—afterwards published and sold—called "*Searchings of Heart*" Mr. Day advised Europeans to cultivate friendly feelings towards Indians. The service rendered by *Searchings of Heart* was to convince the educated and vocal classes in Calcutta and Bengal that it was unwise to condemn Christianity merely because it was the religion of Europeans. It was the good fortune of Rev. Lal Behari Day to be one of the most successful agents in calming and restoring disturbed public feeling. The Government were aware of Mr. Day's services in this matter. On the other hand, he fearlessly denounced immoral and superstitious customs, and his larger works abound in passages of this kind.

The name of Rev. Lal Behari Day will go down to posterity through his collection of writings and speeches. It is the boast of Bengal that she has produced the only Indian poetess in English—Toru Dutt. In Rev. Lal Behari Day Bengal has produced one of the finest prosewriters of English. This mastery of the English language was the result as much of ceaseless industry as of native genius. Like Macaulay he was laborious in the care bestowed on his writings; and in the range of his reading he was certainly unsurpassed by any of his contemporaries. His great protagonist in the Brahmo controversy of 1867, Keshab Chunder Sen, readily acknowledged the erudition, industry and eloquence of Mr. Day. An eminent English *litterateur* thus comments on Mr. Day's writings:—

"He has rendered a service by his practical demonstration that there is nothing to prevent a Bengali who has received an English education from writing like an Englishman."

The style of Rev. Lal Behari Day is most pleasing in its perspicacity, simplicity, easy grace, and elegance. The choice of words and their arrangement in a sentence are classical. The narrative moves easily, naturally to the close. There is no effort at all. The descriptive portions attain a very high level of eloquence. The style of Rev. Lal Behari Day can best be compared to that of Addison or Goldsmith. Here is a sample taken at random:—

"The shades of evening had descended all over the plain when the bride-groom's party resumed their festal procession. Madhava (the bride-groom) sat in the *chaturdola*, the torches were lit, the musicians began to play, and the jackals of the neighbouring thickets frightened by so unusual a noise and so bright a light at such a time, set up an unearthly yell as an accompaniment to the marital music. The party assembled at Badan's (the house of the bride's father) all on tiptoe of expectation, heard with delight the sound of the nuptial music. Badan's heart, and especially Alanga's (the bride's Grandmother) leaped with joy. As the sound of the music became louder, the pulse of Badan and Alanga beat faster and faster. As for Malati (the bride) she had scarcely any feeling one way or the other, as she understood little of the matter."

Rev. Lal Behari Day's most ambitious work is *Govinda Samanta*. Apart from its literary excellence, and the accuracy of its descriptive information, it is the first book on rural and agricultural conditions in Bengal

written from first hand sources by a Bengali. As such it has no rival, and was instrumental in its day in securing redress of most of the evils borne by the ryot. Its place in Anglo-Indian literature is assured, as also *Peasant Life in Bengal*, the companion volume. In lighter vein are the *Bengal Folk Tales* written at the request of European friends. Mr. Day was a great diarist like Pepys and John Wesley. His *Missionary Journals* are precious on account of the accuracy of the information they afford of rural conditions in Bengal. Mr. Day's contributions to the CALCUTTA REVIEW and his lectures delivered by request before the exclusive Bethune Society introduced him to wider circles, and finally secured an assured place in Bengali national life. To *Govinda Samanta* and to his connection with the CALCUTTA REVIEW he owed his entrance into the Government Educational Department. Sir Richard Temple, then Lieutenant Governor of Bengal, offered him a post in the Collegiate branch of the service. This Mr. Day thankfully accepted in the interests of his children. But he never surrendered his title of "Reverend" and to the end Mr. Day was prouder of being an ordained Minister of the Presbyterian Church than of filling a professorial Chair in a Government College. He was first and foremost a Christian Missionary. For example, while Government Professor in the Hooghly College, he regularly conducted an English service on Sundays at Chinsurah which was largely attended and appreciated.

Dr. Duff's death in 1878 left Rev. Lal Behari Day the sole survivor of the famous group of Ministers and Missionaries who could speak from personal knowledge of events prior to 1843. Mr. Day's intimacy with Dr. Duff, his personal

acquaintance with the conditions prevailing in those pioneer days, the great services rendered by him to the cause of education and literature, his steadfast loyalty to the British Throne, all these gave him a commanding, assured position within and without the Christian Church. He was the *doyen* of the Bengali Ministers along with Dr. K. M. Banerji, and his influence upon his contemporaries was comparable only with that of the latter. He died full of years and honours on 28th October 1894 and his remains were interred in the Scotch burial place. A memorial tablet in his old Church in Cornwallis Square fittingly perpetuates his labours and fame.

The life of Rev. Lal Behari Day conveys some notable lessons. He was the first Bengali to attain mastery of the English language and his eminence in this domain has never been questioned or surpassed. As a Minister he asserted successfully the rights of Bengalis to equal treatment along with European Missionaries in the matter of ecclesiastical privileges. He was a most successful Mission-

ary particularly in rural tracts, and he utilised his intimate knowledge of agricultural conditions to ventilate the grievances of the peasant and to secure his uplift. In politics he was a staunch Congressman of the moderate type with a firm belief in the benefits of partnership with England. He was a fearless upholder of the privileges and rights of his countrymen where wrong had to be redressed. Though a member of a comparatively small community, his influence on the wider public was great.

It is given to few to achieve distinction in so many fields and to touch life on so many sides. This versatility of interest gave rise to no strain on his mental equipment. *Mens Sana in corpore Sano* was his motto. A great son of Bengal, a writer of classical English whose writings will endure, a rural reconstructionist, far in advance of his times, Mr. Day will be remembered for his broad sympathies, his contributions to English literature and his championship of the ryot and peasant.

How Eastern History is Written

A CHAPTER IN THE HISTORY OF CHINA

BY MR. C. F. ANDREWS

IN judging correctly the psychology of a nation, it is often necessary to go back and discover the mental food on which the youth of the country is nourished in the impressionable school days. I can remember in my own case, what a tonic effect, in moulding, or rather I should say poisoning my ideas with regard to the Far East, such books as those stories for boys describing the glorious heroism

of Clive and the valour of the British soldiers and sailors in the Chinese Opium Wars, had upon me,—books in which the theory of the British Empire was set forward that Britons had the right to fight and to conquer any other nation in the world and that British soldiers and sailors were the bravest in the world and never could be conquered. The histories of all the nations of the East that I swallowed down

In this way, and almost feverishly enjoyed, were those which made out that every Eastern nation was decaying, miserable, suffering from endless cruelties and oppressions, and that it was only the arrival of the British soldier and the British sailor that released them from the bonds of oppression and set their captives free. They explained how, at the same time, these wars and naval campaigns had continually added one further portion of the earth's surface to the glorious British Empire, on which the sun never sets; and that by incredibly rapid processes, during the eighteenth and nineteenth centuries, the map of the world had been coloured red. It was also pointed out, how this process of British conquest had always brought untold benefits to the people who had been conquered and made subject to British rule. It never occurred to me in those irresponsible and unthinking days, that it was to say the least, a paradoxical method of giving freedom to people to take away their independence.

My own dear father had been himself trained in the old British Imperial School and he could not believe it was possible for anything to be wrong with the British Empire itself. It was the time of the great Victorian Liberal tradition of Gladstone and Bright. There were principles of racial equality, and the equal rights of all British subjects in the eyes of the law, continually professed and frequently practised in those mid-Victorian days. That was before the new school of Imperialism, under Milner and Joseph Chamberlain, began to rise into power, leading on to the Boer War. My father thoroughly believed in this older tradition of Imperial politics, though as a Conservative he intensely disliked

Gladstone and his Home Rule programme for Ireland.

This reference to my own childhood has been necessary to introduce a book of the same character which recently I picked up on board the R. M. S. *Karagola*, on my way back from South Africa. For this library book was in the direct line of the old historical tradition which had nourished and fed my imagination concerning the Far East in my own younger days. The book, which I found in the ship's library of the R. M. S. *Karagola*, was a 'History of China' in the 'Story of the Nations' series. The volumes in the 'Story of the Nations' are well-known in England and the series itself is regarded as having historical merit. The well-thumbed condition of the ship's library copy served to show how, even during the lazy and indolent days of a sea voyage through the tropics, it had helped to assure and delight the British passengers on board of its typically insular narrative of Chinese events and its provincial judgments about them. The appeal to British patriotism was evident, although the book itself proposed to be a true account of the Chinese.

The writer of the book was Sir R. K. Douglas and the volume had been brought up-to-date by Professor I. C. Hannah who had been for many years a teacher in the Far East and had written a book of his own on "Eastern Asia." He is an historical scholar of some repute.

The history is a striking commentary on the general theory about Eastern nations as it is held by average Englishmen. It bears the same stamp and character as the typical British History of India written by Englishmen in order

to magnify out of all proportion the British period.

There is hardly a trace of impartiality, or of perspective, or of breadth of outlook and vision. There is no fairness of moral judgment when a great issue has to be forced, and a complete refusal to criticise or condemn any action done by an Englishman. The whole story of China centres in the very tiny fraction of it, which had to do with the British. The rest hardly counts. Yet it is called the "History of China" and it is published as one of "The Story of the Nations" series.

We have been used to this false perspective in Indian Histories, wherein the "British period" looms large out of all proportion to any other; but in Chinese History, where the British only obtained a footing after the disgraceful Opium War of 1839, it is an absurdity to hurry over thousands of years of carefully documented history in order to come to this sordid interlude. Although the authentic records of early Chinese History are among the most carefully preserved in the world and full of deep human interest in the annals of mankind, they are dismissed with only a few words, in a preliminary chapter or two. Whole dynasties, lasting over hundreds of years, are hurried through in a single page. They are evidently of no interest whatever to the average Englishman.

Then suddenly and startlingly the narrative becomes crowded with British names and titles, and we learn all about the heroic deeds and adventures of Captains and Lieutenants and Midshipmen and Super-cargoes and other emissaries from Great Britain as they try their hand at managing and over-ruling this absurd and impossible people called the Chinese.

In all that follows there is hardly one touch of appreciation. The only attempt at humour is to describe outlandish Chinese ways and customs. There is no desire at all to study with a view to understanding Chinese character. There is only that dull, stolid and insensate mental attitude, which the British instinctively adopt towards all foreigners and especially towards those who come from the Far East.

No shadow of any advance is made towards sympathy. The Chinese, who are in reality one of the most courteous races in the world, are called 'cruel,' 'arrogant' and 'insolent.' The British, on the other hand, in dealing with them, are always 'patient,' 'forbearing' and 'just.' The book proceeds on this theory of mental relationship, giving all the blame to the Chinese and praise to the British throughout this narrative of the 'British period.'

As far as India is concerned in the events described, the most important section is that which deals with the contraband opium traffic between India and China, which was encouraged under the East India Company. For over forty years, the British merchantmen of the Company had been trying to keep a monopoly of this lucrative traffic. They had flagrantly violated every rule of international agreement and had openly defied the Chinese Anti-opium Laws.

Canton had become the centre and focus of this illicit traffic in opium, in Southern China. British ships had repeatedly landed their opium cargoes at Canton by force. British merchants had occupied a foreign settlement on the mainland, where they had refused to obey the Chinese laws and regulations. They had grossly abused the Chinese

hospitality, which at the first had been freely offered to them. At last, things came to a desperate pitch and the Chinese Emperor acted with vigour.

It was at this point in the struggle with the East India Company privateers and smugglers that Commissioner Lim was sent down from Peking to deal firmly with the situation. Commissioner Lim was a Mandarin of high rank and a man of great courage. He was ordered by the Chinese Emperor to have no hesitation in putting an end to this lawlessness on the part of the British merchants. The situation had become critical on account of the long forbearance of the Chinese, and it demanded a critical remedy.

It will be well to pick up the story at this point and give its main narrative in the words of this 'History of China' as written by Sir R. K. Douglas. The author describes what ensued as follows:—

"With that impetuosity which distinguished Commissioner Lim, he issued a peremptory order to the foreign merchants, over whom of course he had no control, to deliver up all the opium in their possession. So powerless were the British traders, and so long had they been habituated to the violent and dictatorial methods of the Chinese, that they were induced to surrender over 1,000 opium chests in response to the Emperor's demand to deliver up the whole supply. Although it was now plainly impossible that the relations between the two countries could be continued on peaceable lines, Captain Elliot returned to Canton in the vain hope of being able to arrange terms."

It must be remembered that this opium was entirely contraband and was known to be such. It must also be remembered that these British

merchants, living on Chinese soil under Chinese protection, knew certainly that they were themselves breaking the law of China and acting against the Government which had offered them hospitality.

Let us reverse the picture for a moment and see what would have happened in England. Let us imagine that Chinese merchants had landed on English soil and established a foreign settlement near Liverpool with the express purpose of receiving shiploads of smuggled opium and storing it in thousands of chests and then selling it to the British people against the established law of Great Britain. Then let us imagine that the King Emperor of the British Empire had sent a Cabinet Minister with full powers to Liverpool and that this Minister had ordered the surrender of the smuggled opium.

According to the theory of this book, the British Cabinet Minister would have no control over the doings of these foreign smugglers. He would have no right to confiscate the smuggled opium. To do any such thing as that would involve nothing less than a war between the two countries. It would be a violent and dictatorial act on the part of the Cabinet Minister which only war could avenge!

But let us return to the book itself. We read on as follows:—

"Commissioner Lim had further the insolence to threaten that if the whole stock of opium were not delivered up within three days, the supply of water would be cut off from the Settlement, and that in yet another three days all food would be denied to the merchants."

Owing to what the writer of this History of China calls Lim's insolence, the meagre amount

of 1,000 chests, which was at first surrendered, was afterwards increased by the foreign merchants up to 20,000 chests. The narrative then proceeds:—

“As long experience in dealing with the Chinese has shown, to yield to Chinese bluster only entails the advance of still further demands and the infliction of still further indignities. In the present instance Lim rewarded Captain Elliot's complacency by claiming the right to punish Europeans for crimes committed on Chinese soil.”

This is a truly remarkable instance of Lim's insolence! He actually claimed the right “to punish Europeans for crimes committed on Chinese soil”! Suppose, however, a Chinese sailor were to commit a crime in Liverpool. Under what law would Sir R. K. Douglas try him? But let us read further:—

“After a sailors' riot, in which one or two Chinese lost their lives, Lim's demand to have the disturbers of the peace handed over to him was refused. The unwarrantable tone he had taken up from the first made it hopeless to carry on negotiations with him. On November 3rd, 1839, a naval engagement was fought in which a number of Chinese Junks were sunk or destroyed.”

Let us again go back to our parallel. Suppose some Chinese sailors had landed in Liverpool with smuggled opium in their possession and had engaged in rioting and during the riot had killed ‘one or two Englishmen,’ then, according to the writer of this history, if a British official of high rank had ordered the arrest of these Chinese criminals who had killed Englishmen on English soil, such a demand would have been an insolent

and dictatorial act, which could only be answered by a declaration of war.

So this astonishing book proceeds over more than three hundred pages written in exactly the same tone. The book, as I said, had evidently pleased the passengers on the R. M. S. *Karagola* for they had marked its pages and used the book till it was almost falling to pieces. Let me repeat, at every point, just as in the passages I have quoted, the Chinese character is held up to ridicule and contempt and disgust, as treacherous, cruel, insolent and unscrupulous. The English, on the other hand are always heroic. They are forbearing. They are men who always keep their word and fulfil international obligations.

It would be certainly interesting to hear Sir R. K. Douglas expatiate on the White Australia policy. He would probably assert with vehemence the absolute necessity of excluding the Chinese from Australia on the highest moral grounds. But if the position is reversed, and the Chinese authorities should regard it as necessary to exclude the British from China, then at once a whole string of epithets describing the insolence of such Chinese conduct is poured forth.

Meanwhile, the rest of the world decides that the foreign policy of Great Britain is based on hypocrisy. But the British people shrug their shoulders and answer, that the rest of the world is either jealous or mad.

THE INDIAN PROBLEM

BY C. F. ANDREWS.

CONTENTS:—Indian Independence, India and the Empire, Non-Co-operation, Swadeshi Movement, National Education, Drink and Opium Evil, etc. etc. Re. One. To Subs. of the “I. R.” As. 12.

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Conversion—Its Theory & Practice

BY MR. R. R. DIWAKAR, M.A., LL.B.

OF late the question of Mahomedan and Christian conversions and Hindu re-conversions has come to prominence and it is now necessary to examine some of the fundamentals as regards this question and view the present state of things in the light of those fundamentals. Neither conversion nor the re-conversion of converts is a new thing in the religious history of the world. Nor can we say that conversion or re-conversion are in themselves in any way mischievous, but it is the attitude of some religions and of the fanatical or arrogant or self-righteous preachers and followers of some religions that is responsible for enough of bloodshed that stains many a page in history.

Conversion may be said to be of two kinds, real and formal. We can say that these two kinds of conversion correspond to the two aspects of each religion namely the philosophy of each religion and its outer formalities. Each religion aims at laying down the relation between the individual on one side and the world and its creator on the other. That system of belief and practice which decides the relation of the individual with the world and God is a religion. The relation is always based on the mystic experiences of some sages or on the intuitional utterings of some inspired prophet and that which explains these in intellectual terms and in a logical form is the philosophy of that religion. The mystic or devotional or emotional attitude together with the metaphysical and philosophical formulas arrived at are really the essence of each religion. Each religion preaches an attitude of mind and that attitude is the fundamental basis of that religion. All formalities, rites and

ceremonies are either adaptations to the circumstances of life or deductions from the philosophical formulas of that particular religion.

Conversion is real only when there is an inner change in the attitude of the mind of an individual towards the world and God out of intellectual conviction or emotional attraction towards some ideal relation. Conversion presupposes the existence of a certain attitude and the change of that attitude. It is an inner revolution in the path of spiritual progress. It clearly marks a stage and the convert feels the change. He feels something fresh something new flooding his life.

It is this kind of real conversion that took place in the mind of Gautama, the Shaky prince, and paved the way for his becoming a Buddha. Meditation on the miseries and limitations of existence and on the squabbles and sufferings of mankind and a passion for finding a way out of it culminated in the renunciation? John the Baptist preached the same kind of conversion inspired by the passion for a clean and pure life. The washing of the forehead was symbolic of the cleansing of the ‘man’ who is inside. Carlyle vividly describes under the disguise of Tufolsdruck his own inner conversion from the ‘everlasting no’ to the ‘everlasting yea.’ The pages of ‘the religious experiences’ by Prof. William James are ripe with such stories from actual life. All these point out that real conversion is a turning point and presupposes a certain attitude towards God and man which has been abandoned and a new attitude and a new life that have been adopted.

In contrast with this there is formal conversion. In formal conversions only the ‘outer’

man is taken into consideration and the inner man is completely neglected. Formal conversion is not marked by any inner change. It is change of clothes and rites and ceremonies and change in social environment but not a change in the inner attitude towards life. This is neither revolution nor evolution but a mere change which may be termed even frivolous. It has some other aim than 'religious' change. In such conversions there is baptism but not a cleansing of the man, there is prayer but no devotion to God. This blesses neither him that 'gives nor him that takes.' Both the preacher and the convert in formal conversions follow quite other aims. Either financial gain, satisfaction of lust, frivolous tendency towards change or increasing the number of converts is the object. The world to-day is ripe with such conversions and real conversions are but few and far like stray grains in a heap of chaff.

It is interesting to note that the prophets of each religion aimed at real spiritual conversion, while the followers of those prophets to-day aim at formal conversion. Buddha goes about preaching never caring whether he has followers or not. He counts not his converts. We can say that he was the first preacher and proselytiser in the modern sense in historical times and Buddhism may be said to be the first missionary religion. Then come the edicts of Asoka which nowhere show us even a trace of a tendency to increase the number of converts by formal conversion. Then we may scrutinise in vain the life of Christ which is quite innocent of any such formal conversions. Even Mahomed said, 'no compulsion in religion.' So it was with each of the three great Acharyas of the South of India, Shri Shankara, Ramanuja and

Madhwa. All these did convert men in thousands but they aimed not at formal conversions to swell their numbers. They spoke and preached what they thought was the truth and left the people to follow or not to follow. They devised no contrivances, they took no unfair advantages. They did not want only numbers. They all wanted the people to live the life spiritual that they preached.

But what is the attitude of the followers of these great prophets to-day? Those who are converting aim at formal conversion more than at anything else. Let us take the Mahomedan and Christian conversion: for it is these conversions that are going on on anything like a large scale in India. Our remarks do not apply to all Moulvies and all Missionaries. There are exceptions which are really ornaments to any of the highest religions in the world. Barring such honourable exceptions we see a general desire to Mahomedanise the world or Christianise the whole universe, among the preachers of these two religions. This leads to their calculating conversions in numbers and sometimes even by the adoption of methods which cannot be described as fair. The numerous famine conversions alone are responsible for the swelling of Christian converts and since long these are in operation. Let the best of the Christian Missionaries themselves vouchsafe to us that one in a hundred is a real conversion. The same remarks apply to Mahomedan conversion activities. The re-conversion activities of Hindu Sanghathanwallas is going on on as formal a basis as the conversion to these two faiths. So it is tit for tat in the field of religious conversion.

These are facts and deplorable facts too. But what is the cause of such a perversion of

the institution of conversion? The cause lies in some of the blind and fanatical beliefs and superstitious dogmas to which even the best among all religions are victims. Prominent among such beliefs are the following: (i) that their own religion is the best, (ii) that the world can be saved only if it is converted to that religion, (iii) that it is their duty to convert others to their own religion, (iv) that to convert others gives them 'merit.' These beliefs and dogmas invest the followers of such religions with a fanatical force which is tremendous. Unless these beliefs and ideas go there are no chances of improvement in the field of conversion as it is going on to-day.

But this is not the worst phase we may say. The worst comes in with the idea of converting with a view to swelling their number for political purposes. Communal representation had contributed its quota to this evil. Thus the whole lot of the beliefs and ideas enumerated above have poisoned at the very source the principle of conversion which would have been otherwise quite an innocent and holy affair.

What then is the remedy? The remedy lies in establishing the fundamental principle that 'all paths lead to God,' that there is no religion which is the highest. Ramkrishna Paramahansa of Bengal may be said to be the prophet of this attitude. He laid stress on 'Jeeverdaya' and 'Shiver bhakti' love for the living and devotion to God and preached 'dharma Samanwaya' a synthesis of religions. Dean Inge the other day uttered a very sage remark when he said that no longer should the Western Missionary busy himself so much with making more converts as with living a Christian ideal himself. Such an attitude will turn our eyes inwards and we shall think

more of becoming good and religious than of trying to make others good and religious. This will make us see the good in others and there will be a spirit of mutual exchange rather than of imposition.

So far I have said something of conversion real and formal, of the methods of conversion, of the ideas and beliefs lying at the root of conversion, of the evils of such conversion and of the chief remedy to remove such evils. Now I shall close with a few remarks about another kind of conversion which is not conversion so much as assimilation or absorption.

Let us consider the process by which the Hindu religion could spread to such an extent as to cover the whole of India. This I say was a process of absorption gradual and slow yet sure. This process is going on even to-day under our very nose. The tribes that are usually called Animists come in contact with Hindus and within a few decades they begin to live like Hindus, worship Hindu Gods and behave like those with whom they have come in the closest contact. No body preaches to them nor asks them to 'become Hindu nor is there any struggle among the preachers of the Hindu-faith to 'make' them Hindus. Such should be the noiseless process of absorption and this can be called an evolutionary conversion if at all it is a conversion.

Long before we can think of real Hindu-Moslem unity we ought to change our attitude towards the problem of conversion. We ought to see that we ought not to look to numbers and play with religion in order to gain political advantages, that the religion of others is as sacred to them as their own to themselves. Only with such a changed attitude can we advance towards the millennium of unity.

BAJIRAO—I

BY MR. L. S. BANDARE

BAJIRAO, whose anniversary falls on the 25th of April, was the ablest of the Peshwas, and next to Shivajee arrests our attention in the history of the Marathas. He represents the highest type of Maratha enterprise, vigour and bravery. His career was brief but remarkably brilliant and successful. He was invested with the office of the Peshwa in 1720, when he was only twenty-two. He was a born soldier and his childhood and youth had been passed in camps and on the battle-field. He was a skilful horseman and practised swordsman. His tall and majestic figure, his strikingly handsome features and his fascinating eloquence impressed all with awe and admiration for the man. He was a man of splendid talents, invincible valour and boundless ambition. Deccan was too narrow a field for the enterprise, valour and ambition of this great Brahmin soldier and statesman. He had imagination and insight to see that in the decaying state of the Moghul Empire, the Marathas had an opportunity of establishing Hindu Padshahi, if they struck with determination and courage at the heart and limbs of that Empire. He had a clear vision of what the Marathas were capable of achieving and the destiny they would carve out for themselves. The plan of future work was therefore carefully laid by him. He resolved to penetrate into the very heart of the Moghul Empire and as the first step towards it, he formed the plan of conquering Central India. But this bold, forward policy of Bajirao was strongly opposed by Shripatrao, the Pratinidhi in the Council-Chamber. Bajirao, however, answered all his objections and in language of stirring eloquence he concluded, "Strike, strike at the trunk of the

withering tree and the branches will fall of themselves. By directing our efforts to Hindoostan the Maratha flag in your reign shall fly from the Krishna to the Attok." Shahu, who was carried by Bajirao's eloquence, cried out, "By heaven, you shall plant it on the Himalayas." But Bajirao's plan was beset with many difficulties and it was long before he could give free play to his genius and valour. He had to fight enemies at home and abroad. Bajirao was the youngest of all the ministers and the foremost officers at the Court. This youth, therefore, could not command that confidence and respect which his genius and bravery deserved. The Pratinidhi was jealous of Bajirao's ascendancy and formed a party to thwart his plans. Besides Bajirao's overbearing manners alienated many of his comrades and lieutenants, who might otherwise have heartily supported him. He had not the personal magnetism of Shivajee. Shahu himself never trusted him entirely. A good and noble prince as Shahu was, he had neither imagination to sympathise with Bajirao's high-soaring aims nor vigour and bravery to join in his campaigns. The greatest opponent of Bajirao, however was Nizam-Ool-Mulkh, who was at this time striving hard to be supreme in the Deccan. Nizam-Ool-Mulkh, like Bajirao was a man of great talents, dauntless valour, unlimited ambition and an adept in statecraft. They were foemen worthy of each other's steel and between themselves were making the history of India at that time. It was the aim of Nizam-Ool-Mulkh to win the sovereignty of the Deccan. But he could not establish his supremacy in the Deccan without subduing the the Marathas. He soon realized that he had

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to reckon with Nizam-Ool-Mulkh and would one day have to try conclusions with him. Both understood each other and saw through each other's schemes and tactics. Bajirao undoubtedly was more manly and straightforward and triumphed over his mighty adversary by his superior genius, resourcefulness and mastery of the art of the traditional Maratha warfare.

Balajee Vishwanath, who had evolved order out of chaos in the Maratha Kingdom, had left a priceless legacy to his nation in the imperial grant of *Chauth* and *Sardeshmukhi* in the Deccan and his system of Revenue collection, which bound all the Maratha chiefs in a confederacy. Bajirao made the most of this gift left by his father. He sent his agents Sindhia, Bhonsle, Holkar, Gækwad and others to levy contributions in different parts of India and establish Maratha power there.

Nizam-Ool-Mulkh tried to destroy the Maratha power by artful schemes and intrigues. He won over the Pratinidhi by promising him a Jagir in Berar. He then created a discord between Shahu and Sambhaji, who had set up a rival Maratha kingdom at Kolhapur. He refused to pay the *Chauth* and *Sardeshmukhi* until the claims of the rival princes were settled, and assumed the role of an arbitrator between them. Bajirao at once marched into the Aurangabad district and plundered it. He then used the arts of guerilla warfare and luring the Nizam into a hilly country near the town of Palkhed, surrounded him on all sides and forced him to sign a treaty, by which he agreed to pay the arrears of *Chauth* and *Sardeshmukhi* and acknowledge Shahu as the sole King of the Marathas.

Since 1724 Kakhajee Kadam Bande and Pilaji Gækwad had been levying con-

tributions in Guzerat. In 1729 Chimanaje Appa, Bajirao's younger brother, invaded Guzerat and plundered it. Surbuland Khan, the Imperial Governor of Guzerat, being quite tired and distracted by the expeditions of the Marathas, entered into a treaty with Bajirao, by which he agreed to pay the *Chauth* and *Sardeshmukhi* to the Peshwa. In return for this grant, Bajirao was to protect Guzerat from other Maratha plunderers.

Trimbakrao Dabhade, the *Senapatee*, was filled with indignation and jealousy at this assumption by the Peshwa of the authority of keeping peace in Guzerat. Incited by Nizam-Ool-Mulkh, Trimbakrao Dabhade entered into an alliance with him and set out with an army to Satara with the avowed intention of releasing Shahu from the tyranny of the Peshwa. Bajirao, who came to know of this plot, quickly marched into Guzerat and meeting Trimbakrao Dabhade at a place between Dabhai and Baroda, killed him and completely routed his army. This battle known as the battle of Dabhai took place in 1731.

Nizam-Ool-Mulkh, being thus foiled in his second plan of out-throwing the Peshwa, now entered into a compact with him, by which Nizam-Ool-Mulkh was to have a free hand in the south and Bajirao equal freedom to pursue his designs in the North. Bajirao was now free to lead a campaign into Central India and conquer it.

In Malwa Malharao Holkar and Udajee Chavan had levied contributions and obtained a firm footing there. Mahomed Khan Bangash who was appointed Viceroy of Malwa by the Emperor in 1731, attacked Rajah Chatrasal of Bundelkhan and drove him out of his capital. Chatrasal appealed to Bajirao for help.

Bajirao hastened to his rescue and passing through the forests and mountains of that wild country, met Mahomed Bangash in the field and completely defeated him. Bangash fled and took refuge in the fortress of Jetpur, where he was besieged and reduced to great distress; but he, somehow, made good his escape by the help of his clansmen. The Bundelas were thus rid of their powerful enemy. Rajah Chatrasal felt so grateful to Bajirao that when he died in 1733, he left by his will to the Peshwa one-third of Bundelkhand including the provinces of Sagar, Kalpi and Zanshi. Thus the Maratha frontier was advanced far into the heart of Hindoostan. Bajirao having thus obtained a dominant position in Bundelkhand was able to bring all Central India under his sway and send expeditions into the north up to Agra and Delhi. Sindhia, Holkar, Pawar, and Jadhav, by the orders of Bajirao, went on levying contributions on and plundering Rajputana, the Doab, Gwalior and other places. The Imperial army under Khan Dauran was quite powerless to check the Maratha marauders. Only Sadat Khan, the Governor of Oudh had vigour and skill enough to inflict a severe defeat on Malharrao Holkar and drive him across the Jamna. He wrote such an exaggerated account of his victory to Delhi that the Emperor and his ministers were quite elated and thought that the Marathas had fled in terror, back into the Deccan. When this news was communicated to Bajirao by his *wakeel*, he resolved to show to the Emperor that he was still at the gates of Delhi. He, therefore, advanced towards Delhi by rapid marches of forty miles a day and encamped near the Jhil tank in 1736. The whole city was thrown into panic. Bajirao refrained from

sacking Delhi. He simply wanted to overawe the Emperor and his advisers. But his moderation encouraged some nobles of the court to attack the Marathas but they were beaten and routed by Holkar and Sindhia. Bajirao could not stay there long and hearing of the approach of the Imperial General and Sadat Khan, he thought it wise not to risk a pitched battle with such a large army. Accepting, therefore, the Viceroyalty of Malwa that was offered him, he retreated and was back again at Satara.

The Emperor and his nobles now thought that if there was any man who could save them from the irresistible arms of Bajirao, it was Nizam-Ool-Mulkh. The Emperor, therefore, invited him to Delhi with promises of the highest honours. Nizam-Ool-Mulkh also thought that unless he made common cause with the Emperor, the Marathas would overthrow not only the Moghul Power but his own. He, therefore, went to Delhi and *entente cordiale* being established between him and the Emperor, he set out with an army of 35,000 men and a train of artillery esteemed the finest in India. Bajirao advanced with an army of 80,000 men and met Nizam-Ool-Mulkh at Bhopal in January 1737. The Nizam had not the boldness to advance at once on his adversary and entrenched himself near Bhopal. Bajirao adopted the usual method of guerilla warfare and the Nizam being hemmed in on all sides, was forced to sign a humiliating convention at Sironj, in February, 1738. By it the Nizam promised in his own handwriting to obtain from the Emperor a patent for Malwa and all the territory between the Chambal and the Narbada and to pay an indemnity of fifty lakhs to Bajirao.

It was at this time that Nadir Shah of Persia burst into India and swooped upon Delhi. When Bajirao learned that Nadir Shah was at Delhi he at once resolved to send a powerful army to drive away the Persian barbarians. "The war with the Portuguese is as naught," wrote Bajirao, "There is now but one enemy in Hindoostan. The whole power of the Deccan, Hindus and Mussalmans alike must assemble, and I shall spread our Marathas from the Narbada to the Chambal." Nadir Shah, however, had departed by that time and Bajirao was spared the necessity of fighting the foreign invader. That Bajirao was ready to unite with the Mussalmans to fight the common enemy of the country, shows that he was capable of rising to a higher conception of duty and patriotism.

Bajirao's wars were not confined to Guzerat and Malwa. He led expeditions into the Karnatak and was engaged in conflicts with the Sidis on the Western coast and the Portuguese in Salsette and Bassein.

Between 1733-36 the Marathas under Bajirao were engaged in a war with the Sidis, who were in possession of Mahad, Dabhol, Raygad and several other strong places along the Konkan coast. It was at the instigation of Brahmendraswami, a Brahman Saint, that Bajirao sent an expedition against the Sidis, who had deeply offended the Swami. With the help of the Angres, mighty seamen at the time on the Konkan Coast, the Marathas attacked the Sidis. In May 1733, Bajirao took the forts of Jala and Gossala and plundered Rajapuri, Nagotana and other places of the Sidis. Next month he retook Raygad, the capital of Shivajee Maharaj, which had been captured by Aurangzeb and had been in the

possession of the Sidis for over 43 years. The Marathas, however, failed to conquer Janjira, the stronghold of the Sidis power. They only retained Raygad, Tala, Gossala and other forts they had captured.

For three years between 1737-39 the Marathas were engaged in a fierce conflict with the Portuguese in Salsette and Bassein. It was the religious persecution of the Hindus that led the Marathas to make war upon the Portuguese. In the first expedition the Marathas conquered Mabhim and Salsette. The conquest of Bassein by Chimnaje Appa in 1739, crippled the Portuguese power in India.

Thus the Maratha armies under Bajirao were successful in all parts of India. Bajirao triumphed over the veteran Nizam-Ool-Mulkh and the tried Generals of the Emperor and broke the power of the Portuguese.

On the 29th July 1739 Bajirao returned to Poona and early in December led an army against Nasir Jang, who was in charge of the Government of Hyderabad in the absence of his father Nizam-Ool-Mulkh, to enforce from him the Jagir, as stipulated by the treaty of Mungi Shevgaon. Nasir Jang was closely besieged at Aurangabad and compelled to give Bajirao in Jagir the districts of Handia and Khargon on the banks of the Narbada. While touring in these districts Bajirao suddenly fell ill and died at Raver on the 25th April, 1740. Worn out with incessant fighting, toil and financial cares Bajirao was cut off at the age of forty-two in the plenitude of his power and at the height of his glory.

Bajirao was certainly a great man. At the outset of his career he conceived the idea of overthrowing the decaying Moghul Empire and establishing Hindu Padshahi. Before he

closed his career he well-nigh accomplished this design. In a comparatively short span of life he achieved a most magnificent work. The manner in which he led his campaigns and sent his agents to levy contributions and establish the Maratha power in different parts of the country bespeaks his great genius as a General and Politician. He had undoubtedly a head to plan and a hand to execute. He owed his success in the field to the utmost skill and boldness with which he employed the method of guerilla warfare.

Was Bajirao a great Statesman? It is not easy to answer this question. All his life he was so absorbed in carrying on wars that he

had no time to exhibit the qualities of a civil Ruler or constructive Statesman. But judging from the bent of his genius and his career we think that he was more of a soldier than of a statesman. His life-work is not to be judged so much by his actual achievements as by the confidence he created in the Marathas and the zeal he inspired in them for conquering new territories and establishing Maratha power in the whole country. His life and work continued to inspire the Marathas in the work establishing Hindu Padshahi for quarter of a century more. It is in this lies his greatness and his title to a place in the roll of great Maratha Captains.

Indians in Kenya

BY MR. NARAIN DAS, B.A., C.E.

WHAT is now termed the Kenya Colony was known as the British East African Protectorate, before and during the War and was Christened Kenya, only after the cessation of hostilities in Europe, after Mount Kenya near Nairobi, which bears the geographical distinction of being the only mountain in the whole world with eternal snow though situated exactly at the Equator. The Colony covers an area of about 240,000 square miles, the greater part of which is desert. Apart from the narrow coastal strip which is still under the nominal sovereignty of the Sultan of Zanzibar but is administered (and practically owned) by Great Britain, the only land, of any value, in Kenya lies either in the small plain lying between the Highlands and Lake Victoria Nyanza or in a central island of plateau and mountain the shores of which are 4,000 to 5,000 feet above sea level, the highest peaks being 12,000 to 15,000 feet high.

Kenya is a Crown Colony with a Governor, under the direction of the Colonial Secretary, who governs with the help of a Legislative and an Executive Council. In the former just over half the members are senior officials, the non-official minority consisting of eleven Europeans, five Indians and one Arab. After the Wood-Winterton Agreement (which somewhat recognised the claims of Kenya Indians to the franchise and their rights *re.* buying land and other matters) arrived at two years ago, was repudiated by the present Government, the Indians have refused to elect the members allotted to them. The chief disabilities of Indians in Kenya, at present, are—about the franchise, segregation, ownership of land and immigration restrictions. This much by way of an introduction. Now let us enter into details.

According to the Colonial Office lists the African population of Kenya, in 1923, was about 2,530,000 souls. According to the

Census of 1921 the European population of Kenya was 9,651 only and three tenths of these lived in Nairobi (the Capital of Kenya) and its suburbs. Of these 1634 had some professional, commercial or industrial occupation and 1893 had their occupations connected with land. Thus the whole European Colony in Kenya is no more than equal to the population of a large street in a European City.

The policy of alienating lands of Europeans for commercial purposes was adopted in 1900 and continued till 1920, in which period practically all the useful land in Kenya had passed into the possession of Europeans either as free-hold or on 99 to 999 years' lease. The Land Office gives the area of native reserves of land as about 31,250 square miles, or about one eighth area of the Colony, but Mr. Norman Leys, a candid English writer on Kenya, is "confident that 5,000 square miles would be an over-estimate of the whole arable land in the reserves," for most of the area is such that, according to Sir Frederick Jackson, "no sane European would accept a free gift of 500,000 acres in such a place." The land area alienated to Europeans is 10,000 square miles in round figures. Just note the contrast. 5,900 square miles to nearly 2,000,000 Africans as against 10,000 square miles occupied and utilized by no more than 1893 Europeans. The Indians of course come in nowhere. They are outsiders and aliens.

The registration of births and deaths of Asiatics not being compulsory the Indian population of Kenya cannot be stated definitely but it can be safely estimated to be about 30,000 or about three times the European number. Take the case of Nairobi where alone real Municipal Government may be said

to exist. In the Township of Nairobi some 2,700 acres in the Municipal boundary are in the occupation of no more than 2,235 Europeans, of all ages and sexes. Contrast this with the over-crowding of the Indian bazaar where some 4,500 Asiatics, mostly Indians, live within a space of *seven* acres! The European area has 33 miles of road with 500 public lamps whereas, for the Asiatic Community of Nairobi Township (6689 souls) there are only 5 miles of road and 30 public lamps! The rates paid by Europeans in 1920 were £ 4700 while Indians paid £ 5900. While Indians pay the greater portion of the Revenue they get but little in return, being denied even the common rights of a citizen. To add fuel to the fire the European Convention of Associations in Kenya has adopted the motto—"Every European and African is an asset to Africa but every Indian is a liability."

Let us now examine the common plea, advanced by the European apologists of the Imperial Kenya Government policy, that Indians are interlopers in the Colony. One of the most important claims of Great Britain to the Protectorate of East Africa was the presence of His Majesty's subjects there, before the annexation, to protect whom the country was placed under British rule. It is the same old story of the interests and safety of Indians forming the pretext for British War with the Boers in South Africa. Says Norman Leys in his interesting book on Kenya:—

Our intrusion into East African politics was partly due to the demands and needs of Indian traders. Lord Salisbury was specially anxious to further the trade between East Africa and India. Then, and for years later, practically all the trade of East Africa was in the hands of Indians. Indian troops had just saved the situation in Uganda. European colonization was undreamt of, and Sir John Kirk, British agent for a generation at the Court of Zanzibar, to whom more than to any other man we owe our position in East

Africa, used to refer to East Africa as India's America. The country, in fact looked towards India rather than towards Europe. The currency was naturally Indian and the Indian Penal Code was taken over bodily. It is still in force in the Colony. Indians built the railway to Uganda and Indian armed police were attached to every important Government Station. Indian traders and shop-keepers spread over the country selling the Calico of Lancashire and buying the hides for export in return.

So thoroughly was it originally planned to make and keep what is now called Kenya Colony an appendage of the Indian Empire. On this understanding and assurance Indians migrated to the country in large numbers and by the sweat of their brow as well as by their capabilities for trade and economy turned the desert into a smiling land which the proud Briton is now so eager to seize as a sole monopoly of his own and on which the Indian is to be treated as an alien outsider and an interloper—the industrious Indian who has been there centuries before the European dreamt of an African Empire at all.

The charter granted by the Sultan of Zanzibar to the British East African Company (which preceded the present Government of Kenya just as the East India Company did in India) clearly lays down. "There shall be no differential treatment of the subject of any power as to *trade* or *settlement* or as to *access to markets*." This is acted upon by segregation of Indians, treating them as outsiders and restricting their immigration! Old Kaiser was not the only mortal who considered treaties and agreements as mere scraps of paper. He erred in very good company indeed!

The Kenya situation has been very nicely summed up by Norman Leys who says:

Since the War Indian agitation has so absorbed the attention of the public in Kenya as to have enabled the people to forget that the country's finances are bankrupt. In brief the Indians demand three things: the continuance of free immigration, the right to buy

land from the Europeans and a franchise law which, while it would continue the existing adult franchise enjoyed by Europeans and require of others a fairly high property or educational qualification, would place all voters on a common electoral roll. The Indians also oppose any approach to 'Responsible Government' in Kenya.

Just a word here. Responsible Government means Government by the "man on the spot" behind the back of the Secretary of State for Colonies and the Imperial Parliament. But let me quote Mr. Leys in full:

The Indians base their claims on the promise made, after the Indian Mutiny, by Queen Victoria that, her Indian Subjects would be treated on an equal footing with her other subjects. European immigration has not filled and cannot fill, the spaces in Africa. Indian immigration could fill these empty spaces. It is urged that an Asiatic, or an African, can subsist on far less than a European who would, under a free racial competition, be crushed out. That is not true. The quantities and ingredients of food, necessary to health, are identical among Europeans, Asiatics and Africans. There are millions subsisting in European cities to-day on less than the inhabitants of the more prosperous parts of Africa get to eat.

Quite true. I have seen Boers living on gram and oats with boiled potatoes as a variety and am amazed at the loud protests these worthy white people raise against the food and living of us poor Indians! When this is so, why insist on the present dog in the manger policy in Kenya and elsewhere?

BUREAUCRATIC GOVERNMENT

A STUDY IN INDIAN POLITY

By BERNARD HOUGHTON, I.C.S. (Retd).

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

THE WORLD OF BOOKS

THE WRITING OF HISTORY. By the Rev. Henry Heras, S.J., M.A. P. R. Rama Iyer & Co., Madras.

This small book is written by the enthusiastic author for the benefit of students who begin their career in the field of Indian historical research. It is intended to serve both as a small Handbook of methodology as well as a fairly comprehensive guide-book to the sources of information in the various departments of Indian historical studies. After indicating how historical facts should be collected and arranged and how methodology includes heuristics, criticism, synthesis and exposition, he points out the chief materials necessary for the knowing of the sources of history, like Archaeology, Pictography, Numismatics, Sigilography, tradition, private documents, diaries and accounts, court chronicles, state-papers etc., and Inscriptions for which the study of paleography is necessary. Geography, Genealogy and Chronology are the chief handmaids to the right historical treatment of the information obtained; while criticism, both external, internal and textual, must come last and polish off the final shape of the historical product. Fine narration, proportionate style and reasoning, the supply of references to the sources and of complete bibliographical lists are some of the last accessories of true historical literature.

The manual is an example of what patient industry at the collection and the classification of historical sources can achieve; and it is to be regarded but as a rightful help to all writers on historical subjects connected with India. The bibliographical lists given under the various sources are very exhaustive and up-to-date.

GODS IN EXILE. By Mr. J. J. Van Der Leeuw. Published by the Theosophical Publishing House, Adyar, Madras.

Mr. Van Der Leeuw writes from his own experience 'of the awakening of the Ego-consciousness' in him. And, in his "Gods in Exile", he passes on the teachings which helped him on the Path 'in the hope that they may help others as they helped him.'

He explains how our soul, the God in Exile, can, by a supreme effort on our part, gain his own realm of divinity. In five chapters, the author briefly but clearly deals with the story of the soul in bondage or exile, the way to the knowledge of the Ego, the world of the Ego, its powers and finally its redemption. He enjoins it as the duty of every human being to strive for the redemption of the self from the control of the physical, the astral and the mental bodies respectively, not only for one's own sake, but for the sake of the whole world. Let us hope that his appeal will not go in vain for the work is an incentive as well as help to every aspirant to the knowledge of the Self.

THE ASYLUM PRESS ALMANACK AND DIRECTORY 1927. Chakravarthi & Co., Madras.

We congratulate the publishers on the variety and copiousness of information they have managed to bring under one cover. There is distinct improvement in almost every feature of this (the latest) Edition. The repetitions are weeded out and the matter re-arranged, while the sections containing the list of residents and business houses are amplified. The inclusion of the statistics of the last general election and a more or less comprehensive 'who's who' coupled with over 200 portraits are additional attractions to the undoubted value of this book of reference.

A HISTORY OF BENGALI LITERATURE. By Kumud Nath Das. Published by Das Brothers, Naogam, Rajshahi, Bengal.

With the triumph of Tagore's poetry, Bengali literature has jumped at once to the position of a world-literature. Dr. D. C. Sen of the Calcutta University traced the history of Bengali literature from the earliest times down to 1858. But from 1858 to this day Bengali literature has made phenomenal progress in all directions. Of this there was no systematic history before. With a view to meet this demand Mr. Kumud Nath Das has, in the manner of Home University publications written a handy volume on the subject, dwelling on the past and present history of Bengali literature. The book serves the purpose of a general introduction to the subject.

FIRST STEPS IN YOGA. By Swami S. D. Ramayandas, D. Sc., LL.B., L. N. Fowler & Co., London.

The author gives an outline of the Yoga philosophy, as handed down through the ages, from Guru to Chela, in India. The ancient Yogis learned by experience and the student of this book "will have to study and experiment, practise and meditate, until he too learns the underlying principles of the Yoga philosophy." All the seven forms of Yoga are described at length—Kriya, Hatha, Karma, Rajah, Mantra, Gnani, and Bhakthi; and it is left to each to pursue the Yoga that suits his genius.

MYSTERIES OF THE BIBLE. By S. C. Chakravarti, M.A., Economic Press, Calcutta.

An attempt is here made to reconcile the Sankya philosophical system with certain Biblical problems. The writer appears to have read widely but not appositely. The remarks and comments are not new, but are naively put.

THE KHYBER. By M. Sarda Khan, Peshawar.

The first description of the Khyber territory by a tribesman of Landi Kotal who knows English must be of special interest.

Apart from its contents the book itself is a portent of what we may expect when the Khybereen lad and adult are anglicised and educated in English.

THE ONLY PATH. By R. V. S. Manian, Everymans Press, Madras.

This is a collection of religious musings written in simple English. The author is an ardent admirer of the sacred *kural* and the little volume abounds in quotations therefrom.

BOOKS RECEIVED.

INDIA IN 1925-26. By J. Coatman, Director of Public Information, Government of India, Delhi.

ANCIENT INDIAN TRIBES. By Bimala Charan Law, The Punjab Sanskrit Book Depot, Lahore.

HISTORY OF THE BRITISH OCCUPATION OF INDIA. By N. Kasturi, Published by R. Chatterjee, Calcutta.

DETERMINATIVE MINERALOGY. By H. C. Das Gupta, M. A., F. G. S. A. Singha & Co., 93—1A. Bowbazaar Street, Calcutta.

THE CHAKRAS. By C. W. Leadbeater, Theosophical Publishing Home, Adyar, Madras.

THE OLDEST BIOGRAPHY OF SPINOZA. By A. Wolf, George Allen & Unwin Ltd, London.

ENGLISH WOMEN IN LIFE AND LETTERS. By M. Phillips and W. S. Tomkinson. (7 sh. 6d.) Oxford University Press, Bombay.

THE STORY

OF

My Experiments with Truth

BY

MAHATMA GANDHI.

[In the chapters that follow, Mahatma Gandhi gives an account of the Calcutta Congress where he moved his resolution on the disabilities of Indians in South Africa after overcoming his great timidity. The narrative is of more than ordinary interest as it gives in detail charming accounts of towering personalities like the late Sir P. M. Mehta and G. K. Gokhale with whom he came in contact. Ed. I.R.]



PART III—CHAPTER XIV

CLERK AND BEARER

There were yet two days for the Congress session to begin. I had made up my mind to offer my services at the Congress office and gain some experience. So as soon as I had finished the daily ablutions on arrival at Calcutta, I proceeded to the Congress office.

Babu Bhupendranath Basu and Mr. Ghoshal were the secretaries. I went to Bhupenbabu and offered my services. He looked at me and said: 'I have no work, but possibly Mr. Ghoshal might have something to give you. Please go to him.'

So I went to him. He scanned me and said with a smile: 'I can give you only clerical work. Will you do it?'

'Certainly,' said I. 'I am here to do every thing that is not beyond my capacity.'

'That is the right spirit, young man,' he said. Addressing the volunteers who surrounded him, he said, 'Do you hear what this young man says?'

Then turning to me he proceeded: 'Well then, here is a heap of letters for disposal. Take that chair and begin. As you see, hundreds of people come to see me. What am I to do? Am I to

meet them, or am I to answer these busy bodies inundating me with letters? I have no clerks to whom I could entrust this work. Most of these letters have nothing in them but you will please see them. Acknowledge those that are worth it, and refer to me those that need a considered reply.'

I was delighted at the confidence reposed in me.

Mr. Ghoshal did not know me when he gave me the work. Only later did he enquire about my credentials.

I found my work very easy—the disposal of that heap of correspondence. I was done with it in no time and Mr. Ghoshal was very glad. He was talkative. He would talk away for hours together. When he learnt something from me about my history, he felt rather sorry to have given me clerical work. But I reassured him;

'Please don't worry. What am I before you? You have grown grey in the service of the Congress and are as an elder to me. I am but an inexperienced youth. You have put me under a debt of obligation by entrusting me with this work. For I want to do Congress work, and you have given me the rare opportunity of understanding the details.' 'To tell you the truth, said Mr. Ghoshal, 'that is the proper spirit. But young men of to-day do not realise it. Of course I have known the Congress since its birth. In fact I may claim a certain share with Mr. Hume in bringing the Congress into being.'

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. All orders must be accompanied by M. O. or Cheque to G. A. Natesan & Co., Madras.

And thus we became fairly good friends. He insisted on my having my lunch with him.

Mr. Ghoshal used to get his shirt buttoned by his bearer. I volunteered to do the bearer's duty, and I loved to do it, as my regard for elders was always great. When he came to know this, he did not mind my doing little acts of personal service for him. In fact he was delighted. Asking me to button his shirt, he would say, 'You see, now, the Congress Secretary has no time even to button his shirt. He has always some work to do. Mr. Ghoshal's naivete amused me, but did not create any dislike in me for service of that nature. It is simply impossible to calculate the benefit I had from this service.

In a few days I came to know the working of the Congress. I met most of the leaders, I observed the movements of stalwarts like Gokhale and Surrendranath. I also noticed the huge waste of time there. I observed too, with sorrow even then, the prominent place that the English language occupied in our affairs. There was little regard for economy of energy. More than one did work of one, and many an important thing was no one's business at all.

Critical as my mind was in observing these things, there was enough charity in me, and so I always thought that it might be after all impossible to do better in the circumstances, and that saved me from undervaluing any work.

PART III. CHAPTER XV.

IN THE CONGRESS

In the Congress at last. The immense pavilion and the volunteers in stately array, as also the elders seated on the dais, overwhelmed me. I wondered where I should be in that vast assemblage.

The presidential address was a book by itself. To read it from cover to cover was out of the question. Only a few passages were therefore read.

After this came the election of the Subjects Committee. Gokhale took me to the Committee meetings.

Sir Pherozeshah had of course agreed to admit my resolution, but I was wondering who would put it before the Subjects Committee and when. For, there were lengthy speeches to every resolution, and all in English to boot. And every resolution had some well-known leader to back it. Mine was but a feeble pipe amongst those veteran drums, and as the night was closing in, my heart was beating fast. The resolutions coming at the fag-end were, so far as I can recollect, rushed through at aeroplane speed. Every one was hurrying to go. It was 11 o'clock. I had not the courage to speak. I had already met Gokhale who had looked at my resolution. So I drew near his chair and whispered to him: 'Please do something for me.' He said; 'Your resolution is not out of my mind. You see the way they are rushing through the resolutions. But I will not allow yours to be passed over.'

'So we have done?' said Sir Pherozeshah Mehta.

'No, no, there is still the resolution on South Africa. Mr. Gandhi has long been waiting,' cried out Gokhale.

'Have you seen the resolution?' asked Sir Pherozeshah.

'Of course.'

'Do you like it?'

'It is quite good.'

'Well then, let us have it, Gandhi.'

I read it trembling.

Gokhale supported it.

'Unanimously passed,' cried out every one.

'You will have five minutes to speak to it, Gandhi,' said Mr. Wacha.

The procedure was far from pleasing to me. No one had troubled to understand the resolution, every one was in a hurry to go, and because Gokhale had seen the resolution, it was not

thought necessary for the rest to see it or understand it!

The morning found me worrying about my speech. What was I to speak in five minutes? I had prepared myself fairly well, but the words would not come to me. I had decided not to read my speech but to speak '*ex tempore*.' But the facility to speak that I had acquired in South Africa seemed to have left me for the moment.

As soon as it was time for my resolution Sir Dinshaw called out my name. I stood up. My head was reeling. I read the resolution somehow. Some one had printed and distributed amongst delegates copies of his poem in praise of foreign emigration. I read the poem and referred to the grievances of the settlers in South Africa. Just at this moment Sir Dinshaw rang the bell. I was sure I had not yet spoken for five minutes. I did not know that the bell was rung in order to warn me to finish in two minutes more. I had heard others speak for half an hour or three quarters of an hour and yet no bell was rung for them. I felt hurt and sat down no sooner than the bell was rung. But my childlike intellect thought then that the poem contained an answer to Sir Pherozeshah. There was no question about the passing of the resolution. In those days there was hardly any difference between visitors and delegates. Every one raised his hands and all resolutions were passed unanimously. My resolution also fared likewise and so lost all its importance for me. And yet the very fact that it was passed by the Congress was enough to delight my heart. The knowledge that the imprimatur of the Congress meant that of the whole country was enough to delight any one.

PART III. CHAPTER XVI.

LORD CURZON'S DURBAR

The Congress was over but as I had to meet the Chamber of Commerce and various people in connection with work in South Africa, I stayed in Calcutta for a month. Rather than stay this

time in a hotel, I arranged to get the required introduction for a room in the India Club. Among its members were some prominent Indians and I looked forward to getting into touch with them and interesting them in the work in South Africa. Gokhale frequently went to this Club to play billiards, and when he knew that I was to stay in Calcutta for some time he invited me to stay at his own house. I thankfully accepted the invitation but I did not think it proper to go there by myself. He waited for a day or two and then took me personally. He discovered my reserve and said: 'Gandhi, you have to stay in the country and this sort of reserve will not do. You must get into touch with as many people as possible. I want you to do Congress work.'

I shall record here an incident in the India Club, before I proceed to talk of my stay with Gokhale.

Lord Curzon held his Durbar about this time. Some Rajas and Maharajas who had been invited to the Durbar were members of the Club. In the Club I always found them wearing fine Bengalee dhotis and shirts and scarfs. On the Durbar day they put on trousers befitting *Khansamas* (waiters) and shining boots. I was pained and inquired of one of them the reason for the change.

'We alone know our own unfortunate condition. We alone know the insults we have to put up with, in order that we may possess our wealth and titles, he replied.

'But what about these *Khansama* turbans and these shining boots?' I asked.

'Do you see any difference between *Khansamas* and us?' he replied; and added, 'they are our *Khansamas*, we are Lord Curzon's *Khansamas*. If I were to absent myself from the levee I should have to suffer the consequences. If I were to attend it in my usual dress it would be an offence. And do you think I am going to get any opportunity there of talking to Lord Curzon? Not a bit of it!'

I was moved to pity for this plain spoken friend. This reminds me of another Durbar.

At the time when Lord Hardinge laid the foundation stone of the Hindu University there was a Durbar. There were Rajas and Maharajas there of course, but Pandit Malaviyaji specially invited me also to attend it and I did so.

I was distressed to see the Maharajas bedecked like women—silk *pyjamas* and silk *achkans*, pearl necklaces round their necks, bracelets on their wrists, pearl and diamond tassels on their turbans and besides all this swords with golden hilts hanging from their waist bands.

I discovered that these were insignia not of their royalty but of their slavery. I had thought that they must be wearing these badges of impotence of their own free will, but I was told that it was obligatory for these Rajas to wear all their costly jewels at such functions. I also gathered that some of them had a positive dislike for wearing these jewels and that they never wore them except on occasions like the Durbar.

I do not know how far my information was correct. But whether they wear them on other occasions or not, it is distressing enough to have to attend Viceregal Durbars in jewels that only some women wear.

How heavy is the toll of sins and wrongs that wealth, power and prestige exact from man?

PART III. CHAPTER XVII.

A MONTH WITH GOKHALE—I

From the very first day of my stay with him Gokhale made me feel completely at home. He treated me as though I was his younger brother, he acquainted himself with all my needs and requirements and arranged to see that I got all I needed. Fortunately my wants were few, and as I had cultivated the habit of self-help, I needed very little personal attendance. He was deeply impressed with my habit of tending for myself, my personal cleanliness, perseverance and regularity, and would often overwhelm me with praise.

He seemed to keep nothing private from me. He would introduce me to all the important people that called on him. Of these the one who stands foremost in my memory is Dr. P. C. Roy. He lived practically next door and was a very frequent visitor.

This is how he introduced Dr. Roy: 'This is Prof. Roy, who having a monthly salary of Rs. 800 keeps just Rs. 40 for himself and devotes the balance to public purposes. He is not and does not want to get married.'

I see little difference between Dr. Roy as he is to-day and as he used to be then. His dress used to be nearly as simple as it is, with this difference of course that whereas it is Khadi now, it used to be Indian mill-cloth in those days. I felt as though I never had too much of talks between Gokhale and Dr. Roy, as they all pertained to public good or were of educative value. Some of them were painful too, containing as they did strictures on public men. As a result, some of those whom I had regarded as stalwart fighters began to look quite puny.

GOKHALE AT WORK

To see Gokhale at work was as much a joy as an education. He never wasted a minute. His private relations and friendships were all for public good. All his talks had reference only to the good of the country, and were absolutely free from any trace of untruth or insincerity. India's poverty and subjection were matters of constant and exclusive concern to him. Various people sought to interest him in various matters. But he gave every one of them the same reply: 'You do the thing yourself. Let me do my own work. What I want is freedom for my country. After that is won, we can think of other things. To-day that one thing is enough to engage all my time and energy.'

His reverence for Ranade could be seen every moment. Ranade's authority was final in every

matter and he would cite it at every step. Ranade's death anniversary occurred during my stay with Gokhale who seemed to be regularly observing it. There were then with him, besides myself, his friend Prof. Kathavate and a Sub-Judge friend. He invited them to take part in the celebration, and in his speech he gave us his reminiscences of Ranade. He compared incidentally Ranade, Telang and Mandlik. He eulogised Telang's charming style and Mandlik's greatness as a reformer. Citing an instance of Mandlik's solicitude for his clients he told us an anecdote of how once having missed his usual train he engaged a special train to be able to attend the court in the interest of his client. But Ranade, he said, towered above them all, as he was a universal thinker. He was not only a great Judge, he was equally great as a historian, economist and reformer. Although he was a Judge he fearlessly attended the Congress and every one had such confidence in his sagacity that they unquestioningly accepted his decisions. Gokhale's joy knew no bounds as he described these qualities of head and heart which were all combined in his master.

A VICTIM OF PUBLICITY

Gokhale used to have a horse-carriage in those days. I did not know the circumstances that had made a horse carriage a necessity for him and so I remonstrated with him; 'Can't you make use of the tramcar in going about from place to place? Is it derogatory to a leader's dignity?'

Slightly pained he said, 'So you also have failed to understand me! I do not use my Council allowances for my own personal comforts. I envy your liberty to go about in tramcars, but I am sorry I cannot do likewise. When you are the victim of as wide a publicity as I am, it will be difficult if not impossible, for you to go about in a tramcar. There is no reason to suppose that all that the leaders do is with a view to personal comforts. I love your simple habits,

I live as simply as I can, but some expense is almost inevitable for a man like myself.'

He thus satisfactorily disposed of one of my complaints, but there was one which he could not. 'But you do not even go out for walks, said I, 'Is it surprising that you should be always ailing? Should public work leave no time for physical exercise?'

'Whenever do you find me free to go out for a walk?' he replied.

I had such a great regard for Gokhale that I never strove with him. Though the reply above-mentioned was far from satisfying me I remained silent. I believed then, and I believe even now, that no matter what amount of work one has, one should always find some time for exercise as one does for one's meals. It is my humble opinion, that far from taking away from one's capacity for work, it adds to it.

PART III. CHAPTER XVIII.

A MONTH WITH GOKHALE—II

Whilst living under Gokhale's roof I was far from being a stay-at-home.

I had told my Christian friends in South Africa that in India I would meet the Christian Indians and acquaint myself with their condition. I had heard of Babu Kalicharan Bannerji and I had a high regard for him. He took a prominent part in the Congress, and I had about him none of the misgivings that I had about the average Christian Indian who stood aloof from the Congress and isolated himself from Hindus and Mussalmans. I told Gokhale that I was thinking of meeting him. He said: 'What is the good of your seeing him? He is a very good man, but I am afraid he will not satisfy you. I know him very well. However you will certainly meet him if you like.'

I sought an appointment which he readily gave me. When I went I found that his wife was on her deathbed. His house was simple. In the Congress I had seen him in a coat and trousers, but I was glad to find him now wearing a Bengal

dhoti and shirt. I liked his simple way of life, though I myself then wore a Parsi coat and trousers. Without much ado I presented my difficulties to him. He asked: 'Do you believe in the doctrine of original sin?'

'I do,' said I.

'Well then, Hinduism offers no absolution therefrom, Christianity does,' and added: 'The wages of sin is death, and the Bible says that the only way of deliverance is surrender unto Jesus.'

I put forward the *Bhakti marga* (the path of devotion) of the Bhagavad Gita, but to no avail. I thanked him for his goodness. He failed to satisfy me but I benefited by the interview.

During these days I walked up and down the streets of Calcutta. I went to most places on foot. I met Justice Mitra and Sir Gurudas Bannerji, whose help I wanted in my work in South Africa. Just about this time I met Raja Sir Pyari Mohan Mukerji.

Kalicharan Bannerji had spoken to me about the Kali temple which I was eager to see, especially as I had read about it in books. So I went there one day. Justice Mitra's house was in the same locality, and so I went to the temple the same day that I visited him. On the way I saw a stream of sheep going to be sacrificed to Kali. There was a long line of beggars of course, and even in those days I was stoutly opposed to giving alms to sturdy beggars. A crowd of them pursued me. One of them accosted me: Whither are you going, my boy? I told him where I was going to.

He asked my companion and me to sit down, which we did.

I asked him: 'Do you regard this sacrifice as religion?'

'Who would regard killing of animals as religion?'

'Then, why don't you preach against it?'

'That's not my business. Our business is to worship God.'

'But could you not find any other place to worship God?'

'All places are equally good for us. The people are like a flock of sheep following where you lead them.'

Without prolonging the discussion we reached the temple. We were greeted by rivers of blood. I could not bear to stand there. I was exasperated and restless. I have never forgotten that sight. That very evening I had an invitation to dinner at a party of Bengali friends. There I spoke to a friend about this cruel form of worship. He said: 'The sheep don't feel pain. The noise and the drum beating there deaden all feeling of pain.'

I could not swallow this. I told him that if the sheep had speech they would tell a different tale. I felt that the cruel custom ought to be stopped. I thought of the story of Buddha, but I also saw that the work was beyond my capacity.

I hold to-day the same opinion as I held then. To my mind the life of a lamb is no less precious than that of a human being. I should be unwilling to take the life of a lamb for the sake of the human body. I hold that the more helpless a creature the more it is entitled to protection by man from the cruelty of man. But a man who has not qualified himself for such service is unable to afford to it any protection. I must go through more self-purification and sacrifice before I can hope to save these lambs from this unholy sacrifice. To-day I think I must die pining for this self-purification and sacrifice. It is my constant prayer that there may be born on earth some great spirit, man or woman, fired with divine pity to deliver us from this heinous sin and save the lives of the innocent creatures, and purify the temple. How is it that Bengal with all its knowledge, intelligence, sacrifice, and emotion tolerates this slaughter?

(To be continued.)

ENGLAND AND INDIA

Writing on the "Colour Problems of the Empire" Major Graham Pole offers some thoughtful observations on England's relation with India. He points out that the old notion of Empire and domination is slowly giving way to the newer notion of Commonwealth. What is it that links Canada and South Africa and Australia to England—not force but service. Indeed "if Canada or South Africa elected to be entirely independent not a single soldier would be sent to counteract their wishes."

And what of India? Here however the question of colour comes in and makes a difference. It is time, says Mr. Graham Pole, in the pages of THE LABOUR MAGAZINE that effect should be given to the promises of the Great Proclamation of 1857.

Nor does Mr. Pole want anything more than what Sir Austen Chamberlain would concede to a foreign country in Asia—China. In his Christmas Memorandum on behalf of the British Government, the Foreign Secretary wrote:—

"That in their constructive policy they desire to go as far as possible towards meeting the legitimate aspirations of the Chinese nation. They should abandon the idea that the economic and political development of China can only be secured under foreign tutelage. . . . They should expressly disclaim any intention of forcing foreign control upon an unwilling China."

We ask why should not the same fair play be extended to India? "Why should Great Britain expressly disclaim any intention of forcing foreign control upon an unwilling China, and yet continue to force their own foreign control upon unwilling India? For India is unwilling to continue indefinitely under the foreign tutelage of Great Britain as at present. It is regarded by her as a slur on her manhood."

Mr. Pole adds that the Indian demand for complete Self-Government is not a mere extremist campaign but the considered and insistent

demand of the whole nation irrespective of castes or classes.

Yet another quotation from the Memorandum puts forward what we ourselves desire so much in India. That the Powers should show that they are "prepared to consider in a sympathetic spirit any reasonable proposals that the Chinese authorities may make . . . even if contrary to strict interpretation of Treaty rights, in return for fair and considerate treatment of foreign interests by them."

Mr. Pole rightly points out that the essential difference between Great Britain's attitude towards China and her attitude towards India is that while she invites China to put forward "any reasonable proposals" for sympathetic consideration even against old Treaty rights, no such courtesy is extended to loyal India. And he protests against the preamble to the Government of India Act which vests the fate of India in the decisions of Parliament. He then gives instances whereby at every step the national demands of Indians as expressed through their accredited representatives in the Legislatures have been thwarted by over-riding counsels from those in authority.

"There is a danger, a distinct danger, that by our treatment of Indians we shall lose not only their loyalty but their goodwill. The movement for complete independence, small as it is at present, will grow, and we shall be responsible for its nourishment. The only thing that could curb or kill such a movement is a generous and final grant of real Self Government. That alone will ensure the permanence of the connection between Great Britain and India. If that is not done, I feel as certain as I do of anything that the days of the British Empire are numbered, and that India will only be a part of the British Commonwealth of Nations as long as she is unable to wrest the sovereignty of India from our grasp by force of arms."

THE MESSAGE OF SRI RAMAKRISHNA

In the course of an instructive article in the March number of the PRABUDDHA BHARATA, the Editor says that the life of Ramakrishna, an ideal for the age in more respects than one, upholds the ancient tradition of a perfect married life. Ramakrishna himself was married.

He lived with his wife, gave for her secular and religious training and had the highest respect for her; but he had no carnal relations with her. He showed what the highest ideal of a wedded life should be. By trying to follow him men and women will be blessed and prove a blessing to society, struggle and competition will be reduced by preventing over-population, and talented children will be born endowed with great qualities and the false glamour of romance, obscuring the solitary grandeur and freedom of the soul as the ultimate aim in the name of an all-absorbing companionship, will be utterly destroyed.

The greatest ideal however that he holds to the modern world is that of what the writer calls "inclusive toleration." He has found some thing of value in the conflicting views of life and religion and pointed out to the people that all religions and systems of thought are good so long as they are capable of giving men a lift to the higher states of self-realisation. This message comes from the depths of his own spirit:—

He had realised that Oneness everywhere which is the goal of Advaita Vedanta. This highest truth of Vedanta is infinitely catholic, for it says: "Do not disturb the faith of any, even of those who through ignorance are attached to lower forms of worship; help every one till you include all humanity." It teaches a God which is the sum-total of all religious ideals; and therefore it alone can be the universal religion and put an end to all fanaticism and narrow-mindedness. It recognises that growth is gradual and so it harmonises and regards all the preceding systems as steps to the highest. Moreover it has this merit that it is the most rational of all religious theories and the world needs such a religion at present. It teaches the divinity of man, that man is potentially divine and that the difference between man and man is one of degree and not of kind.

THE IDEAL OF GURUKULA

Dr. Mahendranath Sircar gives a vivid description of Gurukula in the pages of the VEDIC MAGAZINE for March. It is the citadel of life and culture established by the martyr Swami Shraddhananda on the banks of the holy river Ganges. Those that have visited the sacred shrine are sure to be affected by a sense of pride in the institution and a deep veneration for its founder.

Gurukula embodies the idea of Dayananda, the great saint and the patriot and the idea that has its inception in a great mind has invariably a quick realisation. Dayananda felt the necessity of Vedic teachings, realised their inexhaustible potentialities and was anxious to spread them broadcast. Shraddhananda gave that idea a concrete shape by establishing the Gurukula. The Gurukula is the idea of the master, the execution of the disciple, and the live force of Arya Samaja.

Gurukula in pressing forward the claims of the Vedas has truly nationalised education. With the Vedas the Gurukula retains in its curriculum the immortal grammar of Panini, the perfect science of language and philosophy. The ideal of national education is not lost here as Gurukula has begun seriously the work of translation of the classic works on philosophy, physics and chemistry, and is thus trying to put the rich wealth of European science before its alumni.

Apart from the cultural questions, what strikes one and moves one to sympathise with the Gurukula movement is the living faith and the radiant hope it inculcates among its followers.

"Gurukula does not merely offer an education for intellect but infuses an ideal of spirit among its alumni, which makes their vigorous workers in life. Here it compares favourably with other educational institutions of the land, which more or less touch the intellect without giving an outlet to the stream of faith, hope and belief in life and to its impelling force. Gurukula preserves the

ideal of Brahmacharya and believes in its potentiality as an inner upward force, for behind the movement, national and educational, there is the sympathy for the ideal of the ancient rishis of India, which presents the summit of human evolution in spiritual illumination and expansive vision. Education in the highest sense of the term is spiritual illumination which fosters cosmic sympathy and ungrudging service to humanity and a soft and tender care for life that pulsates in all creatures. The Gurukulites can ill afford to forget this ideal of the sages of yore and Gurukula recognising this appeals to all men irrespective of caste, community and creed."

OUR EDUCATIONAL SYSTEM

Prof. Dewan Chand Sharma of Lahore contributes an interesting article on the need for the reform of our present educational system, in the pages of the D. A. V. COLLEGE UNION MAGAZINE. He says that the present system of Examinations in the Indian Universities requires to be thoroughly overhauled.

"University examinations in the Punjab, as elsewhere, do not put a premium upon steady and sustained work throughout the year. Students play the idlers for 22 months out of 24, and think that in the last two months, the rag-end of their academic year, they will be able to make up all their deficiency. * * *

Since vernaculars receive a step-motherly treatment at our Universities, students never learn to think for themselves, and never learn the art of self-expression. Their ideas remain vague, chaotic and nebulous, and they find it very difficult to express their hazy notions in apt and effective language. With English language and literature, they have only a nodding acquaintance, but with their own vernaculars they are absolutely unfamiliar. Ask them to express their ideas to an illiterate person and you will see what a mongrel vernacular they speak. This not only betrays lack of individuality, but also shows the

modes and habits of thoughts and living which are not in harmony with one's surroundings."

Mr. Sharma is of opinion that as long as technical training, study of vernaculars and manual education are poohpoohed the ranks of the unemployed are bound to swell in India. How then is this unemployment to be combated? Mr. Sharma says:—

"Surely it cannot be checked by the multiplication of Arts Colleges, though the present Ministry of Education in the Punjab is spreading a network of Intermediate Colleges all over the Province. This can only be done by increasing the number of technical institutions. It should be remembered, however, that technical institutions cannot succeed till a love of manual training is created amongst the students when they are studying in schools. All students like to follow arm-chair occupations. They dread drudgery and hate labour as poison. But it should be remembered that the only alternative to University Education is technical education."

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BUDDHA'S MESSAGE TO INDIA

Anagarika Dharmapala writing on "The Lord Buddha's message to the people of India," in the current Number of the MAHA BODHI says that there were no religious feuds in India when Buddhism was predominant. India was then free and the people then enjoyed the freedom of independence.

To appreciate the forgotten period of India's greatness it is necessary to read the accounts of the period bequeathed as a legacy by the Chinese pilgrims Fa Hian and others. It is exhilarating to read the history of the Buddhist Period in the Pali literature.

Whereas nowadays India offers the picture of a wrecked house, "the males lying in utter exhaustion and the women and children crying."

India that gave light and life for Asia is to-day living in darkness, accentuated by a sense of utter helplessness, and her children engaged in mutual recriminations, reviling each other and tearing each other's throats. * * *

As a remedy for this evil, the writer wants us to study the teachings of the Great Teacher of Mercy as well as the teachings of the other great religions. The result will be peace and harmony among the different communities in India.

HUMOUR IN THE COURT

Mr. Graham Brooks, in the January number of PEARSON'S MAGAZINE, gives some of the humour of Court proceedings.

"Thirty!" replied a woman plaintiff, in answer to an inquiry as to her age.

"Come, come, madam!" interposed the judge. "You cannot remain thirty for ever. I have heard you give your age as 30 for the last 5 years."

"Well," retorted the woman, "that proves that I'm not one of them that say one thing one day and another thing the next."

Another woman plaintiff was very deaf. The judge suggested to her counsel that her case ought to be compromised and asked what she would take to settle it.

"His lordship wants to know what you will take?" bellowed counsel in the good lady's ear.

Beaming at the judge, she replied:

"That's very kind of your lordship. Mine's a small ale."

Many years ago a prisoner, on hearing the foreman of the jury say "Guilty," exclaimed:

"May God strike me dead if I did it!"

The judge waited solemnly for some moments before saying:

"Providence having declined to impose the maximum penalty, I must now sentence you to the somewhat lighter punishment of imprisonment."

DHARMA

The first Number of this new monthly is on our table. The Editor, Mr. P. K. Charlu, opens with an exhortation to his readers to share his enthusiasm for social and religious reform. He draws pointed attention to the social evils that besmirch Hindu society. To quote his own words:—

"Early marriages prevalent among the Brahmins are the cause of the poor physique and manifold diseases prevalent among them. Early marriage not only undermine the health of the woman, but hampers her education, as she is called upon to perform the duties of a household at an age, when she ought to be at school, bent upon intellectual training. * * *

A Society which encourages a dotard of seventy years to marry a second time but forbids an innocent girl of seven to marry again, cannot be justified in this enlightened age of electricity and automobiles. Widow marriages should be encouraged among the Brahmins and here too, ancient custom and blind orthodoxy stand in the way as a huge stumbling block."

He rightly contends that unless our "women are educated in the true religion of their country and divested of their superstitions, they will be drags on us and hinder our onward march of social progress."

THE LEAGUE OF NATIONS

The April number of the CALCUTTA REVIEW publishes the lecture on "The Role of the League of Nations in World Society," delivered at the Calcutta University by Dr. Manley O. Hudson, Bemis Professor of International Law, Harvard University U.S.A. Whatever be one's judgment of the provisions of the Covenant of the League, says Mr. Hudson, the League's method of handling acute international situations during these seven years has been so satisfactory as to warrant high hopes for the future. The record may not fulfil the extravagant hopes entertained in 1919; but it does justify us in believing that a great advance has been made over that time when no machinery existed and no procedure had been developed for Conferences of Nations whenever there were situations threatening war. In a number of instances, the usefulness of the League has been proved.

AL BIRUNI'S INDIA

Al-Biruni, the famous scholar, mathematician and astronomer who wrote his immortal book on India the *Takhikh i-Hind* about 1030 was a product, according to Mr. A. Yusuf Ali, C.I.E., writing in the newly started organ of the Deccan Muslims, known as ISLAMIC CULTURE, published at Hyderabad, (Deccan). The most important cultural centre in Central Asia in those days i. e. the 11th century was Khwarizm, near the modern Khiva; and it nurtured men of world-wide fame in Islam like Al-Biruni and his contemporary (for a time) and correspondent, Avicenna. When Khwarizm succumbed to Mahmud of Ghazna, the energy of its men of science was released from its local Moorings and diverted to a new and wonderful field which was then being worked out in the direction of India. Al-Biruni studied for many years the Sanskrit language and Hindu philosophy and his book on India still remains the most authoritative first-hand source of information on

Hindu culture about the time of the Ghaznavides. His *Qanun-i-Masudi* contains astronomical tables of great value, judging by the celebrity of the book in the East. The book on India is strictly scientific in style, perfectly logical and methodical in arrangement and candidly critical in the light of the science, philosophy and other institutions of the Middle Ages. Al-Biruni was acquainted accurately with Greek literature and philosophy through Arabic, often quotes from the Bhagavad-Gita and the famous Hindu astronomers, from Patanjali and Kapila and from the Puranas. Al-Biruni was sympathetic and just, but found stagnation, prejudice and unreasoning hatred among the Hindus towards all who did not belong to them; and he records his judgment of them as being "haughty, foolish, vain, self-conceited and stolid." He felt that their methods were only traditional and he could not find men of the stamp of Socrates in India able and willing to bring the sciences up to progressive heights.

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THE CHINESE CRISIS

Mr. J. O. P. Bland, writing in the March number of the *ENGLISH REVIEW* on "More plain truths about China," opposes the present British policy towards the Cantonese party. He says:—

"Where China is concerned, both Downing Street and Fleet Street appear to have entirely forgotten all the lessons learned at no small cost during the two centuries of our commercial intercourse with the Far East. In dealing with the Cantonese party, the "Foreign Office School" has certainly overlooked two fundamental principles: first, that any attempt to disarm the aggressive hostility of an Oriental people by means of "liberal gestures" is simply asking for more trouble; and secondly, that, in the East, forms of Government are of far less importance than the character of the men who administer them."

Mr. Bland is of opinion that Austen Chamberlain's endeavours to bring the Locarno spirit to bear upon the British relations with the Kuomintang army simply tended to "increase the arrogance of the Cantonese leaders and their determination to abolish forthwith the foreigners' treaty rights." For, he says:—

"If China's attitude were reasonable and friendly, and if the state of the country showed any signs of a return to law and order, a cautious policy of goodwill and timely concessions might be mutually beneficial, but as matters stand it must inevitably prove a costly blunder. By our misguided acquiescence in America's passion for experiments in political idealism, we have now encouraged the overweening conceit of the young politicians of the Cantonese party to such a pitch that, unless we are prepared to evacuate the position, bag and baggage, at the dictation of Moscow, a recourse to armed force will eventually be unavoidable."

CITY IMPROVEMENT IN INDIA

The April Number of the *MODERN REVIEW* has an informing article on the above subject from the pen of Professor Radhakamal Mukerjee who says that the wages of the labourers in India cannot rise on account of the increasing competition. Both housing and sanitary conditions are lowered, while the labourers also find it difficult to maintain connection with their village and their family. The only way to solve the colossal problems of sanitation, sewerage, infant mortality and the communal spirit, is by building up an ideal village. He continues:—

"A hundred families belonging to the same caste may be grouped into a village within the city which will thus be split up into several natural areas dominated by common attitudes and sentiments. Each such natural group will have a common meeting room, a common well, a common canteen, a common latrine and a common school. To bring the village into slumdom is possible under this arrangement. Co-operative housing and public utility societies, as well as community centres, should be initiated to develop the civic consciousness and enlist the co-operation of the people themselves in the solution of their problems of housing and social welfare. The different natural areas into which a city may be divided will have its characteristic type of houses so that the chief difficulty of the Indian town-planner, arising from the fact that every grade of house from the chamar's hut to the landlord's mansion is wanted everywhere, may be obviated to some extent. As we recognise the distinction between administrative and natural areas we can grapple more easily many of our municipal and educational problems, the tasks of community organisation, zoning as well as housing and sanitation."

THE DEVELOPMENT OF INDIA

The *LONDON WEEKLY* has a very informing article on the above subject from the pen of Col. Aubrey O'Brien, C.B.E. C.I.E. He says that the area irrigated by Government canals now amounts to twenty-eight million acres.

"Of this, over ten million acres belong to the Punjab, seven to Madras, and four to Bombay including Sind. Much more will be added when the works now under construction come to maturity. The Sukkur Barrage and the Sutlej Valley system are of the greatest magnitude, each dealing with a territory as large as that which is watered by the Nile, but there are other substantial undertakings in progress in Oudh, Bombay and Madras."

The writer urges that all measures for the enhancement of India's income should be pushed on as fast as possible. A start has been made in the direction of constructing great dams to prevent the torrential downfalls of the monsoon from flowing away uselessly into the sea. This work must be tackled on a much bigger scale.

As to agriculture the Commission will formulate proposals before long. A great deal remains to be done.

"Only the three most important crops have been touched on, but great advance could be made under every head that can be thought of, sugarcane, jute, tobacco, live stock, fruit, potatoes, groundnuts and many others."

In other directions, says the writer, there is scope for artesian and sub artesian bores, power pumps, and improved well gears, for motor-tractors, well-designed ploughs, cane mills, and numerous other machines. The hydro-electric schemes, which are so new to the country, should be adapted in every possible way to be subservient to agriculture.

EDUCATION AMONG THE JAINS

Writing on higher education for the Jains Mr. Hemchandra Rai, himself a Jain, says in the *JAINA GAZETTE* that the large majority of the Jains are contented with the rudimentary teaching of vernacular Pathshalas and schools dotted all over the country. To the average mentality of a Jain, college education is either unnecessary or positively harmful. It is a pity, he says, that the Jains who once ruled India and constituted the financial backbone of the country should have degenerated for lack of higher education. A sound education not only broadens the mind but promotes healthy development of character. Mr. Rai fervently appeals:—

"It should be our earnest endeavour to set up ideal institutions without delay. For, too much ground has already been lost. A serious attempt should be made for the effective utilisation of our intellectual resources which have so long run to sheer waste. How long are frivolities, feasts, fairs and religious festivals, dictated by an inglorious sham, to be allowed to exhaust our energies and wealth? The cold clammy grip of these wasting diseases is gradually extinguishing the dimly burning fire of communal life. It is not yet too late to shake them off in spite of flutters in the dove-cotes of orthodoxy. Soon as the correct understanding of the people is aroused, we shall not be lacking in finance to found the Colleges. The enterprise and ceaseless activity of the Arya Samaj in this direction, furnishes a refreshing instance of what we could similarly accomplish. Reformation would come sooner than we anticipate on the establishment of Colleges. Bred up in exhilarating influences, our youth would go forth in the world year after year with a resolute purpose. That is, while taking up an honourable place in society they will joyfully sweat to carry out intensive social reform."

WOMEN IN INDIA

"The position of women in modern society," is the subject of an interesting article in the pages of the ALLAHABAD UNIVERSITY MAGAZINE from the pen of Mr. Shivanath Jha. Describing the place of women in India at present the writer says that politicians and reformers make a loud noise and paint the conditions of women folk in a most miserable way. The real condition is not so miserable. Of course the majority are allowed no freedom, but it is also not true that they are ill-treated. Mr. Jha says:—

"As we know from our daily experience of life as far as the household affairs are concerned ladies are the sole mistresses of them. All the expenses are in their hands. They are respected by the male members. But side by side influenced by the traditions and conventions of society handed down from the 9th or 10th century A. D. and unchecked by the ladies themselves the male members have asserted certain rights to be exercised on the ladies, barring them from taking any part in social activities, confining them to the household only, rejecting their natural rights to develop their physical and mental faculties and thus taking a retrograde step. But thanks to the evolution of human thoughts, tastes and temperament we are realising our glaring mistakes in certain directions and leaving no stone unturned in ameliorating them."

What then should be the place of women in Modern Society (in India)? The writer says:—

"What we want is to have ladies of the type of Sita, Savitri and Damyanti and others and even more than that to give the land its ideals of religion and nationality. What is required is not antagonism, but co-operation between the sexes; woman needs the guidance of man to enable her to achieve the highest of which she is capable, as man needs woman's help and sympathy to aid him on his path through life; feminine individuality is essentially distinct from the masculine.

The characteristic features of both are deeply rooted and any effort to coerce them would probably mean not evolution but revolution. The relation of man and woman is just like that of a ship and a steam-tug, and as without the steam-tug the ship would run adrift hither and thither and go off with the reflux tide, so without the brave toiling arms and warm beating heart of the faithful wife that is to nestle close in his shadow and to drag him on against all adverse circumstances, the man would soon go down the stream and be heard of no more."

INDIA IN PERIODICALS

INDIAN LITERATURE DURING THE 15TH AND 16TH CENTURY. By Mahomood A. Faruqi, M.A. ["The Allahabad University Magazine," February 1927.]

A FRIEND OF INDIA AND A DISSEMINATOR OF BUDDHA'S TEACHINGS. By Anagarika Dharmapala. ["The Young East," February 1927.]

THE GENESIS AND THE PRESENT POSITION OF PROTECTIONISM IN INDIA. By Zaheeruddin Ahmed. ["The Osmania Magazine," February 1927.]

OPIMUM IN INDIA. By Sardar M. V. Kibe. ["Indian Journal of Economics," March 1927]

THE FLORA OF MADRAS AND ITS ENVIRONS. By M. S. Subhean, M.A. ["The Journal of the Madras Geographical Association," March 1927]

INDIA : THE RIDDLE OF POLITICS. ["The Round Table," March 1927]

HINDU-MUSLIM TENSION AND ONE OF ITS ROOT CAUSES. By P. Gunga Prasad, M.A. ["The Vedic Magazine," March 1927.]

MORLEY "ON COMPROMISE" AND MODERN INDIAN PROBLEMS. By D. V. Gundappa. ["The Young Men of India," April 1927.]

WASTAGE OF INDIA'S MAN-POWER. By Rajani Kanta Das, M.A., M.Sc., Ph.D. ["The Modern Review," April 1927.]

THE FUTURE GEOGRAPHY IN INDIA. By Jules Sim. ["The Calcutta Review," April 1927.]

Questions of Importance

MR. JINNAH ON JOINT ELECTORATES

In a statement to the Associated Press issued in the last week of March Mr. M. A. Jinnah explains the Mussalman leaders' offer to Hindus, which he says is not fully appreciated either by the Hindus or the Mussalmans. He makes it clear that the offer to accept a settlement on the basis of proposals made therein, is subject to what he would call "conditions precedent" before Mussalmans would be prepared to accept joint electorates with reservation of seats. These conditions are *sine qua non* : (1) That Sind should be separated from the Bombay Presidency and constituted a separate Province; (2) That the reforms should be introduced in the North-West Frontier Province and Beluchistan on the same footing as any other Province in India and that Hindus should agree to support this demand of the Mahomedans. This matter of concessions can be discussed and settled by the responsible Committees, that may be appointed by the two communities respectively. In the Punjab and Bengal the proportion of representation should be in accordance with the population; in other words mixed electorates with the reservation of seats according to population. In the Central Legislature, Muslim representation should not be less than one-third, also through mixed electorates with reservation of seats. This offer is interdependent and can only be accepted or rejected in its entirety.

The Hindu leaders have, in their meeting, held in Delhi on March 23, appointed a Committee consisting of representatives of all Provinces to frame definite proposals after consulting Hindu opinion and make an early report. Mr. Jinnah, therefore, trusts that the country will give the fullest consideration to the offer that is made without any heat or passion being created, and in a calm and impartial atmosphere. He points out that in this offer, which is far-reaching, the most

notable feature is its recognition that separate electorates can only be eliminated by a thorough adoption of the system of 'give and take.' The question of separate or mixed electorates is, after all only a method and means to an end. The end in view he says, is that Mussalmans should be made to feel that they are secure, and safeguarded against any act of oppression on the part of the majority and that they need not fear that during the transitional stage towards the fullest development of a national Government the majority would be in a position to oppress or tyrannise the minority as majorities are prone to do in other countries.

REFORMS IN CEYLON

An important announcement regarding the revision of Ceylon Constitution was made by the Governor at a farewell dinner given to the civilians by the Legislative Councillors. His Excellency said :

"I am authorised by his Majesty's principal Secretary of State to announce that he has had under consideration certain representations made to him by me relative to the revision of the Constitution. Mr. Amery desires me to say that he is fully aware of the assiduity, devotion to duty and public spirit manifested by the non-official members of the Legislative Council in the conduct of public affairs. He points out that the proposals for revising the Constitution will receive careful examination and consideration in the course of which, opportunity would be afforded to all shades of opinion to receive a full and impartial hearing. He accordingly proposes to advise His Majesty to appoint a small special Commission composed probably of four members, at least two of whom will be persons of parliamentary experience in Great Britain to come out to Ceylon towards the end of the current year to enquire into and advise upon the matter in detail".

SIR LESLIE WILSON ON THE Y. M. C. A.

A spirited refutation of the European Association's charges against the Y. M. C. A. was made by His Excellency Sir Leslie Wilson at the annual meeting of the Y. M. C. A., Bombay, on 31st March. Said His Excellency:—

"Let us remember, first of all, that it would be as impossible as it would, in my opinion, be undesirable for members of the Y. M. C. A. to refrain from taking an intelligent interest in the political questions of the day, more particularly so far as they affect the country in which they live, although it is really equally important that they should take a lively interest in these days in international politics as well. To say that they should not do so would be exactly the same as suggesting that Unions at Oxford and Cambridge and other Universities, should be suppressed, and, as is well known, there is always very free discussion on political matters in these Unions. Such discussions among the members of the Y. M. C. A., are, to my mind, most useful and any attempt to suppress them would not only be useless, but would do much harm.

It appears also that it is thought by some that the Association was becoming too much Indianised. Again I can only speak with knowledge of Bombay, but I should regret very much if it were not a fact that Indians took a keen interest in the work of the Association, and held positions of trust and responsibility in it. (Applause). The Y. M. C. A. is a Christian movement and even as there is at the moment a Bill before the Imperial Parliament known as the Indian Church Measure, which has for its object giving to India and those who reside in India a greater control of Church matters in India, so we ought to be glad if, in a movement such as the Y. M. C. A., there are many Indians coming forward proud and willing to help in the many activities of the Association."

LORD LYTTON ON DYARCHY.

In his farewell speech to the Legislative Council of Bengal Lord Lytton said:

"The existence of an Executive which cannot be removed by the legislature and of a legislature which cannot be removed by the Executive is not calculated to produce harmony between the two and without harmony between the legislature and the Executive efficient Government is impossible. To ensure harmony an elected legislature requires an Executive responsible to it and removable by it, and an irremovable Executive requires a nominated legislature. A system which secures the supremacy of the Executive not by the support of the legislature, but by the exercise of an over-riding authority is not, I think, proving the best preparation for full responsible Government."

* * * *

Lord Lytton's remarks on the Meston award are also worth quoting:—

"It will be agreed, I think, by all that we have had a difficult machine to work and the machine has been more difficult to work in Bengal than elsewhere because of the inequitable financial basis on which the new Government was established in this Province. * * * The remission of all Provincial contributions which we are promised in the near future will not help but only accentuate the handicap which has been placed upon Bengal, for the inequity consisted not in the amount of our contribution to the Government of India but in the inadequacy of the sources of revenue made available to the Province. Those who criticise the failure of the Reforms in Bengal must not therefore ascribe it to any special perversity in the Bengali race but should recognise that apart from the defects of the Constitution itself which Bengal has shared in common with other parts of India, this province has been placed under a handicap peculiar to itself."

THE VICEROY ON INDIAN STATES

During his speech at Bhopal on March 15 H. E. the Viceroy referred to the mutual obligation of British Indian States in the future Government of India. H. E. Lord Irwin said that the question was one of great dimensions and complexity.

"Measured in terms of population, the Indian States represent 72 millions or nearly one quarter of the entire population of India. Measured in size, two-fifths of the surface of India falls within the administration of Indian States, and if the question is one of the magnitude it is certainly one of the most difficult and delicate that constitution-makers have ever had to solve.

Yet the changing conditions of the present time, counteracting; and even destroying, the influences that have hitherto been permitted to move within well-defined compartments, will sooner or later force India to attempt its settlement, where so many forces are at work in this direction supported by powerful affinities of race, religion custom and tradition.

It is safe to suppose that, in time, the wise and patient guide will point the way towards a solution of the problem. We are often tempted to desire that it might be possible for us to exercise the occult power of the crystal gazer and penetrate the mysteries which the future holds concealed. Such a vision of the complete design would no doubt greatly facilitate the work of those whose task it is to weave, a complicated fabric, and who, as they weave, see only a fraction of the whole. But that is not the condition of our labour, and no man to-day can, with any certainty, forecast the conclusions on these issues which careful deliberation and discussion may finally suggest."

THE MAHARAJAH OF BHUTAN

A Companionship of the Order of the Indian Empire has been conferred by His Majesty on H. H. the Maharaja of Bhutan.

THE NIZAM'S ADMINISTRATION TO DAY

Prof. G. R. Abhyankar, writing in *THE HINDUSTAN REVIEW*, says that all subjects of Indian States are extremely glad that the relations of the Paramount Power to the Indian States have been so forcibly defined by Lord Reading who made a specific denial of the sovereign right of the latter, so far as even internal affairs are concerned. He however deplores the practice of the British Government not to interfere until the maximum of insupportability of misrule has been reached. Their responsibility to maintain good administration in Indian India is just as great as it is in British India; and they should not even tolerate any kind or even degree of misrule. That misrule should be long-continued and gross in order to justify interference of the Paramount Power is an old and antiquated conception and thoroughly unsuited to the present day standards of enlightenment. It was repudiated even as early as in the time of Lord Northbrook and very definitely by Lord Mayo before him.

The writer then says that the Paramount Power should make a thorough investigation of the charges made against the Nizam's Government.

THE NAWAB OF BHOPAL

Aligarh's most illustrious "Old boy" is the young Nawab Saheb of Bhopal. "Chhota Mian" as His Highness was then known, was beloved of the boys and teachers of his College. He was forward alike in his studies and on the playground. It will be recalled that His Highness gave a munificent donation of two lakhs to the Muslim University on the occasion of the last Convocation. In this he has followed the example of his illustrious mother, the Begum of Bhopal.

RAJAH OF CHANCHAL'S MUNIFICENCE

The Raja Bahadur of Chanchal (Malda) has gifted one lakh of rupees towards the general fund, and twenty thousand rupees towards the building fund, of the Calcutta Deaf and Dumb Institution.

ASIATICS IN CANADA

The Vancouver Correspondent of the TIMES OF INDIA writes: Canada learns for the first time how serious its problem of Oriental penetration has become, as a result of a comprehensive survey by Government and municipal officials, which indicates that the Asiatic population in British Columbia now stands at 46,000 or 82 for every thousand whites—one in twelve. The population of all Asiatic races—Chinese, Japanese, Indians—has grown rapidly of recent years. The Japanese are outstripping the Chinese population. During the first quarter of the present century, Japanese have increased five-fold in numbers, while Chinese have but doubled their population. Orientals in British Columbia hold real property assessed at £2,250,000. Over 3,000 Asiatics are licensed to carry on business. Asiatic industrial employees number 12,000. Asiatic children now number 3·83 per cent. of the school population of the province, and increase in attendance at more than double the rate of white children. Japanese have increased in numbers from 15,000 to 20,000 in five years, an increase of 33 per cent. A significant feature of the survey is the indication of a movement of Oriental population eastward, into the older and more settled parts of Canada.

INDIANS IN THE UNITED STATES

Mr. Surendranath Dasgupta, President, Hindustan Sabha Samiti of America (California) in a communication to the Indian Press refers to the ineligibility of Indian people to the United States citizenship after the Supreme Court's decision in Bhagat Singh case in 1923 and the difficulty and disgrace accruing therefrom. Referring to the recent development of a question in connection with a suit of Mr. Sukbram Ganesh Pandit, a Mahratta Brahmin of Ahmedabad, now practising Attorney of Los Angeles, California, who won

the naturalisation suit in the Circuit Court of Appeals but which now requires to be fought in the Supreme Court to which an appeal now lies, Mr. Dasgupta appeals for funds from India. Sukhram Pandit's appeal in the Supreme Court, he says, will see the closing chapter of the Indians' claim for naturalisation in America. Concluding Mr. Dasgupta says:—"We need only money and the moral forces of our nation to command and successfully cope with the tactics of Government in our fight in the Supreme Court. This is the time the Indian nation should raise a united voice and approach the American nation for citizenship to maintain the dignity and prestige of India. Her sons and daughters' success in our cause entirely depends upon the support of our nation. Should we fail in our cause, it will be not because of lack of effort and energy of the Indian in America but because of the indifference and lack of patriotic support of the Indian nation to their nationals in America. If we fail in our cause the rest of the world will treat us as America treats us now."

INDIANS IN PANAMA

In a recent issue of YOUNG INDIA Mahatma Gandhi refers to the Immigration Restrictions Act passed by the Legislative Assembly of the Republic of Panama. There are only about 30 Sindhi Indian merchants of fancy goods settled there and it cannot be said for a moment that their presence there is a menace to the Republic. The Act applies with retrospective effect to them and only those who can show a continuous residence of 10 years can be exempted from the operation of the Act, which condition Mahatma Gandhi points out not even a few can fulfil. The matter seems to be now before the Colonial Office and on its decision rests the fate of our countrymen already in the Republic as well as of those who may emigrate there to earn their honest livelihood.

SUCCESS OF THE GOLD STANDARD

Mr. Philip Snowden, in the AMERICAN REVIEW OF REVIEWS, makes a generous acknowledgment of the complete success of the return to the gold standard, which at the time was so extravagantly attacked by his political associates. He writes:

"The bank rate has not been raised, unemployment has not risen, real wages have not fallen, and the price level has been fairly well-maintained.

The returns of Britain's export trade do not support the opinion that the return to gold has had a detrimental effect. In the first quarter of 1926 the volume of British exports of manufactures was above the best quarter of 1924.

It has been urged that the return to gold has retarded the industrial recovery of Europe. It is difficult to see any reason for such an opinion. And it must be remembered that Britain imports the great bulk of its food and raw materials from countries which had stable exchanges before Britain's return to gold, and this policy has cheapened the cost of these essential materials and therefore increased Britain's competitive power in foreign markets.

On the whole, the return to gold has been carried through with less inconvenience than might have been expected. Whatever hardship has been endured from this cause has now passed. The return to a sound monetary system has established conditions favourable to the revival of trade prosperity."

ELECTRIFICATION OF G. I. P. Ry.

Messrs. W. T. Henley's Telegraph Works Co., Ltd., of Henley House, Calcutta and Bombay have received a telegram from London to the effect that the High Commissioner for India has accepted the Company's tender for the supply and erection of the 110,000 volt overhead transmission lines for the G. I. P. Ry. Electrification Scheme.

The contract provides for 269 miles of super-tension line, and approximately 2,000 towers are

required for the scheme. It is estimated that the work will take about 27 months and the total value of the contract is in the neighbourhood of £400,000.

INDIAN INSTITUTE OF BANKERS

The first step towards the establishment of an Indian Institute of Bankers was taken on March 17, when about fifteen prominent Bankers of Bombay met in conference and approved of the idea. It was agreed that decision as to the details of the constitution and rules be deferred till after fuller discussion, and a sub-committee was appointed for the purpose, consisting of Sir Phiroze Sethna, Sir Purushottamdas Thakurdass, Sir Narcott Warren, Messrs. F. E. Dinshaw, A. R. Ingram Pochkanawala, Brent, A. G. Gray and Riddell. After the sub-committee have made their report, a public meeting will be called formally to inaugurate the Institute.

THE FILM INDUSTRY

It is announced that a million pound Empire-wide organization has been established to produce British films on a grand scale. The leading authors, producers, actors and artists associated with the project include Mr. Galsworthy, Mr. Arnold Bennett, Mr. Eden Philpotts, Sir Hall Caine, Sir Arthur Conan Doyle, Mr. Gerald Du Maurier, Mr. Sybil Thorndike, Mr. Phyllis Neilson Terry, Mr. Frant Brangwyn, the Dancer Karsavina, the Musician Isidore De Lara and Sir Charles Oman. The organisation, to be entitled the British Incorporated Pictures, Limited, has secured a five years' option on film rights of stories by fourteen of the best known British authors. The ultimate aim is to establish a British Hollywood with affiliated producing film companies which will operate in Canada, Australia South Africa and India.

Sir Chimanlal Setalvad, Vice-Chancellor of the University of Bombay is organising the establishment of the Indian affiliated company.

THE MANURING OF PADDY

Mr. M. Ranga Rao writes to the Press as follows:—In the interests of the Agricultural class of this presidency the Chilean Nitrate Committee, Guntur, recommends the following mixtures of manures which can be advantageously used and found profitable: For dry land paddy Nitrate of Soda 80 lbs. and steamed bonemeal or superphosphate either 80 lbs. per acre is a rich manure. Bonemeal or superphosphate must be applied before sowing or transplanting as the case may be. Nitrate of Soda must be applied after germination or when plants have taken root. For wet paddy steamed bonemeal 160 lbs. to 240 lbs. is to be applied per acre before transplanting. Give 80 lbs. of Nitrate of Soda per acre after transplanting if field is not flooded. We found generally seed-beds manured with farm yard manure cattle-dung, ashes, etc. These manures can be advantageously supplemented by a light dressing of Nitrate of Soda at the rate of 80 lbs. to 120 lbs. per acre. If cattle manure is not available an application of Nitrate of Soda at the rate of 160 lbs. to 240 lbs. per acre should be given. The impoverished become rich lands and the less fertile yield plenty.

THE CARE OF THE CATTLE

"Mercy is the root of religion," said H. H. the Maharana of Dharampur (quoting an Indian poet) replying to an address presented on 6th March by the Bombay Humanitarian League. The Maharana continued: "India was an agricultural country and it was necessary for the prosperity of her peasantry that agricultural stock should be large and cheap. But owing to animal slaughter there had been such an enormous decrease in the number of cattle that it was feared that if its number would go on decreasing in that proportion, the agricultural industry of the country would be ruined sooner or later. It was, therefore, the duty of the whole country to protect and preserve cattle."

AGRICULTURE IN THE PUNJAB

The Hon'ble Sardar Jogendra Singh, Minister of Agriculture, addressing a large gathering at Rawalpindi said that the chief object of his tour was to have first hand knowledge of the needs of agriculture and the views of agriculturists regarding their needs and requirements. As a Minister from elected members, he must formulate a policy after consulting them. Agriculture being the sole occupation of the majority of the population, it was essential to devise means for its development. He emphasised the importance of cattle breeding and improvement of seeds with a view to better the output and announced that he was initiating a new scheme of water supply for agricultural lands. The Minister concluded with mentioning that the Governor was keenly interested in providing better roads and means of communication.

THE LEAGUE AND AGRICULTURE

The Mixed Advisory Agricultural Committee, presided over by Mr. Arthur Fontaine, Chairman of the Governing Body of the International Labour Office examined various methods tending to ensure the best possible collaboration with the experts. It took note of the work prosecuted jointly by the International Labour Office and the International Institute of Agriculture in the spheres of agrarian reform, vocational training in agriculture, and agricultural co-operation.

The Committee considered the means of further collaboration for the purpose of collecting documentary information on the cost of labour as a factor in the total cost of agricultural production, and on hours of work in agriculture.

GENTLEMEN-FARMERS IN BENGAL

The Government of Bengal has formulated a scheme for the establishment of an intermediate course in agriculture in the Rajshahi College, the first of its kind in Bengal.

THE TROPICAL MEDICAL CONGRESS

The Tropical Medical Congress will meet in India this year at Calcutta on December 5th.

At its last session, in China, the Congress was officially invited by the Government of India. The meetings are held under the auspices of the Far Eastern Association of Tropical Medicine, and distinguished physicians and surgeons from all parts of the East and America and the Philippines have attended previous sessions as delegates. The Congress has for its objects the promotion of the art and science of tropical medicine in the Far East and the promotion of friendly international intercourse amongst medical and scientific men of the allied sciences of healing, Enlightenment and the guidance of public opinion in regard to the prevention of disease, is in the forefront of the Association's programme. The question of quarantine in Far Eastern countries, and a special code suitable to Eastern conditions, malaria and how to check it, these have been among the activities of the Congress in the past. Committees had been appointed to investigate the cause and prevention of various diseases in the East and the relationship of beri-beri to a too exclusive diet of decorticated rice and the possibility of the standardisation of rice, have also been of much deliberation at the last two Congresses.

DISEASES IN INDIA

Interviewed on her return from India, Mrs. Rolfe, General Secretary, British Social Hygiene Council, said that she and Dr. David Lees made recommendations to the Indian Government for the provision of free facilities for the treatment of social diseases. The position was very serious. She expressed the opinion that real progress in India was going to depend enormously on women's education. Dr. Lees referred to the shortcomings in the hospital service, especially an inadequately trained staff, insufficiently equipped premises and accommodation for out and in patients.

CURE FOR SCARLET FEVER

It has come as something of a surprise to hear that an English patent has been applied for by Dr. and Mrs. Dick, of Chicago, to protect the manufacture of what is known as the Dick Test for scarlet fever, and the anti-toxin treatment which is based upon it. The chain-forming coccus isolated by the Dicks three years ago has so far stood the test of experience; and in several countries laboratories have been working overtime to make the discovery effective by marketing two products; one to determine which child in a group or family is liable to contract scarlet fever; the other to protect it against an attack. It is not suggested that the Dicks have any thought of personal gain. The application is being made on their behalf by the Scarlet Fever Committee, of Chicago University. But the patent, which will shortly become valid in England unless any technical flaw can be discovered, will impose conditions which may be necessary to avoid the exploitation of inferior products, but are out of place where every safeguard of skill and experience is already available.

HOURS OF SLEEP

"Some thirty years ago I published a table showing the average amount of sleep required by children at different ages, and looking over that table now in the light of further experience I would not amend it in any particular," says Sir James Crichton-Browne.

At birth ..	24 hours.
At one month ..	22 "
At two months ..	20 "
At six months ..	19 "
From one to five years ..	14 "
From five to seven years.	12 "
From seven to ten years.	11 "
From ten to fifteen years.	10 "
From fifteen to twenty years.	9 "
Throughout adult life.	8 "

COSMICAL PHYSICS

"In a recent lecture on Cosmical Physics, Dr. J. H. Jeans pointed out that the primary physical process of the universe is the conversion of matter into radiation, which we did not know anything about before this century began" writes the Science Correspondent of the *EMPIRE REVIEW*. The primary matter of the universe consists of highly dissociated atoms, a state of matter that was not contemplated before 1917. The primary radiation of the universe is not visible light, but short-wave radiation of a hardness which would have seemed incredible at the beginning of the present century. Science has been concentrated on the study of the conditions in which we live, but life is limited to that almost inconceivably small corner of the universe in which the liquid state is possible. This gives pause to our generalizations. And as to life, Dr. Jeans asks, is it a final climax towards which the whole creation moves, or is it a mere by-product of natural processes, or is it of the nature of a disease that affects matter in its old age, or is it the only reality, which creates, instead of being created by, the colossal masses of the stars and nebulae and the almost inconceivably long vistas of astronomical time?

GLAND GRAFTING ON SHEEP

Mr. Walter Guinness (Minister for Agriculture), replying to a question in the House of Commons, said Britain was aware of Dr. Voronoff's experiments in gland grafting for the purpose of producing more vigorous live stock, and had arranged for a small commission of scientists to examine and report on the experimental work on sheep at the French Government breeding station in Algeria.

NEW WAR MACHINE

News has leaked out in Paris of experiments with a mysterious machine invented by Captain Fulcrand, of the French Engineers. The experiments, which apparently were meant to be kept secret, were carried out under the auspices of the War Ministry by a large number of artillery and engineering officers at Montpellier. It is asserted that by means of this machine and without the intervention of wires or wireless, mines can be exploded and fires lighted and extinguished from a great distance. The trials are stated to have been successful, and it is suggested that a large scale use of this machine will revolutionise defensive warfare.

SCIENTIST'S ENIGMATIC STATEMENT

The newspapers have been puzzled about a statement made by Sir Frank Heath, Secretary to the Department of Scientific and Industrial Research who in a speech at Leeds alluded to the early introduction of an invention which, if it possessed half the merits it claimed, would affect, he hoped for good, the lives of every man, woman and child in the country. No details of the invention were discussed.

IMAGE SOUNDS

Mr. J. Arthur Thomson writes in the current number of the *BRITISH EMPIRE REVIEW* about the experiments made by Mr. John L. Baird in tele-vision or image sound. This phrase, now being used, seems somewhat sensational; but it means that a particular television image has a corresponding sound when the receiving tele-visor is replaced by earphones. Thus Mr. John L. Baird says that one face may make a noise like a humming bee, another like an aeroplane, another like a circular saw, and another like a purring cat. These are the sounds produced in the telephone by the electrical impulses which give the image in the tele-visor.

NEW INDIA

From March 15, *NEW INDIA* disappeared as a Daily, and has since appeared as a Weekly in Bombay under the joint Editorship of Dr. Besant and Mr. Jamnadas Dwarakadas.



DR. ANNIE BESANT.

NEW INDIA was started at a time when the Indian Press was in the grip of the infamous Press Act of 1910. It fought its good fight gallantly for freedom and had suffered, as few papers have suffered. Its securities were forfeited more than once and its distinguished Editor Dr. Besant was interned with her comrades. What is equally remarkable, *NEW INDIA* in its latter days was disseminating opinions not altogether popular; but Dr. Besant had the courage of her conviction and gave expression to her views in no hesitating manner. In her valedictory article Dr. Besant writes:—

"*NEW INDIA*'s task as a daily fighting paper is over. It has been carried on at a loss from the beginning, nearly thirteen years ago. I hardly know how the burden has been carried. Good friends have helped year by year and the order given me as long ago as 1909 in Shamballa claim steadily India's place among the nations. The end will be a great triumph. Take care it is not stained by excess."

In the end Dr. Besant pays feeling tributes to Messrs. Wadia and Arundale and the two Telangs for their loyal co-operation and declares that *NEW INDIA Weekly* will take its share in fighting the dragon of communalism and in building up the nation.

In the first Number of the new weekly which has since appeared in Bombay the following message from Dr. Besant is published:—

"Its policy will be to support India's nationhood against the fatal communal and caste divisions regarding all questions from the national standpoint. It supports the Home Rule Bill now before the British Parliament officially accepted by the Labour Party, the next Government making many improvements in the Committee stage. When the Bill becomes an Act, India's destiny will be in her own hands."

JOURNALISM AS A VOCATION

Speaking at Bombay on "Journalism as a vocation" Mr. K. Natarajan defined the duty of the Indian journalist in one sentence as constant endeavour to diffuse goodwill and harmony among the several communities which in the dispensation of Providence had made their home in this land. Applying this general guiding principle to the different grades of hierarchy of newspaper offices, the lecturer observed that sub-editors could do not a little to minimise frictions between communities if they made it a point not to emphasise in their headings the communal factor. The editors should endeavour to avoid violent or spicy language as it was the language of weakness and to train themselves to think impersonally of the affairs. Total abstinence was an indispensable condition of the success of an Indian editor. Journalism offered few worldly attractions, but to a man with a high ideal to aspire to and work for and a keen realisation of the high social value of honourable poverty, journalism offered opportunities of striking a blow for his ideal.

Dr. MISS SITABAI AJGAONKAR

Miss Sitabai Narayan Ajgaonkar was born in 1901. Losing her father just when she had come



Dr. MISS SITABAI.

out of the Primary school, her secondary education was specially taken in hand by her mother's father the late Rao Bahadur Achyut Bhaskar Desai, a remarkable man in his own line who rose to be an assistant Revenue Commissioner, member of the local Legislative Council, and after retirement administrator of the Sangli State. Sitabai's education was partly done in the "Huzur Paga" School in Poona, and partly in the Ratnagiri High School whence she passed her Matriculation in 1918 carrying off the 1st Jagannath Shankarset Sanskrit Scholarship a much coveted substantial prize that no lady student had ever before aspired to. After graduating from the Elphinstone College, Bombay, with Honours in Sanskrit,

she proceeded to Oxford in 1923. The following year she got the degree of B. Litt. (Oxon) for a thesis which was highly praised by her professors. In December last her essay on "Position of Women in the Mahabharatha" earned for her the Doctorate of Philosophy. She is the first Indian, and the third Oxonian, lady to get it. It will thus be seen that from first to last hers have been very unique educational achievements—as far as Indian women are concerned. She is now taking her Bar examination, and returns to India this month.

ECONOMY OF LANGUAGE

"If you want to say anything deadly, say it coldly and without adjective." That is very sound advice, but there is little chance of its being followed in India, where words are constantly hurled two-handed at an audience with the reckless magnificence of a Moghul's bounty, says the TIMES OF INDIA. But Sir Grimwood Mear's reminder of the necessity for economy in words is worth heeding in spite of the apparently ample reserves of the Indian orator and writer. Words are the currency of thought, and like every other currency they suffer from inflation. Inflation means depreciation. Depreciation leads to recklessness, more and more senseless inflation, and finally—if the vicious process is not checked—to ruin.

ON EXAMINATIONS

Sir Bipin Krishna Bose, Vice-Chancellor of the Nagpur University, in his third Convocation Address, referred to the popular attitude to examinations. He said that examinations were not meant for a mere passport for employment or entry into a lucrative profession. It must be a test of profession of a well defined and well recognised standard of culture. It does nobody any good to flood the country with half-baked graduates and under-graduates who can never hope to compete with success against their brothers of other Universities.

PANDIT NEHRU ON THE DETENUES.

Pandit Motilal Nehru, commenting on the Home Member's statement in the Assembly regarding Bengal detenues said:—

"Sir Alexander Muddiman's statement is intended to be the last word on the subject for some-



PANDIT MOTILAL NEHRU.

time to come so far as the Government are concerned. Are we going to accept it? No, not for a moment. It comes to this that there is not the least change of heart in the Government and that Lord Irwin has finally committed himself to the policy of Lord Lytton and has allowed his own better judgment to be dominated by considerations of false prestige and differences among Indians. They may for a moment afford to treat the resolution of the Assembly and the unanimous public opinion on the question with scorn, but I confess I expected a more far-seeing statesmanship from Lord Irwin. * * *

I am sure the whole country will most strongly condemn this action; but strong language alone can serve no useful purpose. What is required is action and there is no more effective action that we can take than sinking our differences and presenting a united front to the self-willed bureaucracy. Let us make this an occasion for a general rally. Let us be prepared to give more and take less than we have so far been insisting on. There is no other way to maintain our self-respect."

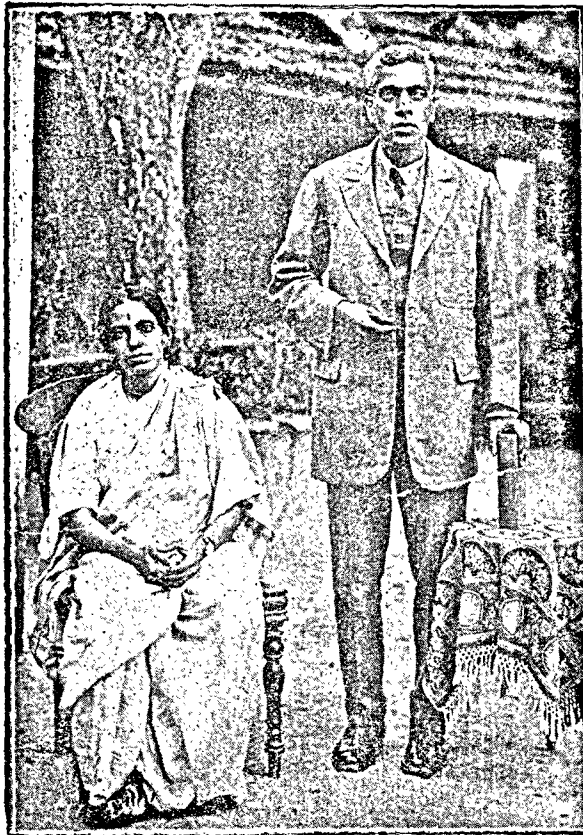
THE STATUS OF ADVOCATES

The recommendations of the Indian Bar Committee's report, regarding seniority and pre-audience among Advocates, were omitted from the Act of 1926 on the understanding that they would be circulated for opinion. This has now been done. The opinions received disclose a lack of unanimity. On the whole, however, the majority of the High Courts prefer that, subject to the preservation of rights existing at the time that the Bar Councils Act comes into force, seniority and pre-audience should be regulated in accordance with recommendations in paragraphs 18 and 21 of the Indian Bar Committee Report, which may be summarised as follows: Both on the Appellate and Original sides, Advocates who are Barristers, should take precedence *inter se*, according to the dates of call to the Bar; Advocates who are not Barristers according to the date on which they became entitled to practise in a High Court, and a member of the former class, should take precedence over another Advocate, only if he was called to the Bar before the other became entitled to practise in a High Court. An Advocate of one High Court, enrolling in another, should take precedence from the date he was first entitled to practise in a High Court and a Barrister who was only called to the Bar after admission to practice in a High Court, should take precedence from the date of his admission to practise in a High Court. The Bar Councils Bill gives effect to these recommendations.

Personal

Mrs. KRISHNA MENON.

Mrs. T. K. Krishna Menon (Srimati T. C. Kalyani Amma) belongs to an ancient, and respectable Nair family of Trichur in the Cochin State. She knows Malayalam, Sanskrit and English. She was one of those who started and



MR. & MRS. KRISHNA MENON.

edited the SARADA, the first monthly in Malayalam devoted entirely to the interests of the ladies in Kerala. Next she edited the SADGURU a quasi-religious magazine. Some of her works were more than once prescribed as books for study for the Intermediate Examinations of the Madras and Benares Universities. For the literary works, she was given a medal by that erudite scholar, the ex-Ruler of Cochin, and a medal and the title of Sahitya Sakhi by H. H. the present Maharaja of

Cochin and a ruby ring by the late Kerla Varma Valiya Koil Tampuran of Travancore, a poet and scholar of no mean repute. She was elected a member by the Royal Asiatic Society. She was for some years the Hony. Secretary of the Cochin Ladies' Association. She is a social reformer and a philanthropic lady.

BENSON APHORISMS

Mr. Geoffrey Madan, writing on Arthur Benson's NOTEBOOK, gives "the following scattered aphorisms":—

"Wordsworth is a quarry of splendid things I always think his lines

"And many love me; but by none

Am I enough beloved"

profoundly human. Who was ever enough beloved? That is the strength of religion, that it gives people the sense of being enough beloved."

"The æsthetic problem. Perhaps St. Paul points to the true method: 'Neither likeness nor unlikeness, but a new creature.'"

"Vulgarity is a curious thing. It doesn't mean that one has no reverence, but that one reverences the wrong things and the vote of the majority most of all. It is a passionate belief in the merits of average."

"Some people's idea of good conversation is when talk flows freely all the time, but neither party can remember a word that was said afterwards."

"Boys only show gravity when *you* talk to them of serious faults, or when *they* talk to you about athletics."

"Some people never live their life at all, only stay with it or lunch with it."

"You can mould the character through the intelligence, but not the intelligence through the character."

"The doctrine of Omnipotence means that humanity is waging a sham fight against the powers of evil."

Political

LORD RONALDSHAY ON INDIA

Speaking at the Royal United Service Institution at the Whitehall, London, Lord Ronaldshay



LORD RONALDSHAY.

traced the history of self-governing institutions in India during the 20th century. Speaking on Dyarchy he said:—

Admittedly dyarchy was a temporary expedient to bridge the period of transition and the question of supreme importance was whether the next step on the road towards full Self-government was to confirm the establishment of responsible Government or was to be made by any considerable departure, not from the intention to confer full self-government, but from the type of constitution hitherto contemplated. It was not clear what were to be the powers of the Parliamentary Commission which was to inquire into the working of the existing system, but the door seemed to be left open for a remodelling of the type of Consti-

tution. It was possible for an exotic plant to become acclimatized, and it might be that Indians who claimed to speak for their fellow-countrymen had already assimilated so completely the theory and practice of the British Constitution as to desire to make no substantial departure from it. It was for them to decide, but, until they did decide, the question remained an open one which merited ventilation.

THE ADMINISTRATION OF ADEN

Reuter understands that a decision has been reached by the British Government regarding the future administration of Aden, under which from this month the sole authority for the administration will rest with a single authority who will either be Governor or political resident appointed by the Imperial Government with the concurrence of the Government of India. Henceforth this official will be responsible to the Government of India for internal municipal administration alone and in all other matters to the Imperial Government. The responsibility for garrison will be transferred to the War Office who will appoint a military officer to administer troops under the Governor or Political Resident. The Government of India will continue to contribute towards the expenses of the administration but this will be diminishing the charge.

CHINESE DELEGATION TO INDIA

It may be remembered that in the middle of February the Congress Working Committee after urging withdrawal of Indian troops from China extended an invitation through Pandit Jawaharlal Nehru to Chinese delegates at the Oppressed Nationalities Congress. It is understood that Kuomintang (Canton) has thankfully accepted the Congress invitation and has appointed Madami Sunya Sen, Professor Kuomengza of Peking University and Wangtseway to visit India. It is not definitely known when the Chinese delegation is expected to arrive in India.



By courtesy of the Kaisar-i-Hind.

MEMBERS OF THE PARSI CRICKET TEAM, 1873-1877.

H. H. OF NAWANAGAR

The news that the Jam Sahab of Nawanagar has come on a visit to Hyderabad will awake many recollections in the garden of cricket memories. Time was when there was no more popular cricketer in England, and his prowess on the field is too well-known to enlarge upon, but besides cricket, "Ranji" took part in boxing, football (association and Rugby), lawn tennis, running, golf and hockey? He particularly excelled as a boxer, winning his Blue at Cambridge in 1913. He also won the officer's Heavyweight, B. E. F, France in 1919, 1920, and 1921 and the Olympic Heavyweight in 1920. *En passant*, he is the owner of Ballynahinch Castle, Co. Galway, Ireland, where he is immensely popular with both tenants and peasantry.

TENNIS

In the Amateur Open Championships of Southern India organized by the Madras Cricket Club, T. G. Singaravelu gave scintillating exhibitions during the earlier ties, but unfortunately lost his form—and two championships—on the final day.

In the Western India Tournament, held at Bombay, A. M. Pitt won the singles title after a hard tussle with Raja Iyer, and the Japanese "crack" players—Tomonaga and Taku—were well beaten by R. D. England and Major Chesney in two straight sets.

The Punjab Tournament at Lahore was memorable for the defeat of the internationals, M. Sleen and Jagat Mohan Lal, by Capt. O'Callaghan and G. A. Scroope.



By courtesy of the Kaisar-i-Hind.

PARSI AND BOMBAY GYMKHANA CRICKET TEAMS, 1877.

AIR MINISTER ON INDIA'S DEFENCES

On the eve of his departure from India Sir Samuel Hoare referring to the North-West Frontier said: "I have realised that a change has come over the Indian defence problem resulting from the Indian air arm. By the arrival of aeroplanes a new situation has been created both in England, invulnerable by sea, and on the Indian Frontier, hitherto considered an impenetrable barrier against hostile invasion." The Peshawar plain was no longer inviolable.

He was glad to know that the changed state of affairs was constantly in the Rulers' minds, and that the Air Force squadrons, by their enterprise and efficiency, were already doing what they could to meet a danger "that, however remote, was far too great to be ignored."

"If, on the one hand, there are increasing opportunities for Air Force co operation in Indian defence, on the other hand, there are no less conspicuous chances for civil flying in a country where good landing grounds are almost universal and the distances great."

Sir Samuel compares the rail journey from Karachi to Delhi—36 hours—against the little more than eight hours in which he did it. In the same way the Calcutta-Rangoon steam line taking 50 hours could be reduced to nine by air. Concluding, the Air Minister asked if India would promote dust-free, distance-eliminating transport. England had made a start with £ 100,000 sterling, and he asked if India would follow suit.

Diary of the Month

March 11. In the United Provinces Legislative Council, a motion for the omission of the provision for Ministers' salaries was lost without a division.

March 12. The South African Indian Congress at Johannesburg approved the Indo South African Agreement as a whole.

March 13. A Russo-Turkish Commercial Agreement has been signed.

March 14. Abdul Rashid, the accused in the Swami Shradhanand murder case was sentenced to death by the Sessions Judge of Delhi.

March 15. The Legislative Assembly rejected by a majority of 9 votes the entire demand for the Army Department.

March 16. Mr. Kelkar's amendment to the Currency Bill was, after discussion, rejected to-day in the Assembly.

March 17. In the Punjab Legislative Council a motion cut of Re. 1 under Excise demand was carried by 37 votes against 27.



LORD SINHA.

March 18. Lord Sinha has been elected Honorary Bencher of Lincoln's Inn.

March 19. The Calcutta Divisional Conference was opened to-day at Calcutta by Lord Lytton.

March 20. The House of Lords and the House of Commons have formally passed a resolution in favour of establishing the usual Standing Joint Committee on Indian affairs.

March 21. A resolution urging the release of Sikh Gurudwara prisoners was carried to-day in the Punjab Legislative Council.

March 22. Viscount Cecil presented a draft Convention before the World Disarmament Committee at Geneva.

March 23. The Assembly has passed an Amendment on the finance Bill reducing Salt-tax to annas 10 a maund.

March 24. The Finance Bill was passed by the Assembly by 66 to 29.

March 25. Sir Stanley Jackson, Governor-designate of Bengal arrived to-day at Bombay.

March 26. The Council of State has passed the Finance Bill restoring the Salt-tax.

March 27. Sir Abdur Rahim has resigned from the Bengal Council as a protest against Government attitude regarding the Barisal shooting.

March 28. The Duke of York arrived in Australia to-day to open the new Capital.

March 29. It is reported that Mahatma Gandhi is ill and he has arrived in Belgaum for rest.

March 30. Major Seagrave has broken the world's record by doing 203 miles an hour in his Car.

March 31. The report of the Sandhurst Committee is published.

April 1. The Preparatory Committee on Disarmament has come to an agreement as to the limitation of Land forces of the Powers.

April 2. The Agricultural Commission has left for England.

April 3. A second battalion of Scots Guards has left London for China.

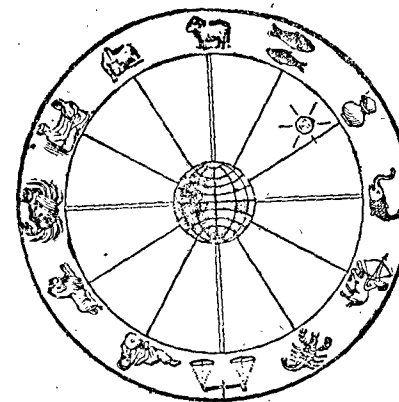
April 4. The Governor-Designate of Bihar has arrived at Patna.

April 5. Sir Mahomed Habibullah, Rt. Hon. Sastri and Sir George Paddison were entertained to day at a public reception in Madras.

April 6. The third reading of the Indian Navy Bill has been passed by the House of Commons.

April 7. Sir Hugh Stephenson assumed the Governorship of Bihar and Orissa.

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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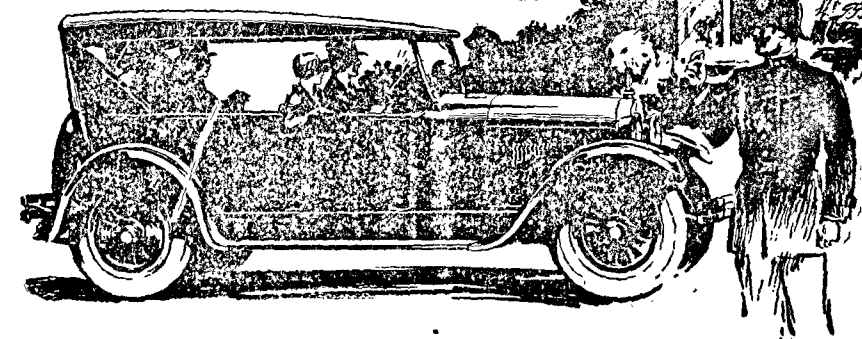
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S. S. Rajputana	16500	23rd April 1927	S. S. Ranpura	16585	21st May 1927
" Mooltan	20847	30th do	" Maloja	20837	28th do
" Rawalpindi	16500	7th May	" Kaiser-I-Hind	11430	4th June
" Razmak to Aden			" Razmak to Aden		
" Malwa from Aden	10941	14th do	" Morea from Aden	10918	11th do

† Terminates voyage at Marseilles

§ Through steamers from Australia.

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Nagoya	7,000	15th July

BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

Steamers	Tons.	Sailing About
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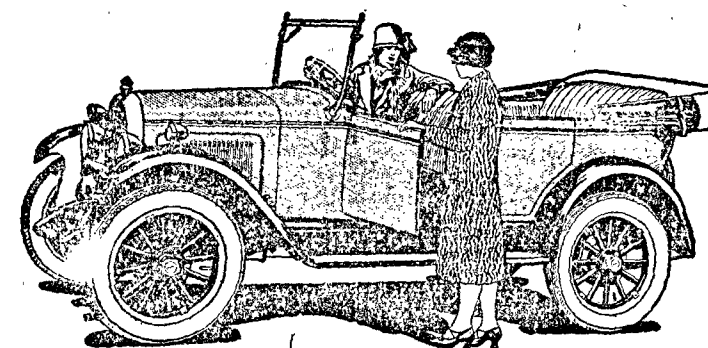
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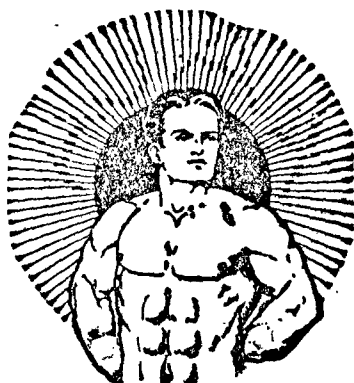
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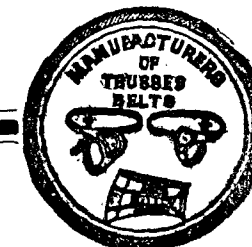
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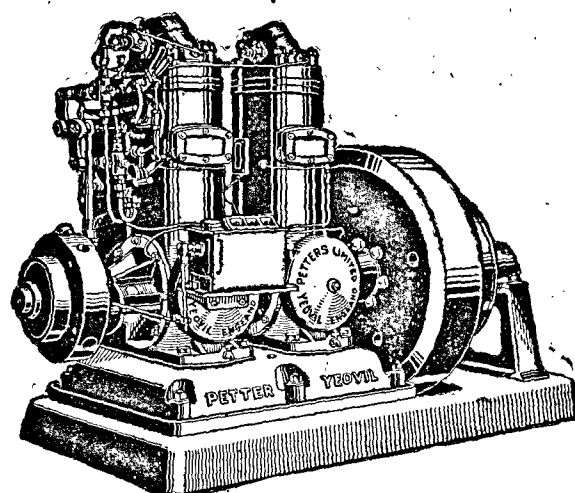
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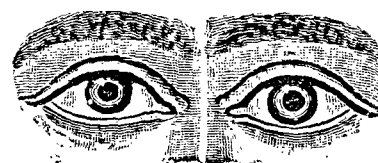
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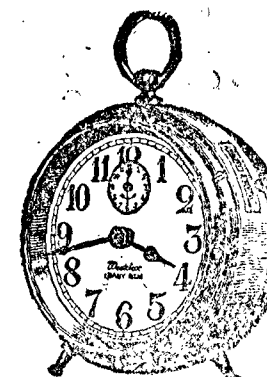
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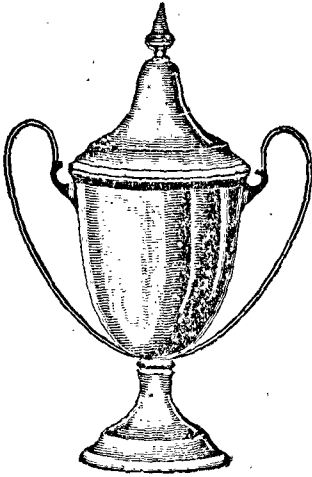
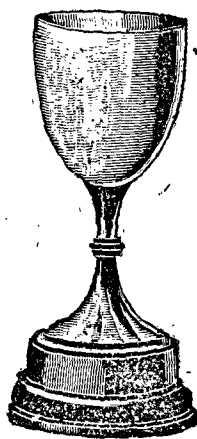
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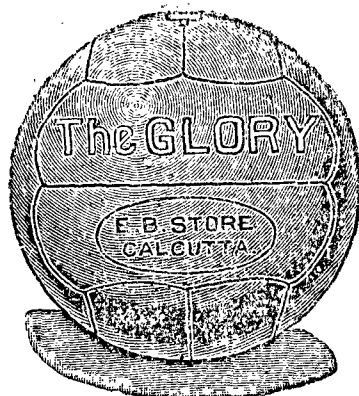
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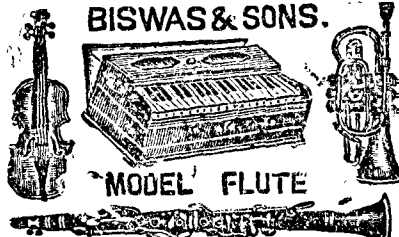
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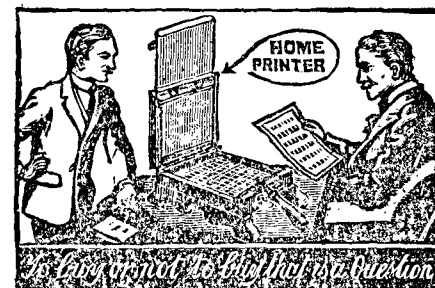
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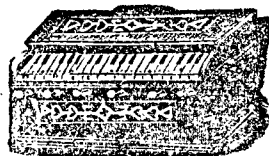
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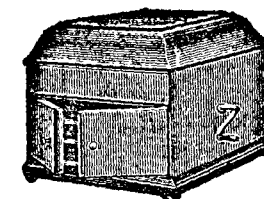
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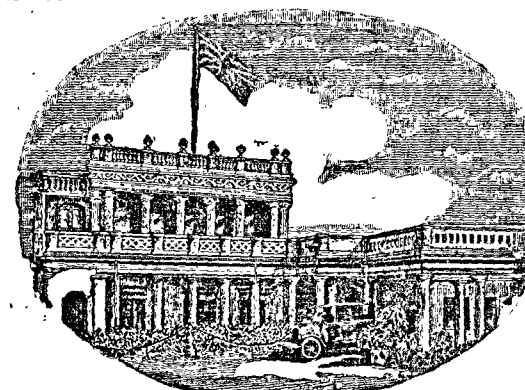
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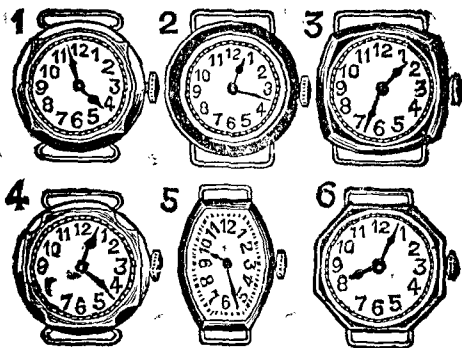
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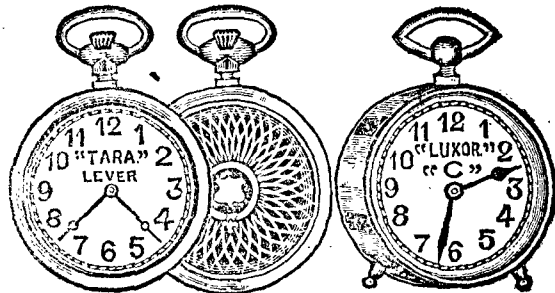
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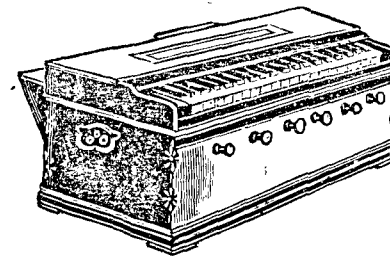
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"	14th	Satara Road	Sri Virupakshaswami Car festival at Hampi
"	15th to 24th	Gudupulli	Jarandha
"	16th to 18th	Jejuri	Gangamma Jatra
"	16th to 23rd	Kolhapur	Chaitra Pournima
"	17th	Hatkanagale	Jotiba
"	17th to 20th	Somalapuram	Khochee Shri Bhairoba
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"	20th to 29th	Markapur Road	Ponneri feast
"	23rd to 27th	Tirupati East	Chennakeswara Swami feast
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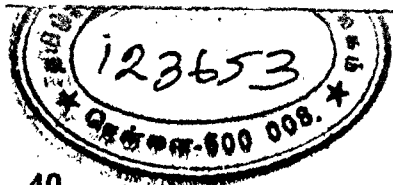
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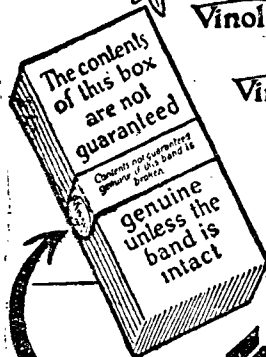
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