

THE INDIAN REVIEW

A MONTHLY PERIODICAL

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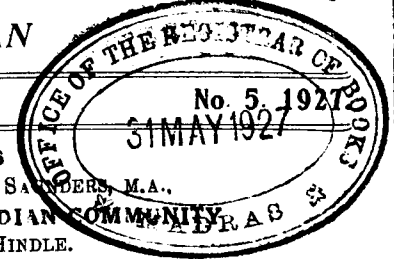
EDITED BY G. A. NATESAN

Vol. XXVIII.

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GREAT INDIAN MATHEMATICIAN
BY PROF. P. V. SESHU AIYER.
POLITICAL UNION OF INDIA & CEYLON
BY MR. VINCENT DE SILVA.
EMPLOYMENT IN INDIA
BY CHINUBHAI C. JAVERI, B.A. (Cantab).
THE TER-CENTENARY OF SHIVAJI
LIFE-DISCIPLINE AND PUBLIC LIFE
BY MR. T. S. GANGADHARA AIYAR, B.A., B.L.
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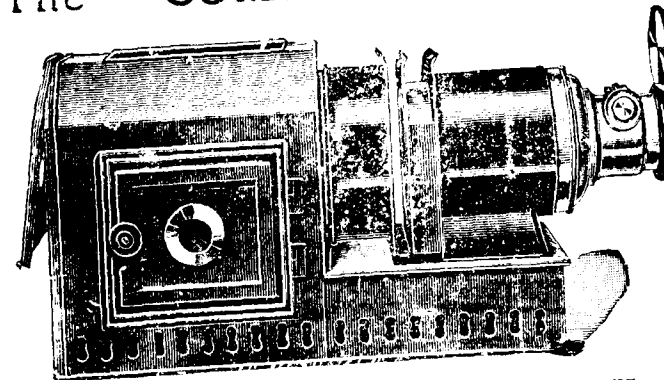
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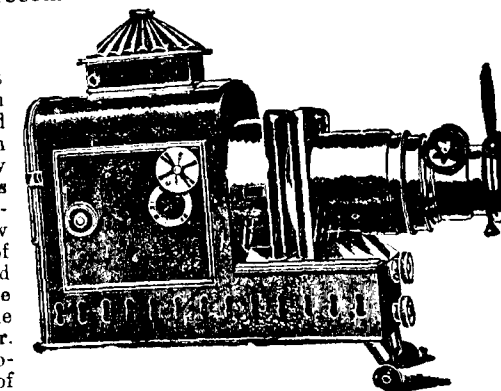
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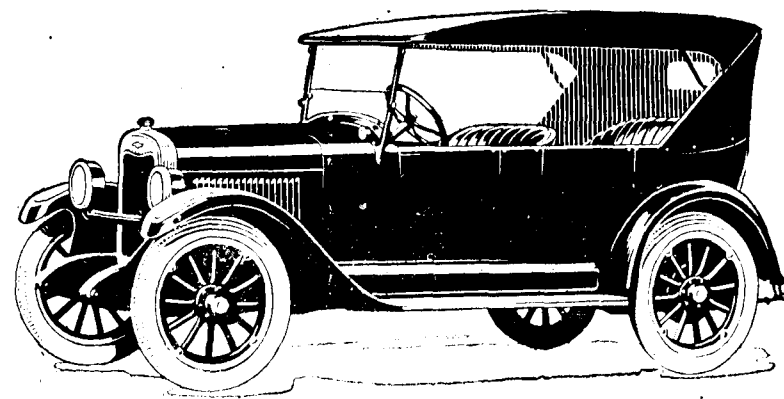
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[No. 5.]
MAY 1927
[Vol. XXVIII.]

Japan's "Secret Ambition."

BY MR. SAINT NIHAL SINGH

JAPAN is both hated and feared by nations of the West with possessions in the East. She is hated because, by managing to keep herself out of the foreign clutches and making



SAINT NIHAL SINGH

herself self-sufficing in arts and crafts, she has seized the pulse of all the dependent people of the Orient and placed before them patterns on which they can model their national life. She is feared because she is credited with the position of dominating Asia to a degree greater than that to which it is now subjected by Occidentals.

In the Philippines the Japanese peril is the matter of every-day talk. Despite all that have been made in the Constitution, even the fact that 97½ per cent. of the population in the Archipelago are held by

Filipinos, Americans are in undivided control over the executive administration as they are over the military forces and ports and harbours. They declare that if the United States of America were to withdraw today from the Philippines, to-morrow Japan would send its navy steaming into Manila Bay and would not have the slightest difficulty in establishing her sway over the Islands.

In the view of most Americans in the Philippines, every Japanese in the Archipelago is a spy. They will tell the stranger in confidence that when the day comes for Japan to strike, every member of the Japanese colony will perform his or her appointed task in aiding the Nipponese landing parties to add to the Sunrise Empire these islands of great potential wealth which they have been coveting for years.

The Filipino leaders do not share such suspicions. They say that the Japanese scare has been raised for the express purpose of cheating them out of their birth-right. In 1916 the United States Congress pledged itself solemnly to withdraw its "sovereignty over the Philippine Islands and to recognize their independence as soon as a stable Government could be established therein." The only condition laid down has long since been fulfilled. She is, however, the men at the helm of the American nation are in no mood to honour that pledge because they are reluctant to forego the opportunity.

tunities of exploiting themselves the rich and varied economic resources of the Islands, this excuse has been manufactured.

Every Filipino with whom I had the opportunity of speaking during my recent but very brief stay at Manila assured me that he did not entertain any fear of aggression from Japan in fact, that he was convinced that Japan was not the jingo nation that she used to be, only a few years ago, and that she desires to live in peace and amity with her Oriental neighbours. Every one of them also asserted that the Filipino people, moreover are not as helpless as they are made out to be, according to them; and they have every desire to prepare themselves to defend their freedom.

II

In the Dutch East Indies the Japanese are subject to the same suspicion. That fact was driven home to me by an incident that occurred during my recent tour through the Far East on my way from North America to Ceylon and my Motherland. Sitting under a shady tree in the courtyard of the Dutch Club at Sahang—a tiny island in the Malacca Straits, just above Sumatra—while the ship on which I was voyaging was coaling, I casually remarked to a Dutchman whom I chanced there that the inhabitants of that place must find fishing quite remunerative trade.

"No. The 'natives' do not engage in fishing," replied this gentle-mannered, kindly posed Hollander. "We get our fish from the Japanese."

"You do not mean to say that you import it the way from Japan," I exclaimed, amazed. "Oh no, not at all," he said. "We buy it from the Japanese fishermen who live right in Sahang."

After a moment's pause the Dutch continued: "They are everywhere in the East. The British in the East do not give tongue to these Japanese. They say they are fishing their suspicions of the Japanese so freely as the Americans and Hollanders, but they, as people ask this question of themselves and race, are not outspoken, and, moreover, each other."

"The Japanese fisher-folk here employ the most peculiar method of doing their work. First they dive, then they let down their nets. Now whoever heard of fishermen anywhere else, the scheme for the establishment of the world who dive before they cast their nets? Even Japanese fishermen, so far as I know, do not do it elsewhere."

"There is certainly something extremely suspicious about this method of theirs. What do they do when they dive? Might they be in- naval officers disguised as fishermen, taking soundings of our harbour and the sea surrounding it? Charting it for future use?"

"These Japanese fishermen keep to themselves, moreover. They live in a little colony of their own, and do not have anything to do with the simple-minded 'natives.'"

"But why should the Japanese bother about sending spies to this insignificant little out-of-the-way island?" I asked incredulously.

"Though only a few square miles in extent, Sahang is a very important place strategically. The Dutchman replied. "It is literally the key to the Malacca Straits. Any one controlling it controls that part of the southern seas. It is a natural, deep-water, land-locked harbour which can afford shelter to ships of the deepest draught."

"Now, perhaps, you can understand why we in Sahang are honoured by the presence of the Japanese fisher-folk."

III

The British in the East do not give tongue to their suspicions of the Japanese so freely as the Americans and Hollanders, but they, as people ask this question of themselves and race, are not outspoken, and, moreover, and recently they were in alliance with the Chinese and considerations of decency doubtless exercise a restraining influence. Had they been without misgivings and fears, however, the scheme for the establishment of the naval base at Singapore would never have been conceived.

A dockyard capable of providing facilities for major repairs to men-of-war and for the construction of an engagement in Eastern waters between two or more first-class navies. It is inconceivable that France, Italy or the United States of America would convey their fleet to a point within a measurable distance of the Malay Straits Settlements for the purpose of fighting Britain. Japan is the only Power with which Britain could possibly become interested in such a naval conflict.

That fact has been pointed out again and again in Britain—not merely by "cranks," but by persons of substance, some of whom held positions of great trust and authority. Even Japan has not hesitated to let it be known, with both decorum and dignity, that she grasped the implications of that enterprising attitude.

The readiness with which self-governing communities within the British Commonwealth have believed at the exclusion of her nationals, that strike at them, backed up that scheme, however, left Japan no room for doubt. The

Prime Minister of Australia, for instance, took strong exception to the abandonment of the scheme by Mr. Ramsay MacDonald's Administration. More recently he has expressed unstinted praise of the resolve of the present Conservative Government to push it through.

The Colony of Hongkong, which is within a week's steam of Nagasaki, is also a strong supporter of the scheme.

IV

During the early months of this year, when Japan was not disposed to rush her troops and fighting ships to China, the British were particularly censorious. Some of their statesmen that having been until recently allied with India, she should have enthusiastically welcomed the invitation addressed to her by the Foreign Minister to concert measures for the conservation of their joint interests in the Chinese Treaty Ports.

Even now Japan's unwillingness to act vigorously in China is made a matter of comment if not of actual grievance. Her present cautious attitude is contrasted with her wholehearted co-operation with the Western Power at the time of the Boxer rising to support the inference that she is afraid of making any move that will cause her to forfeit Asia's goodwill. She is, in fact, accused of trying to curry favour with her fellow-Orientals even at a time when her interests in China, identical with those of Britain and other Western Powers, require that she act with vigour and despatch—even with ruthlessness.

In all places where the West dominates the East, Japan is, indeed, being charged with cherishing secret designs to oust European and America, and to substitute herself in their place.

The Universities of the Empire.

BY PROF. P. SESHADRI, M.A.

The official Report of the Third Congress of the Universities of the Empire* held last summer at Cambridge has just been issued and it seems worth while drawing the attention

held in 1912 and 1921 respectively—these discussions may be viewed as the examination of some of the most outstanding problems of to-day, at least in the British Empire.

The traditions of University autonomy are so firmly established in the ancient centres of Oxford and Cambridge that it should be enough for the other Universities of the Empire merely to aspire to their superior position in the matter. But the increasing financial stress of the Universities and their consequent dependence on the Governments concerned is making the question of State control over Universities somewhat acute. Earl Balfour who took the chair at the discussion of the subject pleaded for freedom from control, not merely in administering the funds, but also in the general regulation of the academic work. The Universities may often be able to help the States concerned by directing their activities to national needs in industry or war, but he had no hesitation in saying: "While the University may play and ought to play an immense part in this aspect of modern industry, it would be a fatal blow to the true ideal of a University to put immediate practical utility as the great ideal which the researchers of all Universities should keep before their minds. There is always the danger, when we are dealing with science in its application to industry, to look for immediate results. The greatest results which have come from science have not been immediate, and it requires a good deal of imagination to remember that those who do not value knowledge for its own sake cannot see that, without the efforts of those who value knowledge for its own sake and are not



PROF. P. SESHADRI.

educationists in India to some of the main problems discussed in the proceedings. Delegates came from all the Universities of the Empire and in spite of the fact that Congress was not anxious to arrive at any formal resolutions, the discussions seemed to point to definite ends and also exhibited, curiously enough, general unanimity of opinion on most of the issues involved. As it will be some years before another session of the Congress is held—the first and second sessions were

Edited by Dr. Alex Hill and Published by Messrs. George Bell & Sons for the Bureau of the Universities of the Empire.

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OF

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Indian Statesmen.

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Essentials of Hinduism.

VIEWS OF LEADING HINDUS.

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looking for immediate results, their own lower ideals would be very imperfectly accomplished. This higher research and the endeavour to penetrate the secrets of Nature for the sake of knowledge and not for the sake of material advantage, is an ideal which must and ought to have its roots in the Universities. If the Universities ever allow themselves to be pulled down from the pedestal on which their past history has set them, if they regard themselves merely as ministers to the immediate economic needs and interests of the community in which they live, half their utility will be gone as centres of research. A gratifying feature of the discussion was not merely that all the delegates insisted on the right ideal, but they also testified to its actual observance in practically all parts of the Empire.

Another subject which came up for discussion and on which also there was general unanimity was the desirability of establishing in London a School of Advanced Legal Studies. As the seat of the Empire and also its highest Judicial Tribunal, with Inns of Court training practitioners for the Bar, London has undoubtedly a claim for a central institute for the advanced study of all the laws of the Empire. But the Congress went further and demanded a School of Advanced Legal Studies for General Jurisprudence and the laws of all the countries of the world. It was felt that even a modest beginning should be welcome, some rooms and a good library and only a few chairs to start with, for Legal History, General Jurisprudence and Comparative Law. As was suggested by a distinguished jurist at the Conference, investigation into the laws of foreign countries is becoming more and more necessary to the politician and statesman of

to-day and the ideal of such an academic institution should therefore be to look beyond even "the whole body of legal research and teaching, so far as it extends over the Commonwealth of British Nations."

"Co-operation in Research throughout the Empire" was the third subject which claimed the attention of the Congress and the discussion was opened, appropriately enough, by Sir Thomas Holland—a name well-known in India—who is now the Rector of the Imperial College of Science and Technology, London. As was to be expected, there was no difference of opinion on the desirability of the ideal. Only the warning was conveyed that the work of the Universities should not be replaced or even allowed to suffer to the smallest extent by any 'Empire' or 'State' organisation for this purpose. There should be no necessary conflict between the two and even a great measure of intimate understanding and co-operation should be possible. More than one speaker said that the workers in the Government Research Departments would be welcomed in the University laboratories from which they have gone forth and the Congress was also assured that the former often passed on research-problems to investigators at the Universities. The Indian Universities Conference held in Simla in 1924, it is interesting to note, asked for a Central Board of Scientific Research to co-ordinate work in this country; its establishment would be a demonstration of the value of such co-operation. We are also pleased to discover that the need for similar co-operation in the Arts subjects was not forgotten by the Congress and at least one speaker laid special emphasis on it. A demand for an "index of

what has been done, and an index of what has been made" was the compact but effective description of what the speakers wanted, to facilitate co-operation in research.

A subject in which the Universities in India are specially interested is the mutual recognition of examinations among the Universities which was also on the agenda. It is well-known that in recent years there has been trouble about the recognition of the examinations and degrees of the Indian Universities by Oxford and Cambridge. Sir Philip Hartog, with his personal knowledge of many Indian Universities, was able to plead on their behalf pointing to some curious anomalies in the matter of their recognition in England. He thought the Universities of Oxford and Cambridge were not sufficiently considerate to the younger Universities. While the two years' Honours courses of Calcutta which were not really very different from the Pass courses continued to be recognised, some of the newer Universities had not received recognition, though they had laid down three years' Honours courses which were distinctly superior. Examinations and courses were bound to differ, especially when they related to Universities in distant countries. One could only insist on two conditions for recognition; a general education on the part of the candidate approximately equal to the standards obtaining for entrance into the University bestowing the privilege of recognition and a kind of guarantee that the preliminary training of the student elsewhere has been such as to ensure a reasonable chance of success at the final examination in the University to which he is being admitted. British Universities have generally tended to be conservative in these

matters, but it is hoped that some special consideration will be extended in the future to the sister Universities in the Empire.

The desirability of making provision for the physical welfare and training of students and the organisation of athletics with a view to securing more general participation was another subject which came up for discussion, though much has already been done in the matter in most of the Universities of the West. Valuable accounts were presented to the Congress of work in the physical training of students at various Universities and the importance of periodical medical inspection was also urged with great emphasis. While thus a demand was made for greater activity in the direction, there were two occasions uttered by the Vice-Chancellor of the University of Leeds who presided on the occasion, to which special attention may be invited. He wished it to be understood very clearly that a University was not an athletic or sports club and athletics should always be subordinated to the main purpose of its existence. Any kind of 'compulsory' physical training—and much more so of military training—seemed extremely objectionable at least to the British sense of freedom. These conclusions may provoke some thought in India where ideas of a very different kind have recently been very fashionable in certain quarters.

It is probably too early to pass any verdict on the actual working of the new Ph.D. scheme in Cambridge and the other British Universities, but the proceedings contain authoritative and informing reports on these courses which will be found useful. Their study will enable the correct appraisal of their value for which there seems to be great need

in India to-day. The Articulation of Pension Schemes with the Federated Superannuation System of Great Britain and Ireland was another subject which claimed attention, Lord Haldane himself presiding over the discussion. The Congress hoped that any difficulties in the matter would soon be removed and it will be possible for professors to migrate from one University to another, enjoying the full benefits of any Pension or Provident Fund system in force.

The sectional discussions were not less valuable. At one of them a desire for uniformity of University statistics found expression. It was suggested that it would be useful to include in the statistics published in the UNIVERSITIES' YEAR-BOOK particulars of the incomes of Universities showing proportions de-

rived from the several main sources; also a comparative table of statistics for each dominion. The value of interchange of professors was generally recognised. A discussion with regard to the classification of Honours graduates favoured the keeping of only two classes. A speaker from the University of Hongkong pleaded for an Imperial Policy in Education, claiming that the success of the University and the encouragement it had already received at the hands of the British Government more than testified to the wisdom of such action.

Without entering into greater detail we should satisfy ourselves by commending the report to the attention of all interested in university problems in India.

Joint Electorates

YET another stage in the solution of the vexed Hindu-Muslim problem has been reached. The Resolution adopted by the All-India Congress Committee at Bombay marks a striking step in advance and deserves to be warmly commended. The subject has been tackled with such earnestness and candour that the conclusion need surprise none. Indeed the whole proceedings were distinguished by a spirit of reasonableness and mutual goodwill so apposite to the occasion.

Mr. Jinnah's Delhi proposals on Joint Electorates have been made the basis of a compromise which must go a long way to unify the two communities. The Working Committee, after careful investigation, warmly approved the proposals and added a rider or two by way of supplementing them so as to complete the

work of rapprochement. The additions are a distinct improvement on the original proposals; particularly the clauses "guaranteeing liberty of conscience and forbidding any Bill or motion in the Legislature if a three-fourths of the majority of the members of either community affected thereby were opposed to it."

Pundit Motilal Nehru in moving the resolution made an impressive speech. He said:—

If there is any question on which we should forget and discard all notions of false dignity it is this (the Hindu-Moslem question). (Hear, hear). But I can assure you that even I, who am described by a certain section of the press as a proud man. (Laughter) and who has been described by Mr. Sambamurthi as a dangerous man. (Loud laughter) would not hesitate to humble himself to the very dust, if thereby we can bring forward Hindu-Muslim unity.

The President's own efforts to secure unanimity of opinion on this important resolution was no less keen. Indeed for months past Mr. Sreenivasa Aiyengar had toured the

country and discussed the question with leading men of either communities and spared no pains to arrive at a satisfactory solution. His opening remarks were conceived in an excellent spirit and his judicious presentation of the case determined the temper of the House. Nor can we forget the efforts of Dr. Ansari and Mr. Mahomed Ali who all brought to the discussion an amount of tolerance and moderation which must have disarmed criticism. Mr. Jayakar's contribution to the discussion was singularly free from sheer sectarianism or truculence. One of his amendments makes the question of separation of Sind a part of the larger question of the re-distribution of provinces on a linguistic basis recommending the application of this principle to other parts of India especially to Andhra and Karnataka with which a beginning is to be made. Another amendment demands constitutional reforms for the North-West Frontier Provinces and Beluchistan coupled with an improved system of judicial administration. The text of the resolution as finally adopted reads as follows:—

(1) That in any future scheme of the constitution, so far as representation in various legislatures is concerned, joint electorates in all provinces and in the central legislature be constituted;

(2) That with a view to giving full assurances to the two great communities that their legitimate interests will be safeguarded in the legislatures for the present and, if desired, such representation of communities should be secured by reservation of seats in joint electorates on the basis of population in every province and in the central legislature, provided that reciprocal concessions in favour of minorities, including the Sikhs in the Punjab, may be made by mutual agreement, so as to give them representation in excess of proportion of the number of seats to which they would be entitled on the population basis, in any province or provinces and proportions so agreed upon in the provinces shall be maintained the representation of the two communities in the Central Legislature from the provinces;

(3) (a) That the proposal made by Muslim leaders that reforms should be introduced in the N.W.F. Provinces and Beluchistan on the same footing as in other provinces is in the opinion of the Committee a fair and reasonable one and should be

given effect to, care being taken that simultaneously with other measures of administrative reforms an adequate system of judicial administration shall be introduced in the said provinces.

(b) In regard to the proposal that Sind should be constituted into a separate province the Committee is of opinion that the time has arrived for a re-distribution of the provinces on a linguistic basis, a principle that has already been adopted by the constitution of the Congress. The Committee is also of opinion that such re-adjustment, of provinces be immediately taken in hand and that any province which demands such reconstitution on a linguistic basis be dealt with accordingly. The Committee is further of opinion that a beginning may be made by constituting Andhra and Sind and Karnatak into separate provinces.

(4) That in the future constitution the liberty of conscience shall be guaranteed and no legislature, central or provincial, shall have power to make any laws interfering with the liberty of conscience, the liberty of belief and worship, and freedom to carry on religious education and propaganda with due regard to the feelings of others and without interfering with the similar rights of others.

(5) No Bill, resolution, motion or amendment regarding inter-communal matter shall be moved, issued, or passed in any legislature, central or provincial, if a three-fourths majority of members of either community affected thereby in that legislature is opposed to the introduction, discussion or passing of such a Bill, resolution, motion or amendment. Inter-communal matter means matter agreed upon as such by the joint standing committee of both communities of Hindu and Muslim members of the legislatures concerned appointed at the commencement of every session of the legislature.

The Resolution has been hailed as a fairly satisfactory compromise. It may be that the last word has not been said on the subject and there are more steps to be traversed before final settlement is reached. Still, the proposals, as embodied in the Resolution, mark a decisive step in advance for which we congratulate all concerned.

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THE NIZAM'S STATE

THE great State of Hyderabad is a polygonal tract in the centre of the Deccan occupying an area of over 82,000 square miles and was founded by the House of the illus-



SIR KISHEN PERSHAD

trious Asaf Jah, Nizam-ul-Mulk, a distinguished General of Aurangzib, of Turcoman descent. He had long been the Subhedar of the Deccan; but his practical independence of the Delhi Power dates from 1724 when he triumphed over Mubariz Khan who was sent out from Delhi to oust him. Throughout his long career of activity and assertion, he maintained his dignity; and by the time of

* Sketch prepared for a volume of biographies of INDIAN STATESMEN (Dewans and Prime Ministers of Indian States) Price Rs. Three. To subscribers of the "Indian Review," Rs. 2-8. G. A. Natesan & Co., Madras.

his death at an advanced age in 1748, he was firmly established as the independent sovereign of a kingdom which was almost co-extensive with the present State and also included Berar. The Dynasty of the Nizams has almost uniformly been closely attached to the British Power ever since the Third Anglo-French War in the Carnatic which ended with the fall of Pondicherry in 1761. The Nizam has been consequently termed as "Our Faithful Ally the Nizam." Nawab Mohsin-ul-Mulk, Secretary to the Government of Hyderabad, writing in



NAWAB MOHSIN-UL-MULK

his learned and voluminous *History of Hyderabad Affairs* (1883, for private circulation) tells

us of the great name and character of the Founder of the State and also of how

"impartial estimates of his character can hardly begrudge his descendants a pride in the founder of their name and renown, for his politic compass and tenacious hold of independent power were unstained by treachery or cruelty and the later annals of the family are similarly clear of the grosser incidents of conquests." (quoted in Sir R. Lethbridge's *The Golden Book of India*; 1893; p. 180).

THE EARLY MINISTERS OF THE STATE

The first treaty between the British Power and the Nizam was concluded in 1766; and it was supplemented by more important and more permanent treaties in 1798 and 1800. According to these and other engagements, the Nizam received large accessions of territory including Berar, from the conquests from Tippu and from the Marathas. Nizam Ali, the last of the sons of the Founder to occupy the throne, died in 1803; and he was succeeded by his son, the Nizam Sikandar Jah, who was served by three Prime Ministers of ability, Mir Alam, Munir-ul-Mulk and Maharaja Chandu Lal. Munir-ul-Mulk was the son-in-law of Mir Alam and succeeded him as Minister. He was the father of Suraj-ul-Mulk who became Minister after Chandu Lal and the grandfather of the great Nawab Sir Salar Jang I. who was Minister from 1853 for over 30 years.

CHANDU LAL, PESHKAR AND MINISTER

Chandu Lal, the ancestor of Maharaja Sir Kishen Pershad Bahadur, was descended from one of the most distinguished Hindu families settled in the Deccan. The original home of the family was Hindustan; and its most illustrious ancestor was the famous Raja Todar Mal, the great finance minister of the Emperor Akbar. Rai Mal Chand who was fifth in descent from Todar Mal accompanied the great Asaf Jah Nizam-ul-Mulk, to the

Deccan and rose to high distinction under him, holding the office of *Karrora* or the head of the customs and excise department. Rai Mal Chand was followed in that office by his son, Rai Luchchi Ram; and he in turn gave place to his elder son Rai Nanak Ram. Chandu Lal was a grandson of Rai Luchchi Ram; and he raised the family "to that pitch of eminence in the Deccan which it had occupied in Northern India during the time of Todar Mal." [*Who is Who in India*—Popular Edition, Lucknow (1911) p. 139].

Chandu Lal was practically the Minister even during the tenure of office of Munir-ul-Mulk and exercised all real authority. He was in theory only the deputy of the Minister, being Peshkar. In those days the Minister ranked next in dignity to the Nizam himself. His duties were to supervise the collection of general revenues, to control all branches of the army, to arrange for the administration of justice, to grant pensions and allowances and to control patronage. He was assisted by the Peshkar who was appointed by the Nizam, but was directly subordinate only to himself. The office of Peshkar was practically hereditary in the family of Chandu Lal. Chandu Lal was Peshkar from the time of Mir Alam. He was the real controller of the entire internal administration, and particularly of all revenue matters; and he did his business so thoroughly that he received the warm commendations of the British Resident. (p. 5. Vol. II. of Kaye's *Life of Lord Metcalfe*).

CHANDU LAL'S WORK

After the death of Munir-ul-Mulk Chandu Lal became the minister in name as well as in fact, though he continued to hold the title of

Peshkar merely which he never wished to change. Chandu Lal resigned his high authority only in 1843 when he was 77 years of age. Sir Henry Russell, the Resident at the Nizam's Court from 1810 to 1820, was a very warm friend and supporter of Chandu Lal in whom he could not perceive any serious fault; but his successors, Sir Charles Metcalfe, afterwards Governor-General, and General Fraser were very outspoken in their criticisms of Chandu Lal's administration. Chandu Lal was generally favourable to the strengthening of the hands of the Resident and to the heeding of the wishes of the Government of India in the matter of reform. He saw the necessity of keeping up in efficient condition the British Contingent and was inclined towards a reduction in the number of the Nizam's irregular forces. He was afraid of openly going against his master who would not tolerate any reduction either in his army or in his extravagant private expenditure. He consequently found himself frequently unable to secure funds from the regular State-revenues for the Contingent and resorted to loans at great, even usurious, rates of interest. But he looked to no personal interest in such transactions. With so many opportunities of profit, and living in the midst of so much corruption Chandu Lal retired from office a poor man and died in comparatively unaffluent circumstances; and to this day Chandu Lal's family has remained, judging by the standard of the great Hyderabad nobles, a comparatively poor one. Even Metcalfe, Fraser and other Residents who did not like him and his methods have borne uniform testimony to the loyalty of Chandu Lal both to his own master and also to the Suzerain Power. In a letter written to Lord

Auckland, the Governor-General, General Fraser thus speaks of Chandu Lal:—

Adroitly opposing the Nizam to us (the British) or us at other times to his sovereign, he (Chandu Lal) has continued to keep the Government—or rather the dictatorship—of the country in his hands for 30 years. Still whatever his motives may have been, and how far soever actuated by self-interest and determination to uphold his own authority, he has been truly and essentially our friend.

Sir Richard Temple says in his *Journals kept in Hyderabad, Kashmir, Sikkim and Nepal* that the financial difficulties of the State became greatly embarrassing under Chandu Lal's administration, and the old judicial arrangements were largely obliterated, giving place to a variety of usurpations of jurisdictions on the part of individuals, especially the Arab chiefs in the army and the great noblemen. Influential persons, military chiefs, powerful landholders, rich bankers and great noblemen often refused to submit to the jurisdiction of these courts.

LATER MINISTERS

After the death of the Nizam Sikandar Jah in 1829, in the reign of the Nizam Nasir-ud-Daula, and during the Ministry of Chandu Lal there occurred a serious Wahhabi conspiracy in 1840 aiming at the overthrow of the English. It was engineered by an uncle of the Nizam and directed against the British Government as well as the Nizam himself. Nasir-ud-Daula's reign was also marked by the serious Shiah-Sunni Riot of 1847 and by the conclusion of the famous Berar Assignment Treaty of 1853. A week after the conclusion of this treaty, the Minister Suraj-ul-Mulk died; and his young nephew, the famous Salar Jang, was appointed in his place. In 1857, a new Nizam, Afzal-ud-Daula succeeded.

SIR SALAR JANG I.

Both the Nizam and the Minister stood

by the English with unshaken loyalty in the crisis of the Great Mutiny and were later on royally rewarded and honoured for their services. On the death of Afzal-ud-Daula, his son, Mir Mahbub Ali Khan, then only three



SIR SALAR JUNG

years old, succeeded; and a Regency was constituted with Sir Salar Jang as Regent and the great premier noble Nawab Shams-ul-Umara as Co-Regent. The Regency continued till 1883 when Sir Salar Jang died; and the Nizam, coming of age in 1884, was formally installed by Lord Ripon.

The Co-Regent, Nawab Shams-ul-Umara, was the Amir Kabir, the chief noble of the court, descended from the ancient family of the saint Shaikh Farid of Pakpatan in the

Punjab and closely connected by marriage with the ruling house. He was the hereditary holder of the Paigha Lands covering an area of over 4,000 square miles, and intended for the maintenance of troops known as the Nizam's Household Troops. He was Co-Regent till his death in 1877 and was succeeded by his brother the Nawab Vikar-ul-Umara who also died in 1881.

After the death of the Nawab Salar Jang II. who was appointed Minister soon after his father's death, Sir Asman Jah another member of this great Shamsiyah family became the Prime Minister. He had already acted in that capacity during Sir Salar Jang I.'s absence in Europe, had been appointed to the Council of Regency on the latter's death in 1883 and had represented the Nizam at the Jubilee Celebrations of Queen Victoria in 1887. He continued as the Prime Minister for several years during which two important reforms were effected. First a Code was published for the guidance of the Minister, known as the *Kanuncha-i-Mubarak* (the auspicious code); and more important still, a Council was established composed of all the Ministers of State. He was succeeded in the exalted office by yet another kinsman, the Nawab Sir Vikar-ul-Umara who also proved a very capable administrator and effected several changes in the various departments of the administration.

SIR KISHEN PERSHAD, MINISTER (1901-1912)

Maharaja Sir Kishen Pershad followed in 1901 and continued to hold that office for over a decade. He is descended from Chandu Lal in a direct line of succession. The latter's grandson, Maharaja Narayan Pershad Narainder Bahadur was appointed Senior Minister under

the Council of Regency on the death of the great Salar Jang in 1883. When he died in 1888, he adopted his daughter's son, Maharaja Sir Kishen Pershad Bahadur, as his heir. Sir Kishen Pershad was born in January, 1864. He gave even as a boy great promise of future abilities. He early displayed a talent for poetical composition in Urdu; and he was soon honoured with the title of *Shagird-i-Khas Asaf Jah* (*i. e.*, the special pupil of His Highness) which is considered "to have a very special honour attached to it and is seldom bestowed by a sovereign on his subject."

In 1892 he was appointed to the hereditary post of Peshkar and was made also Military Minister. He was shortly afterwards given the title of *Rajayan-i-Raja Maharaja Bahadur Yamin-us-Sultanat*, the first portion of which has been enjoyed by his ancestors. He was appointed to act as Prime Minister in 1901 and confirmed in the place in the next year. His literary tastes are keen; and he has published some novels in Urdu and also several books of verse both in Persian and in Urdu. He has inherited all the jaghirs of Maharaja Narainder Bahadur which yield him an annual income of several lakhs of rupees. He has also been given full civil and criminal powers over his people, which is a privilege only enjoyed by the highest nobles of the State. He received from the British Government the insignia of K.C.I.E. in 1903 and that of G.C.I.E. in 1910.

HIS ADMINISTRATION

Under the Ministry of Sir Kishen Pershad the form of administration was that which was prescribed by the original instructions issued by the Nizam in his Edict of 1893 (*Kanuncha-*

i-Mubarak), subsequently modified in some important particulars. According to this scheme, the Minister was the chief controlling authority in the State; there were four subordinate Ministers assisting him, respectively in charge of the financial, military, judicial and miscellaneous departments. The Minister was known as the *Madar-ul-Maham*; and the Assistant Ministers as the *Muin-ul-Mahams*. The revenue department was directly under the Minister who controlled land revenue, survey and settlement, customs, *inams* and *abkari*, forests, agriculture and commerce. There were six Secretaries, including the Private Secretary to the Minister. The whole State is divided into 4 *subahs*, each under a Subhadar or Commissioner, and being divided into Districts, each of which was controlled by a First Talukdar or Collector assisted by a Second and a Third (or Assistant) Talukdars. There were subordinate officials like the Tahsildar who had charge of the revenue and magisterial work of his *taluk* assisted by a *Peshkar* (assistant) and in some places by a *Girdavar* (revenue inspector). Villages were controlled by one or two *Patels* (headmen) who had charge of the revenue and police functions and were assisted by accountants known as *Patwaris*, *Karnams* or *Kulkarnis*. There are also the *Samasthans* and *jagirs* which cover an area of more than 24,000 square miles.

PROGRESS IN THE VARIOUS DEPARTMENTS

A Legislative Council was first established by decree in 1893 which consisted purely of high officials. In the next year a *firman* of the Nizam recognised the right of the people to share in the work of legislation and to representation on the Council. In 1900 the

whole scheme was modified as Act III of Fasli 1309. According to this the Council consisted of 19 members, presided over by the Minister—the Assistant Minister whose department was concerned in the Bill before the Council, being the Vice-President for the time being. 8 of the 11 official members were nominated by the Minister. Of the 6 non-official members, 2 were elected by the *Jagirdars* and land-owners, 2 by the pleaders of the High Court and the remaining 2 were nominated by the Minister, one being chosen from the *Paigah Ilaka*. The first years of office of Sir Kishen Pershad saw the passing of the Census, the Weights and Measures and the Limitation Acts, besides the passing of the Criminal Procedure Code, the Evidence Act, the Stamp Act, the Ferries Act, and several regulations of the High Court. Customs and Excise Revenue began to yield a profit only with Sir Kishen Pershad. In 1904, the total revenue of the State, excluding the *Sarf-i-Khas* (Crown Lands), the *Paigah* and the *Jaghirs* which together make up a third of the whole area of the Dominions, stood at 469 lakhs. The total expenses came in that year to 450 lakhs. Fortunately since 1901-2, the rate of exchange between the State rupee and the British rupee has been fairly steady “the former exchanging at about 8 per cent. above its bullion value.” In 1904, the Government issued an improved rupee known as the *Mahbubia rupee* representing on one side the famous Char Minar building. Since then the minting of rupees has been so arranged as to avoid violent fluctuations in exchange. The rate now stands about 115 & 116 *Mahbubia* to 100 British rupees.

The Minister amalgamated in 1903 the two Municipalities (originally introduced in 1869) of Hyderabad and Chaderghat under a Commission of non-officials assisted by a special officer styled Secretary to the Committee. The Local Board Department first established in 1887 was also largely improved. In 1901 there were 13 District and 70 Taluk Boards, the former presided over by the First Talukdars and the latter by the Second and Third Talukdars. The local cess, originally one anna per rupee of land revenue, provides funds for the building and upkeep of roads, schools, dispensaries, rest-houses, etc. There were also arrangements for conservancy in the Divisional, District and Taluk headquarters; there were besides 21 mofussil municipalities in the State in 1901 whose expenditure was met also from the local cess. Irrigation, Public Works, Police and Jails all continued to be efficient; in the matter of Police, there were 3 distinct jurisdictions within the State, *vis.*, the *Sarf-i-Khas* the *Diwani* and the *Paigah and Jaghir* police; while the City Police Force of Hyderabad had a distinct organisation. The Education Department worked by a Director of Public Instruction and ultimately controlled by the Minister, made commendable efforts at the spread of primary and girls' education in the *regime* of Sir Kishen; while the Madrasa-i-Aliya for the education of noblemen, now known as the Nizam College, and the Dar-ul-Ulum or the Oriental College continued to flourish. Some progress was also made in the direction of providing boarding houses for the students of some of the District High Schools of which there were 16 in the State in 1901. A system of grading teachers was

also introduced; while the children of the agriculturists were given instruction in a manner which enabled them to assist their parents in the fields in the busy seasons of the year. The girls' schools were naturally very few; but attempts were made vigorously to promote female education; and the Government High Class Zenana School at Hyderabad did very good work.

SETTLEMENT OF THE BERAR QUESTION

It was in the Ministry of Sir Kishen Pershad that the Berar question which had been hanging fire for so many years was closed by Lord Curzon in a bargain which has been described by Mr. Lovat Fraser (*India under Curzon and After*—p. 226) as being a fair one and doing reasonable justice to both parties. The Minister and the Resident Sir David Barr were largely responsible for the successful termination of the negotiations out of which the Nizam felt that he emerged, with his prestige enhanced because firstly of the British Government remaining in Berar only as his lessees, and secondly of their consenting to reduce the number of British troops in his territories. It was Sir Kishen Pershad again that put the Finance Department of the State under the able guidance of Mr. Casson Walker who continued to be the Finance Minister till his retirement in 1911 and who succeeded in rehabilitating the entire finances of the State. He was specially honoured and decorated for his tact and skill in the negotiations connected with the Berar Settlement.

THE RECALL OF SIR KISHEN TO HIS POST

Sir Kishen Pershad retired from the Ministership in 1912 and devoted himself to the elegant luxuries of a well-deserved life of repose and quiet. His leisure hours were

occupied with his favourite pastimes of versifying, photography, painting and billiards. The self-complacent attitude of the present Nizam who succeeded his father in 1911 led him first to dispense with the office of Minister and become himself his own Minister. The regular Ministership was in abeyance for a period; and attempts were made to constitute an Executive Council with a President at its head, who would discharge some of the functions of the previous Minister. The circumstances which brought about the publication of the acute correspondence between H. E. the Viceroy and H. E. H. the Nizam, in the beginning of last year, have been followed by an attempt at re-organisation of the personnel of the higher governmental machinery of the State. Recently Nawab Wali-ud-Daula Bahadur of the noted Shamsiyah family, made over charge of the Presidentship of H. E. H. the Nizam's Executive Council to Maharaja Sir Kishen Pershad Bahadur whom therefore the Fates have summoned again to preside over the destinies of his State. The Maharajah's accession to the Prime Ministership, at a time of exceptional difficulty, was considered an event of striking significance. A descendant of Chandu Lal and a Hindu nobleman of the highest eminence, he has proved himself a loyal and capable servant of the State in years past. His statesmanship and tact in dealing with the Berar Question has been noticed; and it is believed that his handling of the situation at the present time may prove beneficial to Hyderabad. The situation, as revealed in the recent correspondence, demands exceptional statesmanship and great hopes are entertained in this illustrious descendent of Chandu Lal,—who in his own day proved himself so invaluable.

ble not only to Hyderabad but to the Suzerain Power as well. It is hoped that a similar fortune will result from the efforts of Sir Kishen Pershad. The Maharaja was, on his accession, the recipient of numerous addresses of congratulation. "All justifiable demands will be met," was the answer given by Sir Kishen Pershad in reply to the address presented to him on December 11, 1926 by the non-official members of the State Legislative Council, who demanded the introduction of Reforms. The address contained definite requests for substantial increase of the non-official element, the grant of representation on the Council to the elected representatives of every district, and powers to the members of the Legislative Councils to put interpellations, move resolutions, and discuss the State Budget. We hope that under the wise guidance of this experienced Hindu nobleman

the dissatisfaction of the Hindus in the State will also be abated and the whole administration will put on a more progressive complexion than has been possible in the last decade.

One who is closely associated with the Maharaja and is therefore competent to speak with authority on the subject relates a story with which we may conclude this sketch. It is said that the late Nizam who was two years younger than Maharaja Sir Kishen Pershad remarked in his early years before his courtiers "what a remarkable likeness the young Raja bears towards Maharaja Chandu Lal!" adding with his characteristic grace and patronage. "I think he will be another bright star in his family." This prophecy, says the writer, does credit not only to the Royal eye but also shows what a promising young man the Maharaja must have been.

Comparative Colonial Policy

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

THIS book, * based on a course of University Readership Lectures delivered by the author under the auspices of the Patna University in 1925, is an attempt to deal with the colonial policies of the chief Colonising Powers—England, France, Holland and the United States of America—from a comparative point of view, with special stress laid on the achievements of America in the colonial field, particularly in the Philippines, during the last twenty-five years. Lord Olivier who writes the foreword to the book, brings pointed

* COMPARATIVE COLONIAL POLICY WITH SPECIAL REFERENCE TO AMERICAN COLONIAL POLICY—By Dr. V. Shiva Ram, Lucknow University—Longmans Green & Co., Ltd.

attention to bear on the dominant present purpose of the colonial imperialism of the white races, *viz.*, exploitation by capitalistic enterprise resulting in the intrusive and often destructive contact of alien cultures on the genius and civilisation of the peoples of the Colonies. The autonomy of the Filipinos, so vauntingly expressed in 1921 by President Harding as the immediate object of the American Government to achieve, still hangs fire and is faced with increasing obstacles. The author analyses the chief motives of colonisation of which missionary zeal and commercial greed have been the most powerful, and the principle of the Closed Door has

been largely the outcome, though the League of Nations has attempted to impose the Open Door *Regime* to some extent. He then describes the colonial policy of Spain, Holland, Portugal and France, contrasting royal initiative and support with individual and corporate activity, the principal forces at work in colonising activity and explaining the culture-system pursued by the Dutch in Java which is "the most unjust and inhuman system so far as the Native is concerned," (p. 50) and has been only very recently abandoned. French policy 'as pursued in their North African Empire is regarded as an extension of France and "a reservoir of soldiers, food-stuffs and raw materials." Some French tropical Colonies have shown some degree of constitutional development with Legislative Councils of their own and also direct representation in the French Parliament; and the French themselves have come to think that exploitation and monopoly cannot continue indefinitely.

The expansion of the British Empire and the various stages in the evolution of British colonial policy down to 1919 are next taken up. Of course the situation in India and Egypt is that if the people had their own way, they would put an end to the domination of the alien ruling power, still largely working in the form of undemocratic bureaucracy. Herein the chief indictment of British rule really lies; and one would wish the author had elaborated this point in further detail and with greater force. The colonial expansion of the U. S. A. has not been directly brought about by conquest, but more by the working of economic forces. The inadequacy of the American political and constitutional machinery for governing alien

racess and the opposition of one principal section of American political opinion to expansion have not, however, prevented the establishment of firm, though liberal rule in their tropical colonies.

The author gives an exhaustive treatment of the recent history, the political and constitutional institutions and the aspirations of the Filipinos who enjoy the same powers and status as the Self-Governing Dominions of the British Empire and "a more democratic form of Government in Asia not even excepting Japan." They have still got their Independence Movement to realise, *viz.*, the fulfilment of the preamble of the Jones' Law of 1916, in spite of the good certificates given by President Wilson and Governor-General Harrison, and in spite of the agitation over the Fairfield Bill of 1924 which would enable the Colony to form a constitution and establish the Commonwealth of the Philippines.

Dr. Ram examines at some length the significance of the Mandates system which is an attempt to mitigate the evils of European overlordship and trusteeship. The Permanent Mandates Commission is expected to serve as a guarantee for the enforcement of this object, the securing of the accountability of the Mandatory Powers to an impartial international tribunal. But the League itself has come under a cloud of suspicion entertained towards it by the smaller members and particularly by the Asiatic Powers, not excluding Japan; and the system of Mandates itself is capable of much immediate extension and improvement as the author rightly and prominently points out. (p. 273). Anyhow the essential problem of the Mandated regions, *viz.*, the mutual and harmonious adjustment of the European and

the Coloured Races, is the problem of the 20th century; and upon the successful solution of it the fate of the world largely depends. Dr. Ram overrates the strength and utility of the Mandates system in some points; in our opinion the weakness of the system, if unmodified, is bound to appear more obvious with the passing of years; and even if successfully worked more extensively, the system

would not achieve the political and economic salvation of large countries like Egypt and India with radically difficult points of adjustment. We welcome this book by an Indian Professor on a subject of such interest as Colonial Government and policy, the last important exponent of which, Mr. P. S. Reinsch, wrote about 25 years back, and on which so much new matter has accumulated as well as new points of view.

A Great Indian Mathematician

BY PROF. P. V. SESHU AIVER

IT is not well known, at least in South India, that Ramachandra, who was a lecturer in Science in Delhi College in the fifties and sixties of the last century and who wrote two books on Mathematics viz., *Problems of Maxima and Minima* and *A New Method of the Differential Calculus* was a great mathematician and an original and forceful thinker. Hence it is presumed that a sketch about him specially as a mathematician will not be un- welcome to the readers of this REVIEW.

Very little is known to the present writer about his childhood and early education other than what is given in the preface to the London Edition of his book on *Maxima and Minima* written by the famous Augustus De Morgan. He was born in 1821 at Panipet, the famous battle-place about fifty miles from Delhi. His father was a Hindu Kaeth and a native of Delhi and was employed at Panipet under the Collector of Revenue. After some education in private schools, Ramachandra entered the English Government School at Delhi where he remained six years. That school does not appear to have paid any special attention to Mathematics but

shortly before leaving it, Ramachandra developed a taste for that subject and studied at home with such books as he could procure. After leaving school he was employed as a writer for two or three years. In 1841 the Educational Department of the Bengal Presidency was re-organised and the school at Delhi was raised to a College and Ramachandra obtained by competition a senior scholarship of Rs. 30 a month.

In 1844 he was appointed a teacher of European Science in the Oriental department of the College through the medium of the vernacular. A vernacular translation society was instituted and under its auspices Ramachandra translated or compiled works in Urdu on Algebra, Trigonometry etc. About these translations Ramachandra writes as follows:—"These translations were introduced into the Oriental Department as class books so that in two or three years many students in the Arabic and Persian departments were, to a certain extent acquainted with English Science, and the doctrines of the ancient philosophy taught through the medium of Arabic were cast into the shade before the more reasonable

and experimental theories of modern Science." This report clearly shows as has been frequently maintained by the present writer that modern mathematics can be taught even up to the College stage through the medium of the vernacular.

In 1850 Ramachandra published in Calcutta his mathematical work on *Problems of Maxima and Minima* and the reviews of the book published in some Calcutta papers were generally unfavourable. This is what Ramachandra says in a letter. "When I composed my work on *Problems of Maxima and Minima*, I built many castles in the air but the Calcutta reviewers destroyed these empty phantasms of my brain." Help and recognition, however, came to him from some other quarter. Dr. Sprengar, who was formerly Principal of the Delhi College introduced him to the Hon'ble J. E. Drinkwater-Bethune of the Supreme Council who very kindly received from him 36 copies of his work and paid him Rs. 200 as donation. Also the Hon'ble D. Bethune sent to England a number of copies with directions to present copies to various persons and among others to Augustus De Morgan, one of the most famous English Mathematicians of the 19th century. On examining the work, De Morgan saw in it, "not merely merit worthy of encouragement, but merit of a peculiar kind, the encouragement of which was likely to promote native effort towards the restoration of the native mind in India." Having taken further time to think, De Morgan determined to call the attention of the Court of Directors to Ramachandra's work in the hope that it would lead to acknowledgment of his deserts. He accordingly addressed a letter (July 24, 1856) to Colonel

Sykes, the Chairman to whom he had previously mentioned the matter at a casual meeting. This letter was at once forwarded to the Lieutenant-Governor of the North-West Provinces with instructions to procure a report on the case. Answers were received by the Court which were communicated to De Morgan on the 3rd March 1858. They contained various replies and there was unanimous appreciation of Ramachandra's services to his country and admission of the desirableness of encouraging his efforts. The Court accompanied the communication of those answers to De Morgan with a request that he would point out how to bring Ramachandra to the notice of scientific men in Europe. In his reply (March 18th), assuming distinctly the question to be, not merely how Ramachandra could be rewarded, but how his work might be made most effective in the development of Hindu talent, he recommended the circulation of the work in Europe, with a distinct account of the grounds on which the step was taken. He also entered at some length into his own view of those grounds and offered to draw up the statement which should accompany the publication. After some correspondence on details, the Court expressing entire satisfaction with his views, and characterising them as "deserving of the most attentive consideration by all who are charged with the superintendence of education in India in its higher grades," accepted his offer to superintend the reprint of the work in England for circulation in Europe and in India. Thus came about the London Edition of Ramachandra's work on *Problems of Maxima and Minima*. Also the Honourable Members of the Court of Directors were pleased to

sanction a *khillut* (dress of honour) of five pieces to be presented to him and also a reward of Rs. 2,000. This is what Ramachandra writes about the honour conferred on him. "I am much thankful to the English Government that they are so bent upon encouraging science and knowledge among the natives of this country, as to take notice of a poor native of Delhi like myself."

Now coming to the intrinsic worth of the work on *Maxima and Minima* the following extracts taken from De Morgan's preface to the London Edition will speak for themselves:

"The history of England, as well as of other countries having impressed me with a strong conviction that prove speculation is a powerful instrument in the progress of a nation and my own birth (De Morgan was born in Madura) and descent having always given me a lively interest in all that relates to India, I took up the work of Ramachandra with a mingled feeling of satisfaction and curiosity; a few minutes of perusal added much to both. I found in this dawn of the revival of Hindu speculation two points of character belonging peculiarly to the Greek mind, as distinguished from the Hindu; one of which may have been fostered by the author's European teachers, but certainly not the other."

"The first point is a leaning towards Geometry. The greatness of Hindu invention is in Algebra; the greatness of Greek invention is in Geometry. But Ramachandra has a much stronger leaning towards Geometry than could have been expected by a person acquainted with the *Vija Ganita* (of Bhaskara)."

"The second point is yet more remarkable. Greek Geometry, as all who have read Euclid may guess, gained its strength by striving against self-imposed difficulties." "Definite limitation of means was imposed as a condition of thought, and it was sternly required that every feat of progress should be achieved by those means and no more." "The remains of the Hindu Algebra and Geometry show to us no vestige of any attempt to gain force of thought by struggling against limitation of means." "But we have here a native of India who turns aside, at no suggestion but that of his own mind, and applies himself to a problem which has hitherto been assigned to the differential calculus under the condition that none but purely Algebraic process shall be used. He did not learn this course of proceeding from his European guides, whose aim it has long been to push their readers into the differential calculus with injurious speed and who often allow their pupils to read Euclid with his eyes shut to his limitations. Ramachandra proposed to himself a problem which a beginner in the differential calculus masters with a few strokes of the pen in a month's study, but which might have been thought hardly within the possibilities of pure Algebra."

His victory over the theory of the difficulty is complete. Many mathematicians of sufficient power to have done as much would have told him, when he first began, that the end proposed was perhaps unattainable by any amount of thought; next, that when attained, it would be of no use. But he found in the demands of his own spirit an impulse towards speculation of a character more fitted to the state of his own community than the imported science of his teachers. He applied to the branch of mathematics which is indigenous in India, the mode of thought under which science made its greatest advances in Greece."

"Ramachandra's problem—and I think it ought to go by that name, for I cannot find that it was ever current as an exercise of ingenuity in Europe—is to find the value of a variable which will make an algebraic function a maximum or a minimum under the following conditions. Not only is the differential calculus to be excluded, but even that germ of it which, as given by Fermat in his treatment of this very problem, made some think that he was entitled to claim the invention. The values $9(x)$ and of $9(x+2)$ are not to be compared; and no process is to be allowed which immediately points out the relation of $9(x)$ to the derived fraction $9'(x)$. A mathematician to whom I stated the conditioned problem made it, very naturally, his first remark, that he could not see how on earth I was to find out when it would be biggest, if I would not let it grow. The mathematician will at last see that the question resolves itself into the following:—Required a constant, r , such that $9(x)-r$ shall have a pair of equal roots, without assuming the development of $9(x+2)$, or any of its consequences."

The above extracts clearly show what a vigorous and original thinker Ramachandra was and how well he was appreciated by the illustrious De Morgan.

Encouraged by such appreciation Ramachandra published in 1861 his second mathematical work on *A New Method of the Differential Calculus*.

There were in those days four different methods in use according to which mathematicians treated of the differential calculus *viz.*, the method of fluxions; of infinitesimals; of units and of the calculus of fractions. There were difficulties experienced in and objections raised against each of these methods. These objections were stated by the advocates of each of those methods against the others and even sometimes confessed by

them in their methods. Of course each of the methods had its own advantages. Ramachandra fully realised these difficulties, objections and advantages set to work to find out a new method of the Differential Calculus which may avoid all that is objectionable in the four methods and which may at the same time combine all their advantages. This engaged his thoughts for many years during intervals of leisure. This

new book is the outcome of his deliberations. Though this new method of his is not as satisfactory as he claims it to be, yet this venture on his part to critically examine all the existing methods and devise a new method of his own, shows his grasp of the fundamentals of mathematics and his logical frame of mind, and thirst for rigour in Mathematics, a quality which is not largely found even amongst the Indian mathematicians of to-day.

A Political Union of India & Ceylon

BY MR. VINCENT DE SILVA

MAHATMA Gandhi's stirring appeal made in the course of a leading article published in a recent issue of the *YOUNG INDIA* has no doubt made many people think seriously about the above subject which has so important a bearing on Ceylon's political future. The majority of the inhabitants of this Island being Eastern by race this desire is only natural.

I am at a loss to understand what induced the early British administrators to withdraw Ceylon from the Government of India. I am not sure whether India cast us off or whether the secession came from Ceylon, but there is not the least doubt that that decision had worked to the detriment of our political progress.

Beyond doubt geographically and historically we are part of India far more so than Burma which despite its distance has been incorporated into India. There is a consensus of opinion among those competent to judge that Ceylon was connected to India at some remote period of history, before a subsidence of the land caused the formation of a narrow strait between India and Ceylon. An eminent Civil Servant of Ceylon, Mr. H. A. Burden,

investigated this question some years ago and came to the same conclusion. There are other facts which confirm the correctness of this view. The fauna and flora of South India and the Jaffna Peninsula are very similar in character. Any sane observer cannot help coming to the conclusion the Adam's Bridge is the remains of an isthmus that connected India with Ceylon. Now that a Railway has also been constructed it is becoming more evident that the time is fast approaching when India and Ceylon must be politically united.

Historically too, we are one with India. For the earliest record of any communication between India and Ceylon, we must look to the great epic of the East, the Ramayana, the half legendary, half historical work, which has so charmed the East and West alike. Then in the chronicle of our old Sinhalese Kings, the *Mahawansa*, we read how the first Aryan settlers came over from North India, and established the Sinhalese race, a race with one of the most glorious histories of the world. Among the other races inhabiting this Island, next in point of numbers, but second to none in intelligence and wealth is the Tamil race,

with a fine literature and a splendid past to which the whole of South India with its numerous temples, palaces and tanks bears witness. The Mohammedans too are an Eastern race. As regards the Burghers they have thought that the wisest course for them to follow is to cast in their lot with the people of the land of their adoption. There is any amount of evidence to show that the history of Ceylon is closely inter-twined with that of India. The very ruins of Anuradhapura and Polonnaruwa, our art and modes of dress and thought are incontestable proofs of our Indian heritage.

Apart from our geographical or historical connections with India, we stand to gain much by uniting ourselves politically with India. In any scheme of political reconstruction our voice is drowned by that of India. We are so small a unit of the Empire that it is impossible for us to command the attention of the British

public, with the insistence that India can. It is not so with India. Indian public opinion has become such a mighty force that it is impossible to ignore it. We have a large percentage of literates, and we have ampler and better opportunities for assimilating Western ideas, but we are lagging behind. India is forging ahead, it is because her claims are most powerfully urged before the British public, who form after all the ultimate arbiter of India and Ceylon alike. Indian claims are urged not only from India but also in England. Members of Parliament are among her champions there.

These facts ought to convince us that our policy of isolation from India has cost us much. We yield to none in the intensity of our loyalty to the British throne, but our hopes are doomed to disappointment, if we do not press our claims along with those of India.

Unemployment in India.

By CHINUBHAI C. JAVERI, B.A. (Cantab).

LABOUR is the one great function of society; and the many responsibilities which it lays upon its members can only be met from the reward of labour; it abhors beggary and looks down upon pauperism. A man, his wife and two or three children is the ideal unit of household and it is maintained by the earning of one man alone. The children till they are grown up to work their living are to be supported by their parents—but how, unless the father has enough and has employment. In India the ideal unit of household in days not long ago was a joint family. At present this ideal is dying out and the problem of unemployment has come more into sunshine.

This does not mean to say that there was no problem of unemployment in the past. It was only unrecognised.

Let us now consider the problem of production; the two indispensable factors for the production of wealth are labour and capital; and without a harmonious co-operation between these two no wealth could ever be produced. Here in this article we shall confine ourselves to the labour factor of production and inquire into its various phases which bring about unemployment.

It is said that the problem of unemployment is the problem of "the adjustment of the supply of labour in a country to the demand

for it". The supply of labour depends upon its population which is more or less a fixed quantity. Whereas the demand for labour is a collection of thousands or tens of thousands of separate demands and fluctuates with the fortunes and figures of the host of rival employers and businessmen.

Unemployment is rife in India. There are beggars in plenty, these are unemployed; there are habitual idlers, loiterers and parasites, who though in a sense unemployed do not worry the society so much; there are others who would work but do not find it either because they are ignorant of the openings and chances of employment or are inefficient at their job, or there is no work or with employment are in a precarious position to lose their jobs being just at the margin of employment. With these last two classes of people we are chiefly concerned here.

Although we are concerned here with the problem of Indian unemployment, it is not intended to go into details or suggest remedies but the aim that is in view is to lay down fundamentals to causes without special application to any one phase. The causes that lead to unemployment are many and inter-chained almost to complication. There is nothing in the existing industrial order to secure a fair adjustment between the supply and demand of labour. The question which strikes us in the face is to find out how and in what way the supply of labour be prevented from exceeding demand.

India is a country with untold labour power and its proper and adequate employment in the development of her tremendously vast resources would mean a different story altogether. Far from being one of the

richest countries in the world she is one of the poorest countries, considering her rich natural resources.

What is the cause of India's poverty? It is political as it is economical.

Many who believe in the elasticity of employment created by the expansion of industry and the rising standard of life are apt to deny implicitly or directly the existence of an unemployed problem at all. Only the incompetent, the lazy and the sick and the infirm, they think are unemployed, otherwise there is work for every man who really wants work. Those who argue thus ignore facts. Unemployment is not due to the idleness of the unemployable. There are specific imperfections of labour which are the economic causes of unemployment.

One of these has long been recognised. With the growth of industry, specific trades decay or change in methods and organisation; and thrown out of employment men who had learnt to live by their trades, and who lacking both youth and knowledge cannot make their way into new occupation. The other type of mal-adjustment between the supply and the demand of labour is found in the fluctuations of the market which causes busy and slack periods of industrial activity. Some of these fluctuations are seasonal depending upon climate and social habits causing lack of employment entirely independent of the wishes and character of the individual workman, or, in common, of the individual employer. This does not, however, necessarily cause actual discharge of the man and so it does not involve acute distress.

The most important factor in the cause of unemployment is the reserve of labour which

is always found in every trade to meet the fluctuations of work. The men forming these reserves are superfluous being more numerous than can find employment at one time. This can be called the normal glutting of the labour market.

These three factors—changes of industrial structure, fluctuations of industrial activity and the reserve of labour are the three pillars of the whole unemployment edifice. There are some who feel that there is no general failure of adjustment between the growth of demand for labour and the growth of supply for it. Those who argue thus forget to consider that the forces that tend to adjust demand and supply work in the long run. In the meantime, the disturbance causes distress and panic.

Among other factors are age and deficiencies of industrial training. Advancing years destroy adaptability and increase the difficulty of obtaining new employment. Deficiencies of industrial training lead to blind-alley and uneducative employments. The inefficiency of the workmen is the personal factor of unemployment. Men get turned off not because the demand has changed but because they do not satisfy the demand. So the volume of unemployment is increased by the defects of character. But the limitations of improving the personal character have, however, to be carefully noted. No conceivable improvement in the character of the men will eliminate the main economic factors in employment.

A faithful and comprehensive study of these factors teaches us that the root cause of unemployment in India is her poverty. It is the chief cause and the rest follow it. With large

tracks of fertile soil, vast undeveloped resources there should be employment for everyone in the country; but her helplessness has handicapped her. Her decay and pauperism is the cause of her political slavery and bad social customs. Mendicancy is a social evil and should be curbed down at once. That is the first step to the solution of the unemployment problem in India.

The solution of the problem of unemployment does not mean giving certainty of continuous work throughout life. That is impossible. At least certainty of finding work for men able and willing to work and to save them from coming to degradation or destitution for want of work is to be desired and accomplished. For this purpose organisation and unity are needed.

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E. Oct. '27.

The Tercentenary of Shivaji

LAST month was celebrated throughout Maharashtra the tercentenary of the birth of Shivaji, the illustrious founder of the Maratha Empire. Historians have not agreed as

estimate of him as a hero worthy of the respect and homage of the whole nation. This truer estimate of Shivaji found its fitting expression when in 1921 H. R. H. the Prince of Wales laid the foundation stone of the great memorial in Poona to "one of India's greatest Soldiers and Statesmen." We are glad to learn that this memorial will be completed ere long. A correspondent of the TIMES OF INDIA says that the statue of the mighty warrior, which is the work of Mr. G. K. Mhatre, "will be one of the finest in the world, as it should be." What is more, Mr. Kasmalkar's four panels for the base, would constitute a magnificent memorial of by-gone times worked in the right traditional style and yet lacking nothing of the realism of the Italian sculptors.

It is good indeed that such steps should be taken to perpetuate the memory of one who was the builder of a Great Empire which for a century and more withstood the storms of opposition and sustained a culture and polity, second to none in contemporary history. The lesson of Shivaji's life is still the same for us—unity, which he achieved among the diversified population of his time. Clans and classes and communities there were in his time also, and they were as liable to friction as, and even more addicted to internecine quarrels than, they are to-day. And yet the genius of the great soldier-statesman wrought complete unity among the divergent elements and made an Empire possible.

That then is the central lesson of Shivaji's life which it would do well for us at the present day, to learn and adopt. He was in the words of Prof. Sarkar "the last great constructive genius and nation-builder that the Hindu race has produced." The circumstances of the



SHIVAJI—THE MARATHA.

Portrait of a sculptural work by the Boy-Artist,
Mr. V. R. Madhava Rao.

to the exact date of either the birth or the death of Shivaji; but there is no doubt a complete change has come over our conception of his life and work. Time was when the great Maratha chieftain was slighted as a "mountain rat" and held up to contempt by Anglo-Indian historians of an earlier generation. Prof. Rawlinson and Mr. Kincaid have reversed that judgment altogether and endorsed the Indian

time made him the upholder of the Hindu Dharma against the suzerainty of the Grand Moghul. Shivaji's strength lay in a certain greatness of character coupled with extraordinary skill and adroitness in the management of men. "His splendid success fired the imagination of his contemporaries and his name became a spell calling the Maratha race to a new life." His toleration and insistence on equal justice gave his administration the willing acquiescence of the governed while his enforcement of law and order was welcomed as a security against the perpetual uncertainties of the time. "The imperishable achievement of his life was the welding of the Marathas into a nation and his most precious

legacy was the spirit that he breathed into his people." Says the historian in words the significance of which cannot be lost on our own generation :

"He has proved by his example that the Hindu race can build a nation, found a State, defeat enemies; they can conduct their own defence: they can protect and promote literature and art, commerce and industry; they can maintain navies and ocean-trading fleets of their own, and conduct naval battles on equal terms with foreigners. He taught the modern Hindus to rise to the full stature of their growth."

Above all Shivaji belongs to no class or caste; he is a national possession. As Dr. Macnicol truly observed: "He may be said indeed to have come to rebirth in the hearts of his countrymen, not of Maharashtra alone but of all India, in the national awakening of the last twenty years."



SIR ALEXANDER MUDDIMAN,
The New Governor of the United Provinces.
Sir Alexander appears in this picture in the wig and gown of the President of the Council of State,



THE HON. MR. V. J. PATEL.
President of the Legislative Assembly. Mr. Patel attended the Commons in Sessions and has had important conversations with the Speaker and Lord Birkenhead.

Self-Discipline and Public Life

By

MR. T. S. GANGADHARA AIYAR, B.A., B.L.

RESPECT for law and order and love for discipline are two of the healthiest signs of national progress in the right direction. The need for such a quality is all the greater in our country, especially at the present time, which shows dangerous signs of lawlessness and indiscipline. The prime cause for the phenomenal development of the Western nations is undoubtedly the respective peoples' sense of discipline. Naturally enough, an inborn love for discipline and order is one of the fundamental elements of the greatness of a country. Among the several causes that contributed towards the strength and prosperity of England and the United States of America, the sense of discipline prevailing among their respective citizens is one of the most prominent. But in India the condition is pathetically quite the reverse. No doubt, in the net work of the Government there exists a deep and abiding sense of law and discipline. But outside that, there is present absolute chaos, which owes its origin to a total disregard for disciplined organisation. The reformation of this state of affairs consists in bringing about in the outlook of the people a radical change which will miraculously accelerate national welfare and progress. Such a task, Herculean though it may seem, should engage the attention of every public worker.

The main burden of such a national work rests mainly on the shoulders of the younger generations. A proper training to love, order and discipline for their own sake is to be afforded by the present system of education. Hence the life of the students in schools and colleges should be spent properly in cultivating a staunch adherence to discipline and order. The growing indiscipline prevalent among young men is literally a national

disease and the sooner it is cured, the better it is for our country. The main object of education being the bringing about of ordered progress, lack of discipline is evidently derogatory and defeats the very aim of progressive education.

The first step towards discipline is military training, which goes very far in bringing home to our minds the supreme importance and usefulness of discipline. At an early date the curriculum of the University studies, must include military training, as a compulsory subject. Next to military training, the quality of tolerance is an important and badly required factor. In very many cases, it is intolerance that leads to indiscipline and indiscipline naturally ends in disorder. Hence tolerance should be the keynote of the activities of the young men. In their enthusiasm they are apt to forget that those who do not see eye to eye with them may also be, and invariably are, in the right. Forgetfulness of this important factor ends naturally in a very harsh treatment of one's opponents. If enough self-restraint is not practised in the matter of freedom of opinion how can perfect calm and peace prevail in the Responsible Government which the whole country is striving for?

Analysing intolerance one can note, that it arises out of prejudice and misunderstanding. As for prejudice, in the plethora and complexities of the political parties in our country, appreciation of one leader has come to mean depreciation of the leaders of the other parties. According to the political canons prevalent among the major portion of the Indian Public, appreciation of Mr. Gandhi should be followed automatically by depreciation of Mr. Sastriar and *vice versa*. And admiration for Mr. Nehru can be exhibited only by abusing and violently handling Government

officials. Addison writing in the SPECTATOR about "Party Spirit" deplores that when leaders of parties are friendly the poor followers try to cut each other's throats. This gloomy picture of the Seventeenth Century England is true as well of the present day India. Such a deplorable state of affairs here is due to the fact that our eminent public men are judged not by their real worth but by the coloured glass of party prejudice.

As for misunderstanding, a false notion of independence has come into vogue everywhere in India. Aspiring to be a Hampden many of our countrymen have identified breaking of laws with a true spirit of freedom. This unhealthy spirit makes many over-zealous people attack the custodians of peace and order. The poor policemen for no fault of theirs have managed to become

very unpopular. Owing to their enthusiasm for fight, a contagious love for chaos and disorder takes possession of the people. Indeed such a gross misunderstanding of the concept of freedom should be immediately got rid of in the best interests of our country.

The cultivation of a sense of discipline, therefore, is to be carried on persistently by young men in schools and colleges. Discipline depending as it does upon a respect for law and order, an abiding sense of altruism, and a large measure of tolerance and self restraint, the fostering and nourishment of all these qualities should be the foremost duties of the educated. And when these important functions are carried on properly and efficiently, the system of education will bring about the wholesome and beneficial effects for which it was instituted and has since been nurtured.

A Boy Artist

OUR attention has been drawn to the work of a young sculptor of Mysore, Mr. V. R. Madhava Rao, portraits of some of whose attempts we publish in this issue.

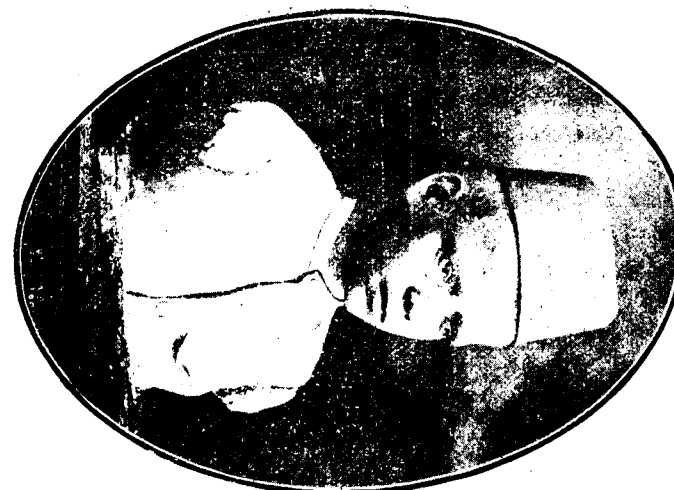
Born in an insignificant village in Mysore, the young artist passed his early life in obscurity till he was fourteen. Even as a school boy he had developed a taste for artistic work. He belongs to the family of the late Mr. Poorniah, the Prime Minister of Mysore State, and is the third son of Mr. Vergeri Rama Rao. After acquiring a fair knowledge of his Vernacular which is Canarese he read English up to the 5th standard, but having a strong inclination to become an artist he left his literary studies and began to develop modelling on the guidance of Western Art Magazines.

It is barely a year since Mr. V. R. Madhava Rao has leapt into public notice and during this brief period he has sufficiently demonstrated that

he is a Sculptor of real parts and promise. He possesses a keen perception of the sense of proportion. Without having any training in Art he has shown unusual ability and has produced these remarkable life-like busts in his 18th year. The beauty and the grace of his figures attracted immediate attention among art critics who predict a successful career for the artist.

The bust of Shivaji, (reproduced in another page) which, we are told, was prepared in 3½ hours, is a fine example of his work. Specimens of his other works, such as the busts of his younger brother and sister reveal considerable artistic talent. With proper guidance and training Mr. Madhava Rao is sure to make a mark in due course and we wish him success in a line which is by no means yet overcrowded in this country. True artists are rare and where we find the talent, every thing must be done to encourage and foster it.

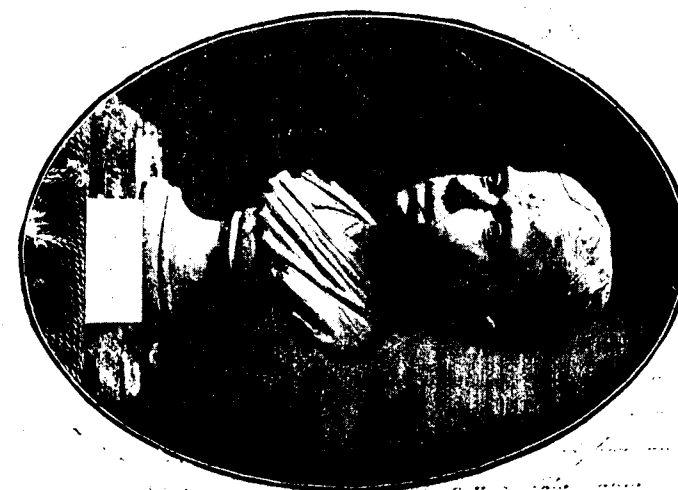
THE SCULPTOR'S BROTHER.



THE SCULPTOR, MR. MADHAVA RAO.



THE SCULPTOR'S SISTER.



World Events

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

TRADE UNION BILL

April

GREAT upheavals like a war or a strike have a tendency to repercussion; we call it the "aftermath", or the harvest of the second sowing. It is society's effort to re-adjust itself to a new situation. Last year England experienced a general strike and a serious coal stoppage; this year there is just now passing through the British House of Commons the Trade Union Bill, which is aimed at curtailing the power of Trade Unionism, especially in the matter of organising a general strike. The Bill gives expression to several principles with which most people will agree. It regards and rightly too the general strike as an attack upon society which it is the duty of the Government to protect in every possible way. It also hits at intimidation which is a tyranny often practised in strikes against individual liberty. These weapons, Trade Unionism regards as perfectly legitimate in industrial warfare. The unfortunate thing about this Bill is that it should be introduced at this time. What England needs just now more than anything else is industrial peace; this Bill will precipitate class warfare which labour leaders are beginning to say will result before long in another strike.

The Bill obviously aims at the general strike, for it declares "that any strike... is an illegal strike if it is designed or calculated to coerce the Government, or to intimidate the community," and "if any person declares, instigates, furthers, or takes part in such a strike he shall be liable to imprisonment or fine". Although these principles are doubtless sound, more and more people are thinking that this is not the time to introduce them into the present political situation in England. Two results are manifesting themselves throughout the country: The issue is driving the Liberal and Labour parties together against the Conservatives; that move may cause

disaster to the present Party in power at the next election; and this issue is uniting Trade Unionism throughout the land in a remarkable way. It is certainly a bad move, when the country so much desires peace to throw into the arena such a bone of contention. Mr. Clynes, the Labour leader, "regards the present Bill as a calculated and deliberate act of class hostility." Sir John Simon on behalf of the Liberal Party is going to move the rejection of the Government's Trade Union Bill, because: "At a time when increasing efforts are being made to promote the industrial peace which is a vital need of the nation, this House regrets the introduction of a Bill which cannot fail to hamper those efforts, while it will divert the time and the attention of Parliament from urgent measures of public economy and social reform".

CHURCHILL'S THIRD BUDGET

In British financial affairs Mr. Churchill's Third Budget was awaited with much interest and not a little anxiety. Two matters of great importance had come to increase the financial burdens to the State—the Coal Strike of last year and the situation in China; these unfortunate circumstances had left a deficit of £36 millions. The question in everyone's mind was—How will the Chancellor of the Exchequer meet this deficit and provide the necessary money for the coming year? His budget has been described as clever, ingenious, jugglery, but no one is inclined to call it "sound" finance. It has met the difficulty and relieved the Government from a very tight situation.

The total revenue is put down at £ 833 millions, 400 thousand, with expenditure at £ 832 millions, leaving a very small balance of one million, 400 thousand pounds. That is an exceedingly small margin to work with, but the Chancellor is relying on three expectations which we hope will not disappoint him: the avoidance of all Sup-

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plementary Estimates with the possible exception of China, a period of industrial peace, and possible further economies in the course of the year. The chief items in the new Budget that need to be mentioned are: Three post-War departments



RT. HON. WINSTON S. CHURCHILL.

under the necessity of economy are to be dropped altogether or to be amalgamated with other departments, namely Transport, Mines, and Overseas Trade. The revenue is to be increased by £26 millions from fresh taxation, especially tobacco and wines and Income Tax, Schedule A. £12 millions are to be taken from the Road Fund reserve. It is a happy relief that the Sinking Fund is not to be raided, in fact in accordance with the Colwyn Report the Chancellor has been able to increase the Sinking Fund from £50 to 65 millions which should please everybody. The Press while not enthusiastic over the Budget, nevertheless expresses itself in this way: It is a characteristically ingenious effort to cope with a

wholly unexpected situation.—THE TIMES. Mr. Churchill has made the best of a bad job.—THE MORNING POST. It is frankly a makeshift, fair-weather Budget.—THE DAILY NEWS. The Proposals as a whole remarkably contribute to the solution of the nation's most urgent domestic problem in its most critical phase.—THE DAILY TELEGRAPH.

LEAGUE ECONOMIC CONFERENCE

The League of Nations International Economic Conference, which is meeting at Geneva during the month of May under the presidency of M. Theunis, the former Belgian Prime Minister, will be one of the most representative gatherings yet organised by the League of Nations. More than 350 experts from not less than 43 different countries, including four States which are not members of the League, namely the United States, Russia, Turkey, and Egypt, are taking part in the Conference. It is purely a conference and is consultative; it will not have power to conclude agreements; the delegates have been chosen by the various Governments for their expert and personal qualifications. Four of the representatives are women, and among the membership of the conference are noted industrialists, merchants, bankers, economists, agriculturists, officials with experience of commercial policy, and representatives of both workers 'and consumers' organisations and co-operative societies.

This Conference will be unique in at least one important particular, and that is the mass of material and the many valuable surveys of the chief economic problems before the nations of the world to-day which are being prepared by experts to be presented for consideration to the Economic Conference. The agenda no doubt has been prepared with these documents in mind. This procedure will give a definiteness and thorough scientific approach to the problems before the Conference. Those co-operating in the production

of these documents are: the League Secretariat, the International Labour Office, the International Institute of Agriculture, the International Chamber of Commerce, various Government departments, and special experts of high authority, who have by special invitation prepared studies on different questions. To that list should also be added, certain industrial organisations of different countries which have furnished contributions on their respective industries, "which are as remarkable for their wide range as for their precision."

A glance at some of these documents which have already been published will show the breadth and importance of these surveys: "Balance of Payments and Foreign Trade Balances, 1911-25"; "Currency and Central Banks, 1913-25"; "Memorandum on the Production and Trade of the World."; "Natural Movements of Population during the First Quarter of the Twentieth Century"; "Report of the International Chamber of Commerce Committee on Trade Barriers"; "Memorandum on Dumping" by Professor Viner of the University of Chicago; "Estimates of the Working Population of Certain Countries in 1931 and 1941" by Professor Bowley of London; "Methods of Economic Rapprochement" by Professor Grossmann of Zurich; "Memorandum on Rationalisation in the U.S.A." by the Hon. David Houston; and the "Agenda of the Conference, with the Report of the Preparatory Committee."

OBITUARIES

There have passed away recently two men whose life and work we ought not soon to forget: Dr. G. T. Washburn and Rev. P. H. Wicksteed. The Rev. George Thomas Washburn, D. D., the news of whose death at the remarkable age of 95 years has recently been received from Meriden, Conn. U. S. A., was in many ways a distinguished man. A generation ago Dr. Washburn was known far and wide as one of the leading educationalists of Southern India.

The recent death at the age of 82 of the Rev. Philip Henry Wicksteed, a famous economist of last generation, has incited Mr. Bernard Shaw to revive an old economic controversy, which is of more than passing interest to students of economic history. Mr. Shaw writing in *THE TIMES* says:

Although his main bent was for literature in its highest aspect as moral philosophy, Philip Wicksteed was completely fascinated by the theory of value put forward by Stanley Jevons in his "Theory of Political Economy" in 1870. From Adam Smith to Karl Marx the economists had been confused by the notion that labour is the source of value, trying to combine it with the obvious dependence of prices on supply and demand, and, by discriminating between use value and exchange value, to account for the hopeless discrepancy between prices and the utility of the objects valued. Jevons cleared up this muddle. He recognized that value can have no other source than utility and substituted the conceptions of total utility and final utility for use value and exchange value producing a theory that fitted every possible case without any of the old Ricardian confusion.

Wicksteed mastered his theory and made himself a missionary for its propagation and popularization. His first published utterance on the subject was a criticism of Marx. The Socialists felt bound to repel the attack, and put up as their champion myself, whose qualifications for the task, if I may quote my own later words, were "a dexterous pen and a total ignorance of abstract economics." The controversy ended in my education and conversion by my opponent, and the disappearance of the Marxian theory of value from the articles of faith of British Socialism.



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

The Anglo-Indian Community

BY MR. W. HINDLE.

The article on "Indianisation and the Anglo-Indian Problem" from the pen of Rev. H. Y. Necker, published in the January Number of this REVIEW has attracted considerable attention and stimulated some thoughtful discussion on the subject. In view of the general interest elicited by such discussion we feel sure that the following excerpts from a comprehensive survey of the position and prospects of the Anglo-Indian Community prepared by Mr. W. Hindle of the Y. M. C. A. may be read with profit. [Ed. I. R.]

I. EARLY HISTORY

IT is no uncommon experience to meet Anglo-Indians who almost apologise for their existence and it is this sense of racial inferiority that saps them of enterprise and initiative. The unmixed races have a definite place in the countries they inhabit and their pride of race usually carries them forward to achieve great things. But the product of the East and the West is made to feel that they belong neither to the one nor the other; nay in India, where political and religious conditions have exaggerated racial feeling, there has been a tendency to disown and disinherit the mixed race. This attitude on the part of both Europeans and Indians is particularly unfortunate when we remember the part which Anglo-Indians have played in the building up of modern India, and especially when we recall the circumstances under which the Community was by set design brought into existence.

* * * * *

MARRIAGES WITH INDIANS

The first factory of the British East India Company was erected at Surat in 1612. In the course of time English factories were established at different places, where cargoes were stored which attracted the cupidity of outlaws, adventurers, Mahrattas, etc. The English settlers were faced with the problem of defence, particularly at Madras. A ready solution was found by welcoming as mercenaries into the Fort, the Portuguese families and half-trained soldiery living at San Thome after the Portuguese power

had declined. The British factors, writers and soldiers cut off from the society of their women, whom the Company did not permit to land in India, began to cultivate the society of their Portuguese neighbours. Friendships sprang up which terminated in matrimony. Eventually however the Portuguese population was so drained of its womanhood that wives were not available for the increasing number of British arrivals. It thus came about that marriages with Indian women increased as marriages with Portuguese women decreased. The Court of Directors finding no way out of the situation, resolved to face it, and on the 8th April, 1687, thus addressed the President of Madras:

"The marriage of our Soldiers to the native women of Fort St. George is a matter of such consequence to posterity that we shall be content to encourage it with some expense, and have been thinking for the future to appoint a pagoda to be paid to the mother of any child, that shall here-after be born of any such future marriage, upon the day the child is christened, if you think this small encouragement will increase the number of marriages."

The offer of the Directors was accepted and brought into effect.

Such marriages were considered entirely respectable and permeated English society of the day. Many distinguished connections were formed. Job Charnock, the founder of Calcutta, married a Hindu widow whom he rescued from the funeral pyre of her deceased husband. Col. William Linnaeus Gardner, an ancestor of the Gardner family now in the British peerage and Hyder Young Hearsay married two sisters, the grand-daughters of the Nawab of Cambay and the adopted daughters of the Moghul Emperor. Col. Kennedy married a

princes of the Rajput State, and one of their daughters was the first wife of General Abraham Roberts, father of Lord Roberts.

SERVICES RENDERED BY THE COMMUNITY

The East India Company was only too well aware of the advantages to it of mixed alliances :

"Their mothers having been cast out by their Indian relatives, the children formed the beginnings of a new race standing in detachment from the people of the soil, and separated from them by speech, dress, customs and habits. Their interests were identified with the prospects of the East India Company and their prosperity depended upon the permanency of its footing in the country. They were acclimatised to the country, cost nothing to the Company by way of transport from another land, they could act as spies upon the country and were just as loyal and faithful as soldiery from England. It may well be asked how English power would have extended in India without the invaluable aid of this new race."

The French and the Mahrattas had by this time become a menace to the British in India and many wars ensued to settle the question of supremacy in the land. Internecine struggles had set free a large number of adventurers and the British settlements were compelled to defend themselves against indiscriminate assaults. This period synchronised with England's troubles on the European continent when she could ill afford to set free British Soldiers. Recruitment was therefore carried out to the fullest possible extent from the Anglo-Indian Community.

PROSPERITY.

"If their fathers could afford it, they had been sent to England for their education, and had generally returned to India in the Covenanted and Commissioned Services of the Company. Those who could not proceed to England had been educated locally, and occupied the great majority of positions in the covenanted civil service, and in the warranted and artificers ranks of the Company's Army. All who were physically fit were enlisted into the Company's forces in every branch. In times of emergency they were called up or volunteered for active service, and gallantly fought under Clive at Arcot, Srirangam and Trichinopoly in the Second Carnatic War; and at Wandiwash under Eyre Cooke. They perished in the Black Hole of Calcutta. They were in the line of battle at Plassey. They participated in the Campaign which put an end to French aspirations in India. They were massacred with their English comrades by the soldiery of Mir Kasim at Patna (1763), fought in the Battle of Buxar (1764), and were present at the Capture of Allahabad. They took part in the Rohilla War (1772), the First Mahratta War (1775) and in the Second Mysore War (1780). When Clive set up

a Dual System of Government they filled posts of respectability and responsibility on the Dewani Side."

REPRESENTATION

The time came when Anglo-Indians outnumbered the English in India. They manned the humbler services of the Company. They had gathered round the interloper, the merchant, the indigo planter and the military and civil officer and possessed influence with the Indian population. They had proved their mettle on the battlefield. From one point of view, they began to be looked upon as an element of potential danger. Had not the Spaniards raised a mixed population in their American Dominions and Hayti; which in course of time combined with the native inhabitants and drove out the conquerors. Might not the same happen in India? A few mutinies of troops had already occurred and the European forces in India had been depleted by perpetual wars of the century. The danger was not remote and the shareholders of the East India Company fostered the panic for reasons of their own.

For many years the filling of appointments by the Indian Government had been a fruitful cause of friction between that Government and the Court of Directors. The former claimed that they were the best judges of their requirements and should be allowed a measure of patronage in regard to appointments. Further, those who had served in the country claimed the right to provide for their sons suitably. As a matter of fact these sons had usually been educated in England and returned to India for service in the Company. On the other hand the shareholders of the Company in England, as masters, claimed the same preference for their sons.

An agitation was set on foot and the first to be sacrificed were the wards of the Upper Orphanage School at Calcutta, recently established under the auspices of the East India Company for the

orphans of the British Military officers. On the 14th March an order was issued disallowing them to proceed to England to complete their education, and thereby qualify for the covenanted services. Further agitation produced a series of bans against Anglo-Indians. The case of one John Turing, who had gone from Ganjam and was on the point of returning to India after training, was discussed by the Court of Directors on 19th April 1791 with the following result—"Mr. Turing was called; and having withdrawn—Resolved unanimously that no person, the son of a native Indian shall henceforth be appointed by this Court in employment in the Civil, Military or Marine Services of the Company. S. O." (Standing Order). In November of that year the same proscription was extended to sworn officers of the Company's ships between Europe and India.

Later in the controversy it was pointed out that the foregoing ban related to the higher officers, and Anglo-Indians were still flourishing in the lower grades. The Governor-General in Council yielded and passed a resolution in 1795 whereby all persons not descending from European parents on both sides were disqualified for service in the Army except as fifiers, drummers, bandsmen and farriers.

ISOLATION

The shareholders and Court of Directors thus triumphed over the Government of India. There was resentment against the unfair and ungrateful actions of the Company towards the Community of its own creation and with whose help it had laid the foundations of permanent settlement in India. Protests were of no avail. The regulations worked untold hardships on the Community. In their boyhood and early manhood there had been no schools, no workshops, no factories, where Anglo-Indians could have learnt industries or acquired mechanical skill. Being the sons of Englishmen they were debarred from acquiring land and were not permitted to reside further

than ten miles from the nearest Presidency town or Company's settlement without the written sanction of the Chief Secretary. They therefore, could not turn to trade or agriculture. Thrown out of soldiering in the Company, they could only transfer their services to the Indian Chiefs who welcomed them gladly.

SOME ILLUSTRIOUS NAMES

We may pause to look at some of the illustrious men that the community has produced.

The military annals of the country abound in Anglo-Indian names known to fame. Lt.-Col. James Skinner, C.B., the hero of a hundred fights, was the son of a British officer and a Rajputani mother of birth and station. General Sir Hugh Wheeler of the Cawnpore tragedy was married to an Indian lady and the Wheelers who escaped the mutiny are of the same category. Other names are Major Louis Derridon, brother-in-law of General Perron, Col. Fidele Filore and his younger brother, Col. Jean Baptiste de la Fontaine Fillore, Col. George Hensing, Major Vickers and others."

In other realms too they made their mark. H. L. V. Darozio, the brilliant, young Anglo-Indian poet, who was a master in the Hindu College, was famous as a teacher and a thinker who stirred the times as few did. Captain James Doveton devoted his wealth in the interests of education. Wale Byrn and Peter Carstairs were others who were noted educationists.

James Kyd was a great ship-builder and in the Civil Service. Mr. Ahmuty and recently Sir George Kellner have distinguished themselves.

Many Anglo-Indian families were known for their piety and in the earlier days the somewhat free life of many of the Company's servants was tempered by this steadying influence. In course of time arose distinguished missionaries, Rev. John Bilderbeck (1850) C.M.S., and Dr. Henry Bower of Madras. Indian Missions in their early days employed many Anglo-Indians in their service. (164 Vol. II. C.M.S. History.) * * *

II. EDUCATION

NATURE OF EDUCATION

European education in India has always been of a distinctive type and it has developed quite apart

from the general educational system of the country. This system of "Separate" education applies only up to the Secondary education grade, and afterwards Collegiate education is directed towards the examinations of Indian Universities. It is a noteworthy fact that collegiate education attracts only a limited number of students for reasons we shall deal with later. No definite aim appears to have guided the educational policy of the Community, beyond a general belief that Anglo-Indians and Domiciled Europeans should be educated in a different way from the Indian. It is not clear whether they are being prepared for professions by way of University courses, or whether the system is intended to equip them for employment in trade and industries, or in clerical posts. Are they being prepared to face the struggle for existence in India in competition with other communities—or is there hope of their merging, with their British parents in Britain and other Colonies? Is it thought that a special emphasis on cultural training might suffice to maintain the standard required for their prestige, preferential treatment being relied upon to enable them to earn a livelihood?

To none of these questions can a ready affirmative be given from a survey of the Anglo-Indian Educational systems that are in vogue to-day. A confusion of ideas still governs the outlook of the authorities and leads to a most unsatisfactory condition in standards, curricula, finance, etc. Individual institutions have done creditably in carrying out the standards which they adopted. Talent and private enterprise have not been inconsiderable and in the secondary stage of education, there has been no lack of desire on the part of the Community to benefit by it. These might have achieved better results had well conceived curricula been generally accepted throughout the land. The lack of definite purpose has created in the Community multitude of ideas about education. Anglo-Indian leaders are at last aware, as never

before, that new political and economic conditions prevail in the land and they realise that educational adjustments are most urgently needed. Preferential treatment may vanish in the near future. This will tend to develop within the Community the special aptitudes which Anglo-Indians possess. Education will require to prepare for these special aptitudes along practical lines and for many years emphasis will have to be given to preparation for vocational training. Similarly, it is felt that steps should be taken to make Higher Education as accessible for Anglo-Indians as it is for Indians.

SOME DEFECTS

Since we are looking into the future, it would be worth while to discover the defects of the past rather than dilate upon merits. We have pointed out already that there is no standard curriculum to guide all the institutions and by which progress in Anglo-Indian education can be clearly measured or defects detected and remedied. There is a bewildering range of standards whose suitability no one can authoritatively judge. Secondly, we have said the education given does not aim directly at equipping young men and women for employment and except for the special patronage extended to them by employers and Government (even in the spheres for which they reveal special aptitudes) they will be outnumbered and out rivalled by the better equipped candidates of other communities.

Further, the present curriculum bears little relation to the every-day life of the Community. It does not enable them to mix freely with the people of the country, nor does it develop the understanding and sympathy that is so necessary for a minority Community. As a rule vernaculars have been neglected and any suggestion to strengthen this side of education evokes serious misgivings even to-day. It is not always the parents who object, but more frequently those who control Boards of Management, and who in

other ways control European education. This is a question which varies considerably in different parts of India. The United Provinces and the Punjab can claim some of the best Anglo-Indian families and certainly relationships are less strained there than in other parts of India. It is in these two Provinces that vernaculars have received most attention. It is scarcely necessary to point out the economic value of vernaculars as the Government of this country becomes more and more Indian.

Indian History and Indian Literature are similarly neglected and the pity of it is that this frequently means a neglect of Anglo-Indian History. Some schools teach English History up to the VI Standard and afterwards take a special course of Empire History. It is difficult to understand how Anglo-Indians can ever take their proper place in India unless they know something of the history of their own country. The absurdity of this situation is shown when we remember that the Cambridge School Leaving Certificate Examinations do not include Indian weights, measures, and money. These peculiarities arise out of the assumption that England and not India should be the central thought of Anglo-Indian education. A very large cultural bias is given to the curriculum of European schools. While there can be no minimising its importance, it should be pointed out that the time and money devoted to these may perhaps be an encroachment upon more profitable and necessary pursuits. The present economic position of the Community leads one to doubt whether it will be possible to maintain Schools where cultural subjects are the chief feature. The general model governing Anglo-Indian education appears to be based upon the English Public School system. Besides the foregoing defects which such a system reveals, its expensive and high standard of life is entirely beyond the means of the average Anglo-Indian family.

Many of the best schools are located in the hill stations though the fact is that Anglo-Indians are acclimatised in the stations in which they live. Many other schools are centralised in expensive cities instead of being equally distributed in smaller towns. Both the hills and the boarding schools of large cities tend to isolate the pupils from their natural environment and not infrequently develop a false atmosphere and too high a standard of life. These same boys and girls have sooner or later to face the realities of life from which they have so long been sheltered. It is almost an unwritten rule that an English Public School system cannot be maintained unless the Principals, and Headmasters, or even Assistant Masters are Britishers from Britain. Such a policy may have been wise years ago when preferential treatment prevailed and when large Government grants were assured. It is open to question whether such a policy is possible or even wise for the future.

III. ECONOMIC GENERAL CONDITION

The economic condition of the Anglo-Indian Community is best understood by recognising that there is a variety of social grades. A common mistake has been to regard it as one whole, whose needs could be met by uniform treatment. There are provincial diversities too as between the same grades according to the general standards and cost of living obtaining in the different areas.

In the matter of diversity of standards, the community stands midway between the Europeans and Indians and partakes of some characteristics from both quarters. Like Europeans, the Anglo-Indians preserve a certain uniformity in their modes of living and social habits throughout the country, and it is therefore possible to conceive of a minimum standard of living in their case. But they do not maintain the rigid and stereo-

typed style of the Europeans, who feel it obligatory to live on a level which would adequately safeguard their prestige as members of the ruling race. Like Indians born and bred up in the land and subject to the full effect of all the conditions, Anglo-Indian society is made up of those divisions which wealth, education, training and opportunity usually produce. The community is not broken up into that infinite number of groups which religious and social conventions have combined with economic forces to create in Indian society.

While the Anglo-Indian does not reach the extreme limit on the side of poverty as the Indian does, neither is he noted for enormous wealth. To generalise, we may define their economic status in terms of salaries as ranging between Rs. 60/- and Rs. 600/- a month. Few men or women among them would care to receive a permanent salary of less than the former amount and few obtain more than the latter.

SPECIAL FEATURES

We proceed to note some special features which affect the welfare of the community. (1) The Community is largely urban. It is not mere fondness for the amenities of city life, but by tradition and growth, the members are incapable of living and working in rural areas. This affects their vocation also, as they are accustomed to the regularities of city occupations and cannot face the uncertainties attending rural enterprises. Their scope is thus limited and any attempt to enlarge the range of their activities will be a slow process.

(2) Like the Europeans in India, the Community is dependent on other communities to cater for its physical necessities. For food, clothing, housing, menial service and to some extent for medical relief, education, etc. This is an unfortunate imitation of Europeans, for while that body can afford to pay the heavy bill, the resources of the Anglo-Indian Community do not

justify the same kind of expenditure. The money that this represents does not circulate within its fold, neither is the exchange obtained in return a permanent contribution to its wealth. The investment is disproportionate to its income and calls for serious reflection.

(3) Some characteristics of theirs suit them admirably for certain occupations. They have an aptitude for mechanics and with adequate training become valuable workmen in industries. Dash and physical courage have made them suitable for posts in the police, customs, railways, volunteer regiments, etc.

(4) Anglo-Indian women are free from social conventions. They have therefore been able to enter public offices and firms in large numbers even against the competition of Indian men candidates. Other spheres such as education, medicine, music, fine arts, etc., will be open to them if they qualify themselves suitably.

(5) The age of marriage is a late one and is left to their option, unlike Indians upon whom social and religious duties enforce that responsibility regardless of economic considerations.

NEED OF NEW OUTLOOK

The features mentioned above suggest that the Anglo-Indian community more than any other is living an artificial life and only by radical adaptation can it extricate itself from its difficulties. The initiative for this must arise from within the fold and others help in the process. We see evidences of an awakening in the Anglo-Indian journals which courageously voice the demand for an orientation of outlook, though running the obvious risk of talking to masses insensible to the present crisis. There are however certain circumstances to be borne in mind in forecasting the future. The Anglo-Indians are what they are as the result of over a century's tradition and growth and they cannot be transformed by any simple design. Critical days have drawn the attention of the leaders to

the present dilemma. They have to distinguish carefully between the ultimate goal and the several steps that have to be taken to attain the end. The conservatism of the rank and file has to be broken down, but at the outset there is the disconcerting fact that solidarity is lacking in the Community. A community that cannot pull together in a crisis will have a long and arduous journey to reach its destination. The evil of discord is not peculiar to Anglo-Indians, but in their formative stage, it is a serious handicap.

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IV. STATUS

THE POPULAR VIEW

The status of the Anglo-Indian community is puzzling the minds of the best leaders, but to the outsider the question bears little abstruseness. The non-Anglo-Indian in India, be he European or Indian, is tempted to ask why the Anglo-Indian should be ashamed to identify himself with India. He is born and bred in India and has his home, friends, and relatives, occupation and property here as much as any Indian. He is thoroughly acclimatised. He professes a religion in common with five million Indians. His welfare is bound up with that of the land and will be no more affected by the fortunes of Britain than would be the Indians. The British people and the British Government insist on British standards of administration being maintained in India, but they do not consider the Anglo-Indians custodians of those standards. Otherwise there would not be so much direct recruitment. The matters in which the Anglo-Indian has more in common with the European than with the average Indian, are his dress, food and social habits. But this is equally true of thousands of Indian Christians and other Indians, who for that reason do not dream of seeking a separate status. The real affinity then reduces itself to the mixture of blood which occurred over a century ago. At any rate, the Community does not base its claim upon the

mixture of blood of more recent times. In the first generation or two the connection was a vital factor, as the relatives were acknowledged and Anglo-Indians secured all the benefits of British connection through their foreign relatives. Since then the Anglo-Indian Community has grown by itself. It has not increased very largely by the process of the continued mixture of Europeans and Indians.

For the origin of the Community the early European settlers—not the British alone—were responsible. For a time the British fondled and protected those whom they brought into existence but before long they changed their policy of trying to create a new race. Having discharged their obligations to their first progeny, they made it clear they would have neither part nor lot with the new population. The ethics of this action could have been effectively challenged at the time and indeed was done by Ricketts in his Report of 1828. Over a century has lapsed since then and the period has been a long demonstration of the policy which the Government had adopted. To hold the originators responsible for the Community's subsequent career of a century is somewhat straining the importance of the early connection. The case would be different if the Government had persisted in adding to the population by the old methods. To the modern European, his connection with the Anglo-Indian is little more than an ethnological interest and his moral responsibility is met by a general interest in the well-being of the Community.

To draw a parallel, where origins cannot dictate policies for all time to come, we look at the case of Indian Christians. They came into existence by the efforts of early missionaries and their lot from the beginning was not unlike the position of Anglo-Indians. They are also in a dilemma as regards their future; they have not had preferential treatment from the Government and they do not see along that line the solution of their

difficulties. The fact that missionaries created the community does not constitute a reason for throwing the responsibility upon them at the present time. Indian Christians require time to stabilise their condition and build upon it, whereas their purpose is being defeated by the numbers that are being rapidly added to the community by proselytisation. The responsibility of assimilating this new population and providing for its welfare will not remain with missionaries but will eventually fall on the Indian Christian Community. The Anglo-Indian Community on the other hand is being called upon to consolidate its position and provide for only its own normal growth. To insist upon early origin will not solve the present day status of the Community, neither will a policy of complete isolation. The whole psychology of the Community requires to be changed otherwise the mischief will become more acute.

Indians have always insisted that Anglo-Indians are Indians and have expected them to regard themselves as such. The Europeans have long ago made it plain that the Anglo-Indians are no part of their community. The Government have declared Anglo-Indians to be "Statutory Natives of India." All these three parties agree upon one fact which the Anglo-Indians themselves have declined to recognise. Even now there is no problem at all in regard to status except the failure of the Anglo-Indians to face the inevitable.

INDIANIZATION OF THE SERVICES

At present the question of status is seen by the Anglo-Indian chiefly from the point of view of employment and have examined the attitude of the Government in this affair. What is the Indian view? Col. Gidney puts it rightly when he says that the Indian demands of the Anglo-Indian to declare himself as an Indian before his claims can be considered. If the Anglo-Indian makes it clear to the Indian that the

latter should consider him also in the reckoning of Indianisation, then the case for Indianisation would gain considerably in strength and possibly the Indian percentages might be appreciably larger. As things stand however the Anglo-Indian is content with the protection of the Government. He has fought neither on the side of the Europeanisation nor of Indianisation, during all these years. Now that Indianisation is established the Anglo-Indian desires to be transferred from the monopoly of the past to the monopoly of the future. If the Anglo-Indian had emphasised his position as "Statutory Native of India" as effectively during the struggle, as he does when the process of Indianisation has actually started, his rights to claim the rewards would have been indisputable.

A NATIONAL OUTLOOK

In the foregoing chapters, we have pointed out the different ways in which the Anglo-Indians can surmount the barriers within which they have enclosed themselves and lived completely oblivious of their environment in the land. Education can be so devised as to relate the community with sympathy and understanding to the rest of India. They have different occupations by which they can direct their talents for the common good while benefitting themselves. Industries, agriculture, professions, liberal arts, etc., all provide a rich field for exploitation. We have pointed out the need of an Anglo-Indian intelligentsia to give the community a front rank among the leaders of India. In the preceding paragraphs of this chapter, we have indicated an attitude to certain current controversies which would harmonise the case of the Anglo-Indian with the needs of the rest of India. The net result of adopting the foregoing suggestions would be to make the community indispensable for the welfare of India.

THE STORY OF My Experiments with Truth

BY
MAHATMA GANDHI.

[In the following chapters Mahatma Gandhi gives his recollections of certain personalities he came across in Calcutta. Then follow reminiscences of a brief visit to Burma, his pilgrimage to Benares and his experiences of third class travelling in India and elsewhere. Ed. I.R.]



PART III. CHAPTER XIX

A MONTH WITH GOKHALE—III.

The terrible sacrifice offered to Kali in the name of religion enhanced my desire to know Bengali life. I had read and heard a good deal about the Brahmo Samaj. I knew something about the life of Pratap Chandra Mazumdar. I had attended some of the meetings addressed by him. I secured his life of Keshub Chandra Sen, read it with great interest, and understood the distinction between Sadharan Brahmo Samaj and Adi Brahmo Samaj. I met Pandit Shivanath Shastri and went in company with Prof. Kathavate to see Maharishi Debendra Nath Tagore but as no interviews with him were allowed then, we could not see him. We were, however, invited at a celebration of the Brahmo Samaj held at his place, and there we had the privilege of listening to fine Bengali music. Ever since I have been a lover of Bengali music. Having seen enough of the Brahmo Samaj, it was impossible to be satisfied without having seen Swami Vivekanand. So with great enthusiasm I went to Belur Math mostly or may be all the way on foot, I forget now which I loved the sequestered site of the Math. I was disappointed and sorry to be told that the Swami was ill and could not be seen

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 that he was at his Calcutta house. I then ascertained the place of residence of Sister Nivedita and saw her in a Chowringhee mansion. I was taken aback by the splendour that surrounded her, and even in our conversation there was not much meeting ground. I spoke to Gokhale about this and he told me that he did not wonder that there could be no point of contact between me and a volatile person like her.

I met her again at Mr. Pestonji Padshah's place, I happened to turn up just as she was talking to his old mother, and so I became an interpreter between the two. In spite of my failure to find any agreement with her I could not but notice and admire her overflowing love for Hinduism. I came to know of her books later.

I used to divide my day between seeing the leading people in Calcutta regarding the work in South Africa, and visiting and studying the religions and public institutions of Calcutta. I once addressed a meeting presided over by Dr. Mullick on the work of the Indian Ambulance Corps in the Boer War. My acquaintance with THE ENGLISHMAN stood me in good stead on this occasion too. Mr. Saunders was ill then, but he rendered me as much help as in 1896. Gokhale liked this speech of mine and he was very glad to hear Dr. Roy praising it.

Thus my stay under the roof of Gokhale made my work in Calcutta very easy, brought me in touch with the foremost Bengali families and was the beginning of my intimate contact with Bengal.

I must needs skip over many a reminiscence of this memorable month. Let me but mention my flying visit to Burma and the Foongis* there. I was pained at their lethargy. I saw the golden pagoda. I did not like the innumerable little candles burning there, and the rats running about the sanctum of the temple brought to my mind thoughts of Swami Dayanand's experience at Morbi. The freedom and energy of the Burmese women charmed me, and the indolence of the men pained me. I also saw, during my brief sojourn, that as Bombay was not India, Rangoon was not Burma, and that as we in India have become commission agents of English merchants, even so in Burma we have combined with the English merchants, in making the Burmese people our commission agents.

On return from Burma I took my leave of Gokhale. It was a wrench to be separated from him, but my work in Bengal or rather Calcutta, had been finished, and I had no occasion to stay any longer.

Before I settled down I had thought of making a tour through India travelling third class and of acquainting myself with the hardships of the third class passengers. I spoke to Gokhale about this. At first he ridiculed the idea, but when I explained to him what I hoped to see he cheerfully approved of it. I first planned to go to Benares to pay my respects to Mrs. Besant who was then ill.

I had to equip myself anew for the third class tour. Gokhale himself gave me a metal tiffin box and got it replenished with sweetballs and *puris*. I purchased a canvas bag worth twelve annas, and got a long coat made of Chhaya† wool. The bag was to contain this coat, a dhoti, a towel and a shirt. I had a blanket too to cover myself with and a water jug. Thus equipped I started on my journey. Gokhale and Dr. Roy

came to the station to see me off. I had asked them both not to trouble to come but they insisted on coming. 'I should not have come if you had gone first class, but now I must come,' said Gokhale.

No one stopped Gokhale from going on to the platform. He was in his silk turban, jacket and dhoti. Dr. Roy was in his Bengali dress. He was stopped by the ticket collector but on Gokhale telling him that he was his friend, he was admitted.

Thus with their good wishes I started on my journey.

PART III. CHAPTER XX.

TRIALS OF THIRD CLASS TRAVELLING.

The journey was from Calcutta to Rajkot, and I wanted to halt at Benares, Agra, Jaipur and Palanpur *enroute*. I had not the time to see any more places than these. I stayed a day at each one of these places, and in *dharmashalas* or with *Pandas* like the ordinary pilgrims, excepting at Palanpur. So far as I can remember I did not spend more than Rs. 31 (including the train fare) on this journey.

In travelling third class I mostly preferred the ordinary to the mail trains as I knew that the latter used to be crowded, and there was of course the objection of the fare being higher for third class by mail.

The third class compartments were as dirty and the closet arrangements were as bad as to-day, though there might be a little improvement now. But the difference between the facilities provided for the first and the third classes is out of all proportion to that between the fares for the two classes. Third class passengers are treated like sheep and their comforts are sheep's comforts. In Europe I travelled third—and only once first, just to see what it was like—but there I noticed no such difference between the first and the third classes. In South Africa third class passengers are mostly negroes, yet the third class comforts are

better than here. In parts of South Africa third class compartments are provided with sleeping accommodation, and cushioned seats. The accommodation is also regulated, so as to prevent overcrowding whereas here I have found the regulation limit mostly exceeded.

The indifference of the railway authorities to the comforts of the third class passengers, combined with the dirty and inconsiderate habits of the passengers themselves, makes third class travelling a trial for a passenger with cleanly habits. These uncleanly habits commonly include spitting and throwing of rubbish in the compartment, smoking at all hours and in all places, betel and tobacco chewing and converting the whole carriage into a spittoon, shouting and yelling, and using foul language, regardless of the convenience or comfort of fellow passengers. I have noticed little difference between my experience of the third class travelling in 1902 and that of my unbroken third class tours from 1915 to 1919. I can think of only one remedy for this awful state of things, and it is this that educated men should make a point of travelling third class and reforming the habits of the people, as also of never letting the railway authorities rest in peace by complaints wherever necessary, never resorting to bribes or any unlawful means for the sake of their own comforts, and never putting up with infringements of rules on the part of any one concerned.

This, I am sure, will bring about considerable improvement. My serious illness in 1918-19 has unfortunately compelled me practically to give up third class travelling, and it has always been a matter for pain and shame to me especially because the disability should have come at a time when the agitation for the removal of the hardships of third class passengers was making fair headway. The hardships of poor railway and steamship passengers, accentuated by their bad habits, the undue facilities allowed by Government to foreign trade, and such other things make

an important subject by itself worthy to be taken up by one or two enterprising and persevering workers devoting their full time to it.

But I shall leave the third class passengers at that, and come to my experiences in Benares. I reached there in the morning. I had decided to put up with a *Panda*. Numerous Brahmins surrounded me, as soon as I got out of the train, and I selected the house of one of them who struck me to be comparatively cleaner and better than the rest. It proved to be good choice. There was a cow in the court-yard of the house which had a storey where I was given my lodging. I did not want to have any food without ablution in the Ganges in the proper orthodox manner. The *Panda* made preparations for it. I had told him beforehand that on no account would I give him more than a rupee and four annas as *dakshina*, and that he should therefore have that in view in making the preparations.

The *Panda* readily assented, 'Be the pilgrim rich or poor,' said he, 'the service is the same in every case. But the amount of *dakshina* we receive depends upon the will and the ability of the pilgrim.' I did not find that the *Panda* at all abridged the usual formalities in my case. The Puja was over at twelve o'clock and I went to the Kashi Visvanath temple for *darshan*. I was deeply pained by what I saw there. When practising as a barrister in Bombay in 1891, I had occasion to attend a lecture on 'Pilgrimage to Kashi' in the Prarthana Samaj hall. I was therefore prepared for some measure of disappointment. But my actual disappointment was greater than I had bargained for.

The approach was through a narrow and slippery lane. Quiet there was none. The swarming flies and the noise made by the shopkeepers and the pilgrims were simply insufferable.

Where one expected an atmosphere of meditation and prayer, this was conspicuous by its absence. If one wanted to meditate, one must fall back on oneself. I did observe devout sisters,

*Monks.

† A place in Porbandar State noted for its woollen fabrics.

who were absorbed in meditation, entirely unconscious of the environment. But for this the authorities of the temple could scarcely claim any credit. The authorities should be responsible for creating and maintaining about the temple a pure, sweet, and serene atmosphere, physical as well as moral. Instead of this I saw a bazaar where cunning shopkeepers were selling sweets and toys of the latest fashion.

When I had reached the temple, I was greeted at the entrance by a stinking mass of rotten flowers. The inside was paved with fine marble, which was however broken by some devotee innocent of aesthetic taste who had set rupees in it. And the rupees served as an excellent receptacle for dirt.

I went near the Jnana-vapi (the well of knowledge). I had searched here for God but failed to find Him. I was not therefore in a particularly good temper. The surroundings of the Jnana-vapi too I found to be filthy. I had no mind to offer any *dakshina*, I therefore offered a pie. The *Panda* in charge got angry and threw away the pie. He stared at me and said, 'This insult will take you straight to hell.'

This did not perturb me. 'Maharaj,' said I, 'whatever fate has in store for me, it does not behove one of your class to indulge in such language. You may take this pie if you like, or you will lose that too.'

'Go away,' he replied. 'I don't care for your pie.' And then followed a further volley of abuse.

I took up the pie and went my way flattering myself that the Brahman had lost a pie and I had saved it. But the Maharaj was hardly the man to let the pie go. He called me back and said, 'All right. leave the pie here. I would rather not be as you are. If, I refuse your pie, it will be bad for you.'

I silently gave him the pie and went away with a sigh.

I have since been to Kashi Vishvanath twice, but that was after I had already been afflicted

with the title of Mahatma, and experiences, such as I have detailed above, had become impossible. People eager to have my *darshan* would not permit me to have a *darshan* of the temple. The woes of Mahatmas are known to Mahatmas alone. Otherwise the filth and the noise were the same as before.

If any one doubts the mercy of God, let him have a look at these sacred places. How much hypocrisy and irreligion does the Prince of Yogis suffer to be perpetrated in His Holy name? He announced long ago that, "Whatever a man sows, that shall he reap."

The law of Karma is inexorable and impossible of evasion. There is thus hardly any need for God to interfere. He laid down the law and retired, as it were.

After this visit to the temple, I waited upon Mrs. Besant. I knew that she had just recovered from illness. I sent in my name. She came at once. As I wished only to see her, I said, 'I am aware that you are in a delicate health, I only wanted to have a look at you. I am thankful that you have been good enough to see me in spite of your indifferent health. I will not detain you any longer.'

So saying I took leave of her.

PART III. CHAPTER XXI.

SETTLED IN BOMBAY.

Gokhale wanted very much that I should settle down in Bombay, practise at the bar and help him in public work. Public work in those days meant Congress work and the chief work of the institution which he had assisted to found was carrying on the Congress administration.

I liked Gokhale's advice, but I was not over-confident of success as a barrister. The unpleasant memories of past failure were still with me, and I still hated flattery for getting briefs as poison.

I therefore decided first to start work at Rajkot. Kavalram Mavji Dave, my old well-wisher, who had induced me to go to England, was there, and

he started me with three briefs at once. Two of them were appeals before the Judicial Assistant to the Political Agent in Kathiawad and one an original case in Jamnagar. This last was rather important. On my saying that I could not trust myself to do it justice, Kavalram Dave exclaimed: "Winning or losing is none of your concern. You will simply try your best, and I am of course there to assist you."

The counsel on the other side was the late Mr. Samarth. I was fairly well prepared. Not that I knew much of Indian Law, but Kavalram Dave had instructed me very thoroughly. I had heard friends say, before I went out to South Africa, that Sir Pherozeshah Mehta had the law of evidence at his finger-tips and that that was the secret of his success. I had borne that in mind, and during the voyage had studied the Indian Evidence Act with commentaries thereon carefully, and there was of course the advantage of my legal experience in South Africa.

I won the case and gained some confidence in myself. I had no fear about the appeals which were successful. All this inspired a hope in me that I might not after all fail even in Bombay.

But before I set forth the circumstances in which I decided to go to Bombay, I shall narrate my experience of the inconsiderateness and ignorance of English officials. The judicial Assistant's was a peripatetic Court. He was constantly touring and vakils and their clients had to follow him wherever he moved his camp. The vakils would charge more whenever they had to go out of headquarters and so the clients had naturally to incur double the expenses. This inconvenience was no concern of the Judge.

The appeal I am talking of was to be heard at Veraval where plague was raging. I have a recollection that there used to be as many as fifty cases daily in that place with a population of 5,500. It was practically deserted and I had put up in a deserted *dharmashala* at some distance from the town. But where were the clients to stay? And if they were poor, they had simply to trust themselves to God's mercy.

A friend who also had cases before the court had wired that I should put in an application for the camp being moved to some other station, as there was plague at Veraval. On my submitting the application the *Sahib* asked me: 'Are you afraid?'

I answered: "It is not a question of my being afraid. I think I can shift for myself, but what about the clients?"

The *Sahib*—"The plague has come to stay in India. Why fear it? The climate of Veraval is lovely. (The *Sahib* lived far away from the town in a palatial tent pitched on the seashore.) Surely people must learn to live thus in the open."

It was no use arguing against this philosophy. The *Sahib* told his Shirastedar: 'Make note of what Mr. Gandhi says, and let me know if it is very inconvenient for the vakils or the clients.'

The *Sahib* of course had honestly done what he thought was the right thing. But how could the man have an idea of the hardships of poor India? How was he to understand the needs, habits, idiosyncrasies and customs of the people? How was one accustomed to measure things in gold sovereigns all at once to make calculations in tiny bits of copper? As the elephant is powerless to think in the terms of the ant, in spite of the best intentions in the world, even so is the Englishman with the needs of an elephant powerless to think in the terms of or legislate for the Indian with the needs of an ant.

But to resume the thread of the story. In spite of the successes, I had been thinking of staying on in Rajkot for some time longer, when Kavalram Dave one day came to me and said: 'Gandhi we will not suffer you to vegetate here. You must settle in Bombay.'

'But who will find work for me there? I asked. 'Will you find the expenses?'

'Yes, yes, I will,' said he. 'We shall bring you down here sometimes as a big barrister from Bombay, and drafting work we shall send you there. It lies with us vakils to magnify or belittle a barrister. You have proved your worth in Jamnagar and Veraval and I have therefore not the least anxiety about you. You are destined to do public work, and we will not allow you to be buried in Kathiawad. 'Well then, tell me when you will go to Bombay.'

'I am expecting a remittance from Natal. As soon as I get it I go,' said I.

The money came in about two weeks and I went to Bombay. I took chambers in Payne Gilbert and Sayani's offices and it looked as though I had settled down there.

(To be continued.)

NATIONAL ANTHEM OF YOUNG CHINA

Freedom, one of the greatest blessings of Heaven
United to peace thou wilt work on this Earth
Ten thousand wonderful new things.
Grave as a spirit, great as a giant
Rising to the very skies.

With clouds for a chariot and wind for a steed,
Come, come to reign over this Earth.
For the sake of the black hell of our Slavery,
Come, enlighten us with a ray of thy Sun.

White Europe, thou art indeed
The spoiled daughter of Heaven.
Bread, wine—thou hast everything in abundance
For, me, I love Liberty as a bride,
Through the day in my thoughts through the night in my dreams.

I survey the woes of my Father-land
But the inconstant nature of Liberty
Prevents me from attaining her,
Alas! —my brethren are all slaves.
The wind is so sweet, the dew is so bright.

The flowers are so fragrant,
Men are becoming all Kings—
And yet can we forget what the people are suffering?
At Peking we must bow our head
Before the wolf of an Emperor,
Alas!!—Freedom is dead,
Asia the Great is nothing else
But an immense desert.

In this century we are working
To open a new age.
In this century, with one voice, all virile men
Are calling for a new making of Heaven and Earth
May the soul of the people rise to the peak of Kwangtung and Himalayas.

Washington and Napoleon, you two sons of Liberty
May you become incarnated in the people of Asia
Hinyun, our ancestor, guide us,
Spirit of Freedom, come and protect us.

THE WORLD OF BOOKS

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

In reviewing Dr. Rushbrook Williams' last Annual Report we said that "it would be difficult for his successor, whoever he may be, to bring to his task such judicial candour and force of expression." Mr. Coatman has worked at the Report with commendable zeal and industry and we have a volume crammed with information on every aspect of the country's fortunes during the year. But his performance lacks the dexterity of the trained publicist who was familiar with every phase of public opinion. It may be that Mr. Coatman has more knowledge of the working of the administration but his almost blatant championship of the Indian Police and the Bureaucracy leaves an easy target for attack. His predecessor's critical appreciation of administrative measures must have been more difficult to controvert while his general sympathy with national aspirations, frankly and eloquently expressed, justified to a degree the opinion that the Report was not wholly a departmental affair. In the present Report, however, we almost feel it unnecessary for the Government to arm themselves with the Prefatory Note that their approval "does not extend to every particular expression of opinion."

THE INDIAN YEAR BOOK 1927. The Times Press, Bombay.

The Fourteenth Edition of this book of reference is on our table and we take this opportunity to congratulate the Publishers once again on the comprehensiveness of its contents and their splendid arrangement. Year by year this book is growing in bulk and usefulness and we appreciate the trouble bestowed on the presentation of up-to-date information on all topics of interest to India. The exhaustive index of thirty-nine pages at the end of the book gives one an idea of the variety and copiousness of material handled by the Editors.

SOME ASPECTS OF THE INDIAN CURRENCY PROBLEM. By H. L. Chabiani, Delhi University. The Oxford Book and Stationery Co., Kashmir Gate, Delhi. Price Re. 1.

Professor Chabiani needs no introduction. His earlier publication, "The Indian Currency and Exchange," is well known to students of Indian financial questions. Prof. Chabiani's views are valuable because he does not allow himself to be prejudiced. In these days of intense party feelings and strong expressions, the verdict of the impartial is of enormous value. The impartial attitude is difficult to acquire for average Indians or Europeans on problems affecting them. Consequently, when any Commission is appointed to inquire into Indian economic problems, there is naturally created an atmosphere of suspicion in certain Indian circles. The feeling is, "Look out. They are up again to pull our legs." Suspicions were intensified so far as the Currency Commission was concerned when it decided to hold its meetings *in camera*. Thus, when the Commission published its Report there was a section of public opinion ready to pick it to pieces. Vociferous Bombay came forward with scathing criticisms of the 18 d. ratio. Ignorance and misunderstandings there were about the Gold Standard, the Gold Currency and the Central Reserve Bank. The extremist Indian Press created a public opinion, strong but mystified, and definite only in its opposition to the recommendations of the Report. In the heat of feeling much of the good in that Report was forgotten. Prof. Chabiani sets forth in the book under review the real position. In the course of six sections into which the book is divided, he has tried to show the real worth of the Currency Commission Report, how much of it is injurious to our interests, how much beneficial. The book will prove very useful to those who are studying the latest developments in our financial problems.

MY MASTER By T. L. Vaswani, Ganes & Co., Madras.

The book is written in the characteristic style of Mr. Vaswani as the ardent devotee of Sri Krishna. He considers, and rightly, that the message of Krishna to Arjuna is the message of Krishna to Modern India. He might well go further and say that the message is one for humanity and for all time. The pith of the message is this: "Be not faint hearted, be strong, serene and unruffled. Be devoted to the work allotted to you and put all your strength into it. Do not worry about the result. By doing work in this spirit and not by desisting from work do you reach true renunciation and obtain release from bondage to works."

That this is the final message of the Gita some will deny. Even they will admit that what they conceive to be the final message is only for a few enlightened and not for the many. It is the highest that the ordinary man need take into account in shaping his conduct through life.

STUDIES IN RURAL ECONOMICS. (VAZHAMANGALAM).

With a Foreward by Dr. H. H. Mann. By P. R. Venkatasubrahmanyam, B.A., (Hons). Messrs. G. A. Natesan & Co., Madras. Rs. 1.

The book under review is an intensive and detailed examination of the village of Vazhamangalam which, like many others, is fast losing its self-sufficiency and developing a landless proletariat. The village is a typical dry and non-deltaic area with no notable subsidiary cottage industry. The survey is accompanied by plenty of statistics regarding rainfall, demand under land revenue, subdivision of holdings, area under cultivate *cropwar*, cultivation expenses of the various grains, cattle, typical family incomes, debts etc.

The author stresses on the major social and agricultural causes of the present depressing situation; his suggested remedies deserve close attention.

THE MYSTERIOUS KUNDALINI. By Vasant G. Rele. Taraporewala Sons., Bombay. Rs. 3-8.

This volume is the outcome of a paper read before the Bombay Medical Union in 1926. Dr. Rele has expanded his paper into a very readable account of how the yogi controls the nervous system. He finds that the spinal cord (*Sushvanna nadi*) is invariably stimulated only through the Vagus nerve (*Kundalini*) which though normally is in trance (*yoganidhra*) can be awakened at will. This interpretation is quite new, and proceeds on the assumption that *Kundalini* is a nerve. Dr. Rele points out that in yogic literature *Kundalini* is mentioned in the singular, showing that it is the right vagus nerve only and not the left. The book is the result of much study, research and thought, and is well worth perusal. Even if it provokes criticism such as that Sir John Woodroffe makes in the preface, Dr. Rele's labours have not been in vain. Apart from the value to be attached to the *Saya* or *Kundalini yoga* as to which even so eminent and ardent an admirer as Sir John is no longer as sure as he once was, the thesis is a welcome contribution to Yogic and Tantric literature.

BOOKS RECEIVED

EARLY LIFE AND LETTERS OF LORD MORLEY. Vols. I & II. By F. W. Hirst. Macmillan & Co., London.

PRIME MINISTERS OF THE NINETEENTH CENTURY. By F. J. C. Hearnshaw. Macmillan & Co.

THE INDIAN MATERIA MEDICA. By K. M. Nadkarni. P. Box 3558, Bombay 4.

OCCULTISM, CHRISTIAN SCIENCE AND HEALING. By A. W. Osborn. Solar Publications, Ruskin Press, Russell Street, Melbourne.

SPIRITUALISM AND THEOSOPHY. By A. W. Osborn. Ruskin Press, Melbourne.

THE KINGDOM OF HAPPINESS. By J. Krishnamurti. George Allen and Unwin Ltd., London.

THE MADRAS UNIVERSITY. Its past and present—A review. By K. V. Krishnaswami Aiyar B. A., B. L., Madras.

UNIVERSITIES YEAR BOOK 1927. George Bell & Sons Ltd., London.

BRITISH POLITICAL PARTIES

Mr. Ramsay MacDonald, writing in the New York NATION, reviews the position of political parties in England. For some time past England has been going through "something akin to a civil war during which the still small voice of reason has been drowned by strident slogans and shut out by deaf ears." And what has been the effect on the politics of the country?

First, with regard to the Tory Government now in power:

It has lost ground as every by-election and the remarkable series of municipal elections in November show. In the contested elections its vote is reduced by about 20 per cent, while Labour's vote has risen by 7 per cent. Within the party itself there is widespread dissatisfaction and a serious loss of confidence which result in abstentions from the ballot box even when they do not mean a transfer of votes. It has suffered from bad trade for which it indeed bears much of the responsibility, and it has given a general appearance of flabbiness and lack of ability. Its friends feel it to be no credit to them, and its enemies despise it when their feelings are not akin to hatred. The great British Tory Government has been a failure.

But the Tory Party in England is less a political than a social party—"a party of status either attained or sought." And so long as such things as "At Homes" are popular, defeat at the polls or even in the Division Lobbies does not matter. The Tories will hold together in spite of political differences.

The Liberal Party makes no headway. The Labour leader thinks that Mr. Lloyd George's land campaign is stirring nobody. Then it has failed ignominiously in more than one bye-election. There is again no unity in its ranks and there is less prospect than ever that men like Mr. Runciman and Mr. Wedgwood Benn will accept the present leadership.

When Mr. Lloyd George stays away from the House of Commons, the Liberals are individuals; when he is there, they are hostile groups. Lord Grey's recent speech at the Phillips's luncheon at the National Liberal Club has been resented by the party on account of its effect on party unity, but most Liberals I have met have admitted its truth and secretly enjoyed it. Lord Asquith seems to have gone completely.

The Labour Party, however, "steps into 1927

with the airs of a victorious party and its trophies justify its airs."

It is now plain that it holds well over 50 per cent. of the votes of the industrial areas and that in the great majority of these constituencies it does not matter much whether Liberals or Tories combine against it or make a triangular fight of it.

The real danger ahead of the party is that its success is not all of its own making. The other parties, he says, are throwing success at its feet. Will it be ready for office when the time comes?

It is of some significance that the live leaders of industry have shed their fears of a Labor Government, and recognize that such a government would be more successful than the present one in making the wheels of industry go round.

What is required is a bolder handling of the Communist anti-Parliamentary intrigues within its ranks and a closer co-operation with the Parliamentary party.

It is my conviction that with a steadily augmenting support in the country, 1927 will see the Labor Party consolidating itself and preparing to resume the government of the country.

THE TRUE FREEDOM

Dr. Waldo H. Dunn, writing in the London QUARTERLY REVIEW says that the men and the women who are bearing the burdens of the world to-day "are almost immeasurably freer in a material way than they were a century and a quarter ago. They have been emancipated from manifold injustices of commercial civilisation."

And this emancipation has resulted chiefly from the labours of those who have first caught a vision of the true freedom of the spirit; and it will continue to increase only as the power of the vision inspires others. The servitude of the burden-bearers of to-day—and of the employers as well—is chiefly within: it is a servitude of the spirit.

"What is going to make their lives more beautiful, more bright, more attractive within? What is going to give them inner resources? Not tracts on political reform, but a growing perception of the beauty of the universe, a perception of the fact that 'the spiritual world is only the present world looked at from another side,' the ability to see 'every common bush aflame with God.'"

INDIA OLD AND NEW

Sir Frederick Whyte, ex-President of the Indian Legislative Assembly, in the course of an interesting article on the political situation in India which he has contributed to the current Number of the FOREIGN AFFAIRS says:

"If Asoka, the great Buddhist Emperor who reigned in India two thousand years ago, could return to Patna, or if Akbar, the Mogul contemporary of Queen Elizabeth, could emerge from his noble tomb at Sikandra, a still familiar India would greet their eyes. Indeed Akbar would find far less change in his India than Elizabeth would find in England to-day. He would recognize the India of Kipling's 'Kim,' for there life moves as it did in Akbar's time. The bullock cart still rumbles along the deep dust track; the wheels creak and the ox-bells tinkle as of old, the mendicant and the holy man still walk the roads of Hindustan, with crutch and begging bowl.

"But after a while he would be aware of a change, deeper and more subtle even than the difference between the bullock cart and the motor car. It is not something that can be seen by the eye or measured by the hand; but to the ear that can hear, it is like the rustle of distant trees in the wind, the murmur of waves on the flowing tide. It is the sound of a mind awaking.

"Political novelty, let us admit, might be a mere passing fashion if it stood alone; but, as it does not stand alone, we must accept as a working hypothesis the possibility of fundamental change. For the political agitation which has turned Asia into a melting pot of constitutional experiment is accompanied by other significant phenomena. Popular education stimulates it; economic forces assist it in the assault upon established tradition; the emancipation of women makes a wide breach in ancient custom; and the prevailing spirit of renaissance in Asia gives the whole movement the zeal of a crusade."

THE REAL SPIRITUAL LIFE

It is no surprise that in this world of chaos and confusion there should be many who remain in doubt as to the reality of spiritual life just because they don't have complete intellectual satisfaction. "But they should remember," admonishes Sadhu Sundar Singh in an instructive article in the NATIONAL CHRISTIAN COUNCIL REVIEW that "their happiness and bliss does not depend on increase of knowledge but on living according to the will of God by faith and obedience." However trying our conditions in life may be we must put up with it with a brave heart and everything will go well, true to the saying that he who planted the tree will take care to water it.

Sadhu Sundar Singh vehemently dislikes the idea of any one trying to have a peep into his own future.

If all the trials and difficulties that are awaiting us in the struggle of life were to be revealed to us, they would, taken small and great together, appear like a terrifying mountain and would crush us with dismay. When we cannot face one single little difficulty without discouragement, how could we stand if all the ills and pains of life were shown to us at once? If all our good rewards and pleasant fruits were to be revealed to us, there is a fear of our getting careless and indifferent, thinking that our reward being such and such there is no need of making any effort. The consequence will be that our reward will be taken away from us, for to receive it requires both our own effort and the grace of God. The goal of man is not merely the attainment of an external reward; an essential part of it consists in the soul acquiring a fitness of character in every way by severe struggle and effort in this life. Without this fitness of character that reward will be no reward, for the soul would be without capacity to enjoy it. It is for this reason that our Lord has warned us to hold fast that which we have that no man take the crown from us (Rev. 3: 11). This shows that though our reward is waiting for us, there is still a danger of our losing it. Now when a man has received the gift of real spiritual life and has tasted also the presence of the Giver Himself, it is then his duty to do his utmost to bring others into touch with this Source of all blessings. When the machines which man has made can do such enormous and useful work, how much more should we whom God has made after His own image, work for the service and benefit of others.

INDIAN ART

Indian art which, properly approached, is as humanistic as any art in the world, needs no cheap mystic or cabalistic white-wash, says Mr. Jamini-Kanta Sen in the pages of THE VISVABHARATI QUARTERLY. Mr. Sen is of opinion that so long as the corner stones of Indian art remain unexplored with reference to their bearings on Indian thought this art as a whole must remain as a riddle.

For, the elemental mood of a people is crystallised in its art and every single specimen of it bears the cultural impress and fundamental implication of its life. We find this not only in the paintings and figures, but even in the coins of every race and people in the world. It is the failure to appreciate and apply this truth that is responsible for the widely-divergent views held by commentators on Indian Art, which has left it as the big X of to-day, an insoluble enigma that, unlike Egyptian, Assyrian, or Persian arts, entirely lacks all rational appreciation.

Indian civilisation is complex and its culture unexplored. That is why it is idle to expect any success by foreign scholars in the exposition of its art:

India had her own means and methods of expression, in and through which she realised herself and it is only to be expected that a closer examination will reveal how her civic, social and aesthetic expressions had an identical pattern and rhythmic flow. As it is, in the face of these vital issues being left in this uncertainty and confusion she can but remain a stumbling block in the way of the free growth of international understanding.

The writer concludes:—

I venture to declare that, in spite of its many phases, Indian Art has the general characteristic of being pan-psychic, that its main object was the expression of the tension of mental (in the wider sense of non-physical) strife. This, further, is in tune with the objective of the sister arts of Indian Music and Drama and the rest, all of which sought to express or elucidate mental or emotional states or qualities, that constituted, in their case, the basic fact for artistic exposition. Properly approached, it will have to be acknowledged that in the Indian we have an art which, from the view-point of a Guizot, a Lessing, or a Winckelman, would appear to be an impossible achievement.

It is quite natural that this should be so, for it must not be forgotten that the Indians were the first psychologists of the world. This is the more reason why their Art should be approached in its own light and in consonance with the teaching of their Aesthetics.

THE REFORM OF THE HOUSE OF LORDS

The House of Lords, which is an older institution than the House of Commons in England possessed the power of rejecting or amending all Bills except Money Bills which they could reject but not amend. After the Act of 1911 the upper House lost this immemorial right of rejection but it could only temporarily veto a Bill. Further if a Bill has been passed in three consecutive sessions by the Commons it will become law without the consent of the Lords. Pleading for the reform of the upper House A. A. B. writes in The ENGLISH REVIEW:—

The careless and ambiguous drafting of modern Acts of Parliament is notorious, and this might be avoided by their unhurried scrutiny in the first instance by the eminent lawyers who abound in the Upper House. Nothing but the vulgar jealousy of a democratic assembly prevents this sensible adjustment of means to end from being adopted.

Seeing the deplorable conditions under which Bills are now passed through the House of Commons, amidst tumult, recriminations, buffoonery, and mechanical closure, the taxpayers are entitled to the protection of a Second Chamber, strong enough to act without fear of the mob vote, and without expectation of reward from Ministers or wirepullers.

What do we want the House of Lords to do? What sort of men are likely to do best what we want? The writer says:—

If we sit down in a cool and disinterested spirit to separate the grain from the chaff in this clamorous dispute, we shall find that, as is generally the case, there is little to divide reasonable men. The House of Lords is wanted to correct and delay; to revise the mistakes of haste; and to postpone the designs of unscrupulous partisans until such time as public opinion can be tested by further discussion. The men who are most likely to do this kind of work well are not eager, busy, and ambitious politicians, but men who, as Lord Salisbury once said of the peers in the House of Lords, "approach politics in a spirit of good-humoured indifference." Three-fourths of the peers are not politicians at all, but plain country gentlemen, with the shrewdness, the honesty, and the energy of their class.

I should have thought that 300 Lords of Parliament, 150 chosen by the hereditary peerage from their own order, 75 nominated by the Government of the day, and 75 great office-holders, would make a very efficient Second Chamber.

INDIANIZATION OF THE ARMY

The question of the Indianization of the Indian army has been very much in the forefront of public discussion in this country as well as in England. In view of the Report of the Indian Sandhurst Committee recently published Lieut-General Sir George MacMunn's article on the "Romance of the Indian Army and its future," in the April Number of the *ASIATIC REVIEW* is of topical interest. Sir George says:—

The admission of Indian officers to the same positions of command as British officers is admittedly a difficult problem, and it is not too much to say that the difficulties of the situation have induced us in a somewhat Anglo-Saxon spirit, to shelve the question for many years. In the Indian Civil, Medical, Forestry, and Engineering Services Indians have been admitted on the same terms as Europeans, and in certain phases of this work they have shown a brilliant aptitude. In the Army, however, though the martial classes are in many ways more readily agreeable to the British military officer than any others, we have never been able to give them any share in the higher positions. Has this been from a want of understanding, or have there been other causes? I venture to think that to a certain extent we must accept the blame, because we have not tried, until lately, to face the difficulties which surrounded the matter.

The difficulties according to the writer are:—

(1) The close contact which officers of a regiment must have with each other; (2) the detached position of the European in the Indian regiments, in which a great deal of its prestige lies; (3) the general European feeling that while in the Civil Departments of Government it is quite possible to serve under an Indian of superior grade, the peculiar conditions of army life make it unacceptable for military conditions. Therefore, rightly or wrongly, this curious anomaly remained—that in the military services alone there was no power of rising to higher grades.

The Government of India, had already started a system of sending young Indians to Sandhurst and admitting them to the position of the British officer. They aimed whole-heartedly at making the experiment a success.

What are the conditions governing the success of such an experiment? The writer says:—

(a) The power of command and the class from which young men possessing this power can be selected.

(b) A system of education which will produce such qualities, presuming the class necessary exists.

(c) The adaptability of the young Indian to mix in the ordinary military life with British officers.

OPTIMISM IN INDIAN THOUGHT

Prof. M. Hafiz Syed contributes an interesting article to the current Number of the *PRABUDDHA BHARATA* on "Optimism in Indian Thought." One of the most outstanding features of Indian thought, says the writer, is the immanence of God and the solidarity of man. This is perhaps the optimistic aspect of Indian thought, because the Hindus, Buddhists and Jains believe in the existence of the Law of Karma. For,

man is not a mere particle of dust visible to-day and gone to-morrow. Contrary to the Christian doctrine, the Vedic conception of man does not find any trace of what is called the original sin in his nature. As against this view man is believed to be an *Amsa*, an essential part of God Himself. All schools of Indian Philosophy insist upon the Divine nature of man. In the words of the Upanishads, the highest product of the human mind, man is the form of being in whom the Self and the Not-Self are balanced. A Jivatma is Ishvara with name and form. We read in the Brihadaranyaka Upanishad, "That Immortal is hidden by existence." Again in the same Upanishad (I, vi, 3) it is said that "Life is verily the immortal. Name and form—mere existence, by these the life is concealed."

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THE IMPERIAL CONFERENCE

The ROUND TABLE for this quarter has some valuable suggestions on Inter-Imperial relations. Commenting on the proceedings of the Imperial Conference of October last the writer points out that the period of irresponsible growth in the Empire has passed away and the period of more deliberate purpose has begun. Henceforth the British Commonwealth must show a positive purpose. And there can be no more positive aim in the modern world than the establishment of peace on new international foundations. The League of Nations is an instrument peculiarly appropriate to that peaceful purpose for which, the writer says, the British Commonwealth stands.

The British Commonwealth is committed, irrevocably and sincerely, to its underlying principle; but in contemplating the magnitude and the multiplicity of the problems which are gradually being placed within its jurisdiction, we cannot fail to see that it will soon be beyond the power of any Member-State to bear a responsibility, proportionate to its power, in all the obligations which may arise. Every State will have its own geographical sense of proportion; and if Great Britain loses hers by becoming a predominantly European State, she may lose her overseas perspective and strain her relations with the Dominions. She cannot help being a great World-State and must play a part in the League commensurate with her responsibilities and with her history. But the nature of her responsibilities and the lesson of her history alike warn her that no regional obligation should be permitted to overshadow her general mission. Her influence in Europe will be the more decisive if she confines her commitments to issues of first-rate importance which, by their very nature, are something more than a purely European concern.

A policy based on these principles should secure the willing assent of the Dominions. If properly executed it will express "the spirit of Locarno, but not the method." But before it can be executed it must be conceived as the offspring of the Commonwealth as a whole and not merely the child of Britain.

METALLURGY IN ANCIENT INDIA

Mr. M. N. Banerjee, writing in *THE INDIAN HISTORICAL QUARTERLY* tries to refute the belief that iron was unknown to the ancient Indians—as was noted in the Smithsonian Institute's Annual Report for 1911 which said that the discovery of iron in the strata of old East Indian ruins of the 10th to the 15th pre-Christian centuries does not justify the assumption that iron was a native industry among the Hindus; but that the Phoenicians most likely imported iron utensils into the country. Vedic scholars are not agreed as to whether the *Ayas* mentioned in the Rig Veda could be interpreted to be iron. The present writer says that the evidences in support of the identification of *Ayas* with iron are many and conclusive. These evidences are primary, taken from the definite mention in the Rig Veda itself; secondary, taken from traditions in support of Rig Vedic statements and from post-Vedic literature, and collateral, taken from a comparative view of statements on the subject from diverse authors, both foreign and Indian. Such evidences taken collectively would certainly offer most reliable materials for a clear and definite solution. The writer tries to prove that the 3 metals definitely known to the Rig Vedic Indians were gold, silver and *Ayas* (iron) the identification of which with iron, copper or bronze has long been a subject of much doubt and controversy. There are as many as 40 references to *Ayas*; and Vedic bards are profuse in their use of vocabulary *Ayas* which from the descriptions, was a hard metal, tough, tenacious, malleable and ductile, that could be easily sharpened into weapons. The mention in the Rig Veda of a particular guild—Karmara (blacksmith) affords a proof of the existence of iron in those ages. The knowledge of its metallurgy was also pretty advanced.

THE BRITISH EMPIRE

Mr. Frank Simonds writing in the *AMERICAN REVIEW OF REVIEWS* on the "Future of the British Empire," presents a point of view on the Imperial Conference which is original and offers food for reflection. He says:—

The best disposition in the world could not change the realities which lay in the way of a continuance of any form of association between the Mother Country and the Dominions. Great Britain is a European State with only a narrow strip of water separating her from a turbulent continent on which forces may at any time gather and threaten the security of Britain and the prosperity and even the existence of her people.

As a result, the British people have had, against their will, from the beginning of their history, to take part in wars on the Continent and to join in coalitions and take obligations of which the Anglo-French Entente which preceded the war and the recent Locarno Pact guaranteeing French security are fair examples.

This necessity the British people cannot escape. But on the other hand, the interests and concerns of the three great Dominions are rather to be compared with those of the United States. Like us, they have no immediate concern with European circumstances and like us and for the same reason they have an instinctive and natural unwillingness to accept European responsibilities or to submit to European entanglements.

For it must be seen that at the basis of any association between nations there must lie, not alone sentiment, not even community of language and tradition, but common material interests. These existed in the case of the Dominions and the Mother Country precisely as long as the Mother Country could defend the Colonies and the Colonies needed that defence. The imperial tie became under such circumstances an asset, but it would just as clearly become a liability when the shoe was on the other foot and it was the Colonies which had to do the fighting for Britain.

Is there a basis for common interest and therefore continuing association between Great Britain and the Dominions? Or are the interests and the circumstances of both such that they are bound to draw apart slowly but surely? The writer says:—

It is perfectly clear that if the Dominions do draw away, the effect will be to make of Britain, more and more, not merely a European State, having still considerable Colonies about the world, Colonies inhabited by native populations, but also a State with limited power and influence in the world. And in the same sense Europe itself, as the Dominions grow and as the United States grows, will have a smaller and smaller degree of that power which it has exercised in the world throughout modern and ancient history.

PERSONALITY IN CRICKET

In an arresting and suggestive article entitled "A chat on cricket," in *THE ILLUSTRATED SPORTING AND DRAMATIC NEWS*, Mr. Neville Cordus, a keen cricketer, deplores the loss of personality in the present day cricket. It looks as it were he is very angry with the cricket of to-day and he rightly bursts into a paroxysm of rage that the 'Game's going to the dogs—and always has been.'

He fancies that the public is partly to blame for the lack of free personal style and character in cricket of modern times.

For the public has got into the habit of insisting less upon the style that is the man himself than upon the record score, the mighty average. There has been much talk since the War of the bad effect on the game of the "averages." But it is not the cricketers, but the crowds that chatter about averages. The current insistence on records spell-binds many players: they feel they must every day be up and doing something that can be presented to the public in terms of impressive statistics. It is not always the country cricketer's fault if the adventurous spirit of the game sometimes languishes while a caryn routine skill toils after runs merely for the dismal sake of a bulky aggregate. If the crowd will put up with Test match batsmen who score ten runs in an hour on a perfect wicket when their side's total is 150 for none—well, the crowd will indirectly perpetuate this sort of batsman. The crowd is responsible for the standards of excellence in all games. It should guard them jealously at cricket, and insist day by day for a return of the breed that gave us Grace, Ranjitsinghji, Lockwood, Trumper and Jessop.

Possibly the crowd has grown indifferent to style because its convenience has been studied. I refer to the system of starting matches on a Saturday. This is the public half holiday, and in the old days when a man arranged to go to a cricket ground knowing that the match might terminate soon after his arrival, he demanded that the batsman should be up and doing and not merely entrenched on the defensive: Now that he has a long afternoon's play he is content with a lesser quality of achievement.

THE MODERNITY OF ISLAM

Under the above caption the Rt. Hon. Syed Ameer Ali contributes an article to the first Number of the *ISLAMIC CULTURE*. He attributes the present stagnation of the Muslim world to the mis-reading of the Master's teachings. "The followers of Islam have substituted the letter for the spirit," and are disputing among themselves about the non-essential and neglecting the essential teachings. Concluding he says:—

"In the Prophet's system the dignity of labour was extolled; they choose now to regard labour as an unworthy occupation. He preached thrift and the practice of charity, the relief of suffering and distress; they practise instead extravagance, shutting their ears to the cry of distress. * * *

Islam needs only a revival of the Spirit which inspired the Prophet. Christendom is now yearning for reforms in its own churches. The cult of Isis which still lingers in Europe satisfies the longings of certain minds: but the best thinkers want a recognition of the Supreme Intelligence, of a design in Creation, or the existence of law and order in the Universe. These constitute exactly the doctrines which Islam proclaimed in the 7th century of the Christian Era—not in supersession of what Jesus taught but as a continuation of his efforts to revive spiritual life in the world, which leads to the observance of the rule that the service of man is the most acceptable worship to the Almighty."

ORIENTALS IN CANADA

Now that the gates are to a large extent closed against immigration from the Orient, the rights of those already admitted and legally resident there ought to be recognised. "Let us not forget" says Mr. F. W. Cassillis-Kennedy in the April Number of *THE EAST AND THE WEST* that "their presence with us rests upon our shoulders, and we have, therefore, obligations towards them we cannot honourably repudiate."

Ostracism of the Orientals is neither good for them nor for the Canadians.

Living in Canada removes them from the uplifting influence of their own religions, and our treatment of them militates against their embracing ours. They are, also, to a great extent, cut off from the help of their own national habits and customs, many of which are excellent, and the freedom they have here under existing circumstances tends to injure instead of benefit them.

The question to be decided then is, what should be the Canadians' attitude towards the Orientals domiciled in Canada, who have already fulfilled the laws prescribed to them before they made their homes in Canada?

Let our attitude be one of sympathy, of welcome, of invitation to assimilation, and it will yield a result diametrically different from that of coldness or persecution or ostracism.

PROTECTIONISM IN INDIA

The newly started *QUARTERLY JOURNAL* of the *OSMANIA UNIVERSITY* has an interesting article on the "Genesis and the present-position of protectionism in India" by Zabeeruddin Ahmed. The article traces the history and origin of protection in various countries and how India in the twentieth century longed for protection, for her industries. The Free Trade policy which was in vogue till now has been proved to be ruinous to India. The Fiscal Commission which was appointed in 1921 for examining, with reference to all interests concerned, the Tariff policy of the Government of India including the question of the desirability of adopting the principle of protection recommended that "in the interest of India the adoption of a policy of protection to be applied with discrimination....." was most advisable. All the members were not unanimous, the minority in their minute of dissent say "there should be an unqualified pronouncement that the fiscal policy best suited for India is protection." They say that whenever protection exists, it is apt to be applied with discrimination, and therefore the qualifying clause should be done away with."

THE RISE OF DASA-KUTA

Mr. H. R. Bengeri, writing in the last Number of *THE ANNALS OF THE BHANDARKAR INSTITUTE*, traces the history of the Kannada Dasa-Kuta (i.e., Bhakti Pautha) about the latter part of the 13th century when there was a tremendous wave of Bhakti throughout the province. Every Dasa, following the example of Madhwa himself, was influenced by the Krishna cult, and ran down the Advaita system of Sankaracharya. He believed in God alone as the instrument of release from the shackles of the world; and he was an exponent of the Dualism of Mathwa through songs advocating *bhakti* and *gnana*. Except a few, all the Dasas were prolific in the exaltation of Krishna, but they did not swerve an inch from their path of the Ethics of life. They all assumed *nom de plumes* and were devotees of Vittala of Pandhar pur.

Vyasa-Kuta, started by Vyasarayawami aimed at *gnana* alone. The Dasas selected popular Kanarese for their songs; and their poetic productions have become models for modern Kannada. Each Dasa praised his own predecessors until he came up to his own Guru where he stopped. The earliest of these was Narahari Thirtha, who was the second to adorn the pontifical throne after Madhwa. Sripadaraya who lived in the latter part of the 15th century and was in high esteem at the Vijayanagar Court; his disciple Vyasa-raya, equally eminent at Vijayanagar; Purandara Dasa (1491-1564 A. D.) the greatest of the lyric poets of Karnataka, equally great as a musician and a reformer; Kanaka; Vadiraja; Vijayadasa; Bhaganna Dasa and others continue the Dasa line to the present day.

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

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- AT BUDH-GAYA (INDIA). By Lily Strickland Anderson. ["The New Orient," Jan. 1927.]
- A SKETCH OF THE NAWABS OF THE CARNATIC IN THEIR RELATIONS WITH THE ENGLISH. By Prof. C. S. Srinivasachari, M.A. ["The Muslim Review," January to March].
- DEVELOPMENT OF THE POULTRY INDUSTRY IN INDIA. By Harold H. Mann, D.Sc. ["The Agricultural Journal of India," March 1927].
- PUBLIC SCHOOLS IN INDIA. By S. S. Suryanarayana Sastri, M.A., B.Sc. Bar-at-law. ["The Indian Educator," March 1927].
- THE EFFECTS OF ENGLISH EDUCATION UPON INDIAN VILLAGE SOCIAL ORGANIZATION. By Mr. N. G. Ranga ["The Educational Review," Feb. 1927.]
- INDUSTRIAL WORKERS IN INDIA. By Lady Chatterjee. ["The United Empire," April 1927].
- INDIAN CHURCH AUTONOMY. By F. H. Brown, ["The Empire Review," April 1927].
- ANCIENT SOUTH INDIAN GOLD COINAGE. By R. Srinivasaraghava Iyengar, M.A. ["The Quarterly Journal of the Andhra Historical Research Society," Jan. 1927].
- THE INDIAN QUESTION IN SOUTH AFRICA AND THE ROUND TABLE CONFERENCE. By Sir Darcy Lindsay. ["The Asiatic Review," April 1927].
- ON METALS AND METALLURGY IN ANCIENT INDIA. By Mandra Nath Banerjee, ["Indian Historical Quarterly," March 1927].
- MORLEY ON COMPROMISE AND MODERN INDIAN PROBLEMS. By D. V. Gundappa, ["The Young Men of India," May 1927].
- AN ORIENTAL LOOKS AT CHRISTIAN MISSIONS. By John Jesudasan Cornelius. ["The Harpers Magazine," April 1927.]
- RURAL IRELAND AND RURAL INDIA. By K. S. Ramaswami Sastri, B.A., B.L. ["The Rural India," April 1927].
- THE STUDY OF ZOOLOGY IN INDIA IN THE FUTURE. By Major R. R. Seymour Sewell. ["The Modern Review," March 1927.]

MR. LAJPAT RAI ON THE SITUATION

In view of the recent developments in regard to Hindu-Muslim question as evidenced by the expression of opinions both by Hindu and Muslim leaders on the Delhi Muslim proposals



LALA LAJPAT RAI

and recent communal disturbances a representative of the Free Press of India sought an interview with Lala Lajpat Rai on the eve of his departure to Europe. In the course of a statement he said:—

"I am not opposed to any Commission of Enquiry that may be set up with the object of enquiring into the causes and origin of all riots that have taken place in India during the last five years. In fact, I shall welcome an enquiry of that kind. But I must tell all persons concerned that any attempt to suppress Shuddhi or Sangathan or Arya Samaj will not improve matters but will make matters worse. It is high time that Government officials should make their attitude towards

Shuddhi and Sangathan absolutely clear. The will in my judgment very much clear up the atmosphere. The Shuddhi and Sangathan have come to a stay and no amount of bloodshed or coercion will suppress them. Any talk of suppression of Arya Samaj, I consider to be absolutely senseless. It is this kind of encouragement given by the Anglo-Indians to Muslims that is really making the situation worse.

I am perfectly certain that if the Government were once and for all to make it clear that all communities are going to enjoy full religious freedom in this country including freedom of conversion and reconversion and if the Anglo-Indian Press were once and for all to realise that, so much of the present tension will disappear."

As to the political differences between the Hindus and Muslims the Lala said:—

"I will earnestly beg of Hindus of Bombay and Madras Presidencies not to wound the susceptibilities and feelings of Northern India by hasty or ill-considered judgment which are based upon lack of knowledge or on imperfect knowledge. I am not prepared to concede that Hindus of Northern India are less patriotic than Hindus of Bombay or Madras. The trouble is that Hindus of Northern India have to face the music problem while Hindus of the South and Bombay practically enjoy immunity from all risk and danger. But the real situation can only be known to those people who live for some time in either Punjab or United Provinces or even in Bengal and not to those who live in sheltered quarters in Madras or Bombay.

I am in favour of peace all round, provided peace can be had on reasonable and just terms assuring its stability and durability. Any temporary peace with the object of creating lull will not be of much use. Let the situation be handled with tact, statesmanship and with full consideration of the future to tide over the present difficulty in order to clear the way for Royal Commission."

MR. KRISHNAN NAIR ON REFORMS

Presiding over the recent Non-Brahmin Conference at Mayavaram, Dewan Bahadur M. Krishnan Nair referred to subjects other than those of purely communal interest. After defending communalism and the achievements



DEWAN BAHADUR M. KRISHNAN NAIR of the non-Brahmin Ministry, he pointed out with reference to the recent utterances of Lord Birkenhead that he has apparently made up his mind not to grant further reforms to India. "He is blind either intentionally or otherwise, to the changes that are taking place in this country."

"The response to the challenge to the Secretary of State must proceed from a united India. The need of the hour, therefore, is a union of all political parties in the country. The leaders of different political parties will, I hope, make a determined effort to bring about this much desired union. In saying this, I do not suggest that we, non-Brahmins, should efface our individuality."

Subject to these limitations we are for unity and united action. I would appeal to the leaders of all political parties in India, Hindu and Muslim, Brahmin and non-Brahmin Swarajist, to explore all avenues for united action, to concentrate their attention on essentials, to disregard the non-essentials and offer, as I said before, a united front to the Secretary of State and the British Cabinet before the arrival of the Statutory Commission in this country."

THE DUKE'S SPEECH IN AUSTRALIA

In opening the Parliament House of the new Federal Capital of Australia on May 9, H. R. H. the Duke of York made an impressive speech. The chief significance of the ceremony, he said, was that it marked not merely the opening of the new Parliament House and the inauguration of the new Capital City "but more because one feels the stirrings of a new birth, quickened national activity and fuller consciousness of your destiny as one of the great self-governing units of the Empire."

Within the Senate Chamber the Duke made the speech from the throne in which he said that for Australia and the whole Empire the past 26 years had been a period of extraordinary evolution and development. It had been the testing time when, under the stress of the greatest war in history, the Empire has found a new meaning and a new strength. Quickened by all these influences without and within, the British Empire has advanced to a new conception of autonomy and freedom, to the idea of a system of British Nations each freely ordering its own individual life but bound together in unity by the allegiance to one Crown and the co-operation within one another in all that concerns the Commonwealth. "May this day's ceremony mark the re-dedication of this Commonwealth to those great ideals of liberty, fair dealing, justice and devotion to the cause of peace, for which the Empire and all its members stand."

Thus he writes upon the illustrious, though eccentric, Holkar House:—

The House of Holkar is not the least illustrious of the ruling families of India. It has great traditions and proud memories. Malhar Rao I was the conqueror of Malwa in the first half of the eighteenth century. He was the chosen champion of the Peshwa; and, at Panipat, he was entrusted with the safety of that ruler's heir and his treasures. He saved the latter from the rapacity of the Afghan conqueror Ahmed Shah, if he failed to rescue the young heir to the Poona Empire from his pursuers. More famous even than this Prince was his daughter-in-law, Ahaliya Bai, who ruled in peace, when all around was war, the Holkar dominions north of the Nerbudda for nearly forty years, and who, on account of her piety, is now worshipped as a goddess, not merely in Malwa but on the banks of the Ganges. I have read the prediction in the letter of an Anglo-Indian official on her death in 1795: "This lady who erected temples to the ancient Hindu goddesses will eventually be worshipped as a goddess herself"—and it has come true.

MR. BHOPATKAR ON INDIAN STATES.

Presiding over the Bhor States Subjects Conference, Mr. L. B. Bhopatkar said that the idea was still rampant in the minds of Indian Rulers that they hold uncontrolled power not only in regard to the property of the subject people but also in regard to their life and reputation.

"The foremost problem with Indian States" he said, "was to secure a declaration of rights whereby an adequate measure of liberty and security will be vouchsafed to the subjects."

"States" he said, "are an anachronism, and if not modelled on new ideas and ideals they are extremely likely to prove a source of grave danger to the growing democracy of India. The problem of Indian States is indissolubly linked with the problem which faces the British India. The political salvation of the country demands that smaller States should be ended and the larger ones should be so mended that their rulers will be deprived of power to play havoc with the rights of their subjects and finances of the State."

BARODA LEGISLATIVE COUNCIL.

That the Montagu-Chelmsford Reforms should be applied to the State is one of the important resolutions to be considered by the Baroda Legislative Council which is now in session,



H. H. THE MAHARAJAH OF MYSORE.
The Silver Jubilee of whose accession to the throne will shortly be celebrated in Mysore.

THE HOLKAR STATE

Mr. D. C. Barlger, that experienced writer on Indian and Empire topics, compares, in the pages of THE EMPIRE REVIEW, the unfortunate House of Holkar with the unlucky House of Stuart and then goes on to describe the work lying before the Minority Administration of the new Maharajah, the young Yeshwant Rao Holkar. He pays a well-merited tribute to Mr. S. M. Bapua, the new Prime-Minister, and the descendant of Zorawar Mull, the famous merchant-diplomatist of Metcalfe's days. He describes the work for the present and for the future lying before the Minister who should be a real constitutional Minister with increasing authority.

THE FIRST AGENT-GENERAL TO S. A.

The appointment of the Rt. Hon. Sastri as the first Agent-General in South Africa was at last



THE RT. HON. V. S. SASTRI, P. C.

announced on the 7th instant thus setting at rest all speculations on the subject. The *communique* says:—

In the announcement made on the 21st February 1927 in the two Houses of the Indian Legislature regarding the agreement reached between the Government of India and the Government of the Union of South Africa it was stated that the Government of the Union had requested the Government of India to appoint an Agent in South Africa in order to secure continuous and effective co-operation between the two Governments. The Government of India have decided to appoint the Right Hon'ble V. S. Srinivasa Sastri, P. C. as their first Agent in South Africa.

Nothing could be more fitting than that Mr. Sastri who had taken such a leading part in the South African negotiations should be the first Agent-General to pave the way for the smooth working of the Agreement. Already we notice the

appointment has given universal satisfaction both in South Africa and in India. We congratulate the Government of India on persuading Mr. Sastri to undertake this great work of pacification and we congratulate our countrymen in South Africa on their obtaining the services of so devoted a servant of India as the Rt. Hon. Sastri. We in India will miss him sorely indeed in the trying times ahead but our countrymen overseas will realise more than ever that the best among us is at their service. It is also pleasing to note that the appointment is received with equal gratification by the Ministry in South Africa on whose continued goodwill and co-operation so much depends. For, Dr. Malan's cable of welcome to Sastri is no mere phrase of convention but a genuine and a heartfelt note of satisfaction which augurs well for the future of our relations with the South African Government.

SCHOOLS FOR INDIANS IN F.M.S.

The following information from official sources regarding educational arrangements for the children of Indian coolies in the Federated Malay States is of interest.

In 1925, there were schools on 17 estates in Province Wellesley and on 4 estates in the Dindings as compared with 21 and 6, respectively in 1924. Of these schools, 3 only are in receipt of Government grants. In two schools both Tamil and Telugu are taught and in the others Tamil only. The average attendance at most of these schools and the progress were satisfactory. There are two schools in the Settlement of Singapore for Indian children one of which receives a Government grant but the other is a private school. In both these schools 166 Indian children are enrolled and are taught both Tamil and English. Excluding these there were 477 Indian boys and 103 Indian girls attending English schools. There were 24 Indian vernacular schools on estates in Malacca during 1925, a decrease of 1 on the number for 1924.

SIR LALUBHAI'S ADVICE

Presiding over the Madras Provincial Co-operative Conference at Madura on April 16, Sir Lalubhai Samaldas congratulated Madras on being one of the first provinces in India to



SIR LALUBHAI SAMALDAS

recognise the importance of having an entirely distinct organisation for long-term land mortgage credit.

Sir Lalubhai then dealt with the question of co-operative finance in the new banking regime, under the proposed Reserve Bank, and said that nearly four-fifths of the country's population lived in villages. The only approach to this vast population was through the agency of co-operative banks, which should be entrusted with agency work in selected areas and given concessions similar to those proposed to be given to the Imperial Bank.

Sir Lalubhai Samaldas concluded:—"I deem it my duty to lay stress on the proposition that the good and welfare of the country means the good, not of the few but of the vast masses, without whose willing help there can be no real progress in any direction. Our movement is an humble but honest effort to improve, not only the

economic, but the social, intellectual and moral condition of a large proportion of our countrymen that live in the villages. The movement is not only open to all classes of workers, without distinction of class, creed or political parties, but is one at which all public leaders and workers can strive together for a common and noble aim, without sacrificing their principles."

COTTAGE INDUSTRIES IN BOMBAY

The following official statement has been issued by the Director of Industries, Bombay: The question of organising and developing cottage or rural industries which are suitable as subsidiary occupations for the agriculturists during the slack season has been under the consideration of the Government and, as a preliminary, it has been decided that a survey of cottage industries in the Presidency—existing and potential—should first be made and that the task of developing and organising them and introducing new industries should then be taken in hand.

The object of this survey is to collect detailed information in regard to existing cottage and rural industries, the methods in force, the tools and appliances used, and the number of persons employed in them.

The Director of Industries is issuing to Tahsildars, through Collectors of districts, questionnaires with a view to eliciting preliminary information as to the existing local industries and the economic resources of the local area wherein they are carried on and of the people engaged in them. This information will serve as a basis for further detailed inquiries by the Special Officer into each cottage industry and the prospects of potential rural industries.

BRITISH MOTOR INDUSTRY

With a view to increasing the export of British Motor vehicles to Australia, New Zealand and South Africa a delegation of Motor manufacturers has left on tour to investigate the market conditions in those dominions.

AGRICULTURAL PROGRESS

Genuine rural progress could only be obtained by a proper study of the ryot and his conditions of life. This is the upshot of Mr. S. G. Warty's article to the March Number of the BOMBAY CO-OPERATIVE QUARTERLY. The ryot is not so unintelligent as he appears to be. He has common-sense derived from practical experience of his rural occupation.

It is curious that the ryot, such as he is, remains essentially a sceptic as regards the value of improved methods of cultivation such as are advised by the Agricultural Department. It cannot be that the fault lies entirely in his traditional prejudice to innovation so often attributed to him. Dr. Voelker, forty years ago, bore evidence to the Indian ryot's active desire for improvement and Dr. Clouston to-day expressed practically the same view when he stated to the Agricultural Commission that the Indian cultivator was not over-conservative.

Any research however directed in the use of machinery or any of the Modern innovations in agriculture should take account of the ryot's habits, his conditions of living, his likes and dislikes and above all his small holding and slender means.

But the best course to bring the research to the very doors of the ryot would be in the adoption of some grant-in-aid system. By this encouragement might be shown to a principal cultivator of every village by meeting a portion of his expense and enabling him to start a demonstration farm which would not only be advantageous to him but also serve as agricultural propaganda to the villagers.

LORD SINHA ON INDIAN AGRICULTURE

Lord Sinha, interviewed by the OBSERVER, said that India was awaiting with great expectation the results of the Agricultural Commission. In spite of an enormous death-roll, India's population was increasing faster than her economic development and, therefore, unless special measures were taken, the standard of life would fall even below the present level of desperate poverty. There was widespread satisfaction at the thorough manner in which the Commission was working.

GROUNDNUT CROP IN MADRAS

It is the custom in many places of the Madras Presidency to grow groundnut crop after groundnut crop on the same land. A rotation with horse gram or red gram, says the INDIAN PLANTERS' JOURNAL, is a much more paying proposition as well as better farming, and it resulted in this particular case where a monsoon plough was also used instead of a country plough for the original cultivation in an increased profit of Rs. 37 per acre. The use of a monsoon plough alone in place of the country plough resulted in an increased profit of Rs. 9.6 per acre. It is of interest to note in this connexion that a monsoon plough costs Rs. 23. In the first case the capital invested in the plough is recovered at once on an acre and in the second case on three acres, so that this improved method is one suited to the poor ryot and not designed for rich capitalists only. If a co-operative society provides these ploughs for its members on credit and insists on their using the improvement, they may be sure of recovering the debt at harvest time and still leaving the ryot better off.

THE IMPORTANCE OF AGRICULTURE

At a meeting of the villagers held to form agricultural associations in Calcutta, Mr. H. S. Dutt, District Magistrate of Howrah said: "Every inch of land should be cultivated and nothing should be left uncared for. Agriculture means culture of land. So land must be cultured by any means, whether for raising of crops or for flower or garden. Mother Earth should be respected. What is meant by *bandemataram* is that we must worship our Mother Earth by cultivating every square inch of land. It is the fundamental work for the country. We are already a dying race. By agriculture we may save our country by increasing its prosperity and by putting a check to malaria and other diseases. We must learn the dignity of labour and work ourselves for agriculture."

THE USE OF DRUGS

"The number of members of our profession in this country who make use of drugs in an irrational way is surprisingly large," said Major R. N. Chopra, I.M.S., of the Calcutta School of Tropical Medicine, in his presidential address to the Medical and Veterinary Research section of the Indian Science Congress at Lahore.

"Unfortunately, the non-critical and indiscriminate use of drugs is prevalent in spite of this advance in our knowledge. One has only to look at most of the prescriptions written by practitioners in India to see the true state of affairs. There is a great temptation to prescribe 'shot-gun' prescriptions, as well as to advise the use of all kinds of novelties, introduced from time to time and which survive for a year or two in the drug market. Proprietary medicines, the composition of which is not known, are commonly prescribed, and different kinds of patent foods are advised, when simpler remedies would be of equal value. Many kinds of digestive ferments and glandular products are included in prescriptions, and they are frequently inactive, especially in India, where their proteins are so readily liable to decomposition. Vaccines and serums are injected, without due regard to their utility in the conditions under treatment."

TROPICAL MEDICINE CONGRESS

In connection with the preparation for the Seventh Congress of the Far Eastern Association of Tropical Medicine to be held in Calcutta on 5th December a sum of Rs. 154,000 has been provisionally budgetted towards the expenditure.

SILENCE ROOM IN HOSPITAL

A silence room so perfectly sound-proof for testing cases of deafness that the beat of the heart and the "flick" of the eyelid when quickly closed and opened can be heard, is one of the features of the new Royal Ear Hospital, London.

MEDICAL EDUCATION IN BENGAL

The increasing popularity of medical education in Bengal and the inability of the medical colleges and schools to accommodate even a fraction of candidates applying for admission is commented upon in the Government resolution on the report of the working of Hospitals and dispensaries in Bengal during three years from 1923 to 1925. Medical schools are contemplated to be opened at five more places in addition to one already started at Mymensingh. New Dispensaries were established in the mofussil at an average of 58 per year as against 31 in the previous 3 years.

GOAT SERUM FOR MEASLES

A goat which has been inoculated with bacterial organisms associated with measles produced in its blood a serum which has been found by Dr. Ruth Tunnicliff and Dr. A. L. Hoyne of Chicago, to protect rabbits against inoculation with the same germs.

It has been known for some time that human beings injected with that measles are protected against infection with the disease and the same blood of persons convalescing from measles are protected against infection with the disease and the same investigators found that persons inoculated with the serum obtained from goats are also protected against the disease.

SURGERY IN ANCIENT INDIA

Dr. Lakshmipathi, during his stay at Calcutta, delivered a very interesting lantern lecture in the Ashtanga Ayurvedic College. He said that the principles of Suchi or cleanliness of body enforced by the physicians and surgeons of the ancient days was the real cause of their great achievements in midwifery and surgery. The European nations did not know anything about sepsis before Lister found pus-forming bacilli. But Susruta insisted on perfect cleanliness of hands and finger nails of the surgeon and the students. His instruments were made of the best steel and were reputed for their sharpness and proper shape.

THE COMING SCIENTIFIC CONGRESS

Lt. Col. A. D. Stewart, Professor of Hygiene, School of Tropical Medicine, Calcutta is organising the seventh session of the Congress of the Far Eastern Association, which will be opened in December next.

The scientific sessions will occupy the first week when a number of local visits and functions will be arranged, following the completion of the scientific agenda. Official delegates of various countries as guests of Government will be taken on certain arranged excursions to visit some of the more important cities and places of interest in India, when they will be shown various phases of medical activity going on in this country. In this way the various provinces will each have an opportunity of taking definite and individual part in the Congress, which would not be possible were it to conclude immediately after the scientific sittings of the Congress. The tour will end on December 22.

It is understood official delegates from Australia, British North Borneo, Ceylon, China, Cuba, Federated Malay States, Hongkong, Japan, Straits Settlements etc., are likely to participate.

Dr. Heiser of Rockefeller International Board of Health, who stamped out Malaria in Phillippines, will also attend the Congress.

Lt. Col. Stewart, during the course of his address at the Calcutta Rotary Club, discussing the internationalism in Public Health, dwelt on the importance of the Seventh Congress of the Far Eastern Association of Tropical Medicine to be held for the first time in India at Calcutta in December. Attention, it was stated, has been focussed upon India as a possible store house and distributor of Cholera, Plague and Smallpox in the East and throughout the world.

WONDERS OF WIRELESS

The time is coming when the friends will be able to see and speak with each other from different ends of the earth.

This remarkable conception was the forecast by Senator Marconi, discussing the possibilities of beam wireless and television. He prophesied that crystal sets in England would be able to pick up speeches and concerts transmitted from any part of the globe, while television or picture transmission would become as easy between England and Australia as between places half a mile apart.

It is noteworthy that a Company has been formed last month to develop and commercialise television. It expects to put on the market by Christmas a compact apparatus at a price of about £30, which is attached to a four-valve wireless set to depict events happening miles away, suggesting as astonishing as though that plays and sporting events in future will be performed without a spectator, yet will thrill invisible thousands.

THE ELECTRIC HEART

When does life cease, and physical death occur? Apparently not even after the heart has stopped, according to reports of a remarkable instrument invented in Russia which mechanically takes over the function of the heart. The electric "heart" was tried out on a dog officially pronounced dead. In a few moments, it is said, the machine started up the animal's circulation again, its eyes opened, and for several hours it gave signs of life and reacted to tests for the perception of light and pain.

A MONSTER TELESCOPE

To bring the moon apparently as near to the earth as 120 miles is one of the hopes entertained by an expedition that proposes to erect in South Africa an enormous telescope weighing about 15 tons.

MR. KIPLING AT RIO

Mr. Rudyard Kipling who is staying in Brazil as the guest of the Government has received rather an embarrassing gift from a Brazilian



MR. RUDYARD KIPLING.

admirer—a live armadillo, which was sent to his hotel. The author kept his "pet" for one day and then returned it to the sender with a letter explaining that life in an hotel was "too terrible a fate for an armadillo."

The armadillo, a burrowing animal with its body protected by bony plates, inhabits the forests and pampas of Southern and Central America. Most people are familiar with the song in which the singer desires to "roll down to Rio," from Mr. Kipling's verses which include the lines:

I've never seen a Jaguar
Nor yet an Armadill—
O'dilloing in his armour.
And I s'pose I never will,
Unless I go to Rio.....

A GREAT PUBLISHER

The death of Sir Ernest Hodder Williams, the head of the famous publishing house of Hodder and Stoughton, at the early age of fifty, is widely deplored. Sir Ernest was a great publisher, in the sense that his firm stands in the estimation of the reading public for books that are really "worth while." During the last twenty years of his brilliant career, he was mainly responsible for the output of the hundreds of volumes that justified this fine reputation, assisted by his two brothers, Percy and Ralph.

THE SANJ VARTMAN

Warm and eloquent were the tributes paid to Mr. Rustom Vachagandhi, the doyen of Gujarati journalism and Editor and Proprietor of the SANJ VARTMAN the evening Gujarati daily, that celebrated its Silver Jubilee the other day in Bombay. Mr. Vachagandhi was only 25, when he shouldered the whole burden soon after its starting, owing to the death of Mr. A. B. Patel, its founder.

The paper was founded with a capital of Rs. 16,000. The paper has to-day a capital of four lakhs of rupees. Mr. Rustom Vachagandhi had the distinction of being invited to represent Indian Journalism at the Press Congress of the World that met at Lausanne in 1926.

WHO IS A JOURNALIST?

A reviewer in the NATION AND ATHENÆUM defines a journalist as follows:—

"A good journalist is one who can expand the material for a paragraph into a whole article, but never does so if he can avoid it; who is widely informed, but respects the limits of his information; who is violent in expressing his opinions, but reasonable in forming them; and who seeks to win the agreement of his readers, but would rather inspire their indignation than their indifference."

UNIVERSITY IDEALS

Professor S. Radhakrishnan's address as President of the All-Bengal College and University Teachers' Association has rightly received con-



PROF. S. RADHAKRISHNAN

siderable attention all over India. His criticism of the educational policy of the Government may be quoted at some length. He said:

"The educational policy of the Government has been restricted in aim and scope. While it has succeeded in training men into efficient but docile tools of an external authority, it has not helped them to become self-respecting citizens of a free nation. Love of one's native land is the basis of all progress. This principle is recognised in all countries. But in our unfortunate country it is the other way. A conquered race feels its heart sink. It loses hope, courage and confidence. Our political subjection carries with it the suggestion that we cannot consider ourselves the equals of free nations. Indian history is taught to impress on us the one lesson that "India has failed." The worst form of bondage is that of despair and dejection which creeps on defeated peoples, breeding in them loss of faith in themselves. The aim

of true education should be to keep alive the spark of national pride and self-respect, in the midst of circumstances that tend to undermine them. If we lose our wealth and resources, we may recover them to-morrow, if not to-day; but if we lose our national consciousness, there is no hope for us. * * * * *

While a great and progressive University should be in active touch with the life of the nation, we have to remember that it exists primarily for the advancement of learning and research. It should therefore consist of a decided majority of academic representatives. They will be quite competent to deal with administrative questions. The idea that academic men are not suited for administrative work is peculiar to our country. So far as I know, the Universities of Great Britain and America are controlled by academic men. I am afraid that the Court, if constituted so as to include every important element of the public opinion of the areas which the University serves will become a ceremonial body where discussions will be of an impractical character. While the Senate should include a few representatives of the public at large it should not be degraded into a durbār. Even in the present Senate, there are some gentlemen for whom a university fellowship is a mark of distinction or recognition of public importance. They do not trouble themselves about academic affairs but attend annual meetings to favour a friend or resist a rival. As a corporation of learning, the University should be under the authoritative direction of experts."

BENARES UNIVERSITY

The Council of the Benares Hindu University have appointed a Hindi Publication Board to give effect to the wishes of Mr. Ghanasham Das Birla, M. L. A., who has promised to give a donation of Rs. 50,000 for preparing suitable text-books in the Hindi language for imparting instruction in arts and science subjects to the students studying for the Intermediate Examination.

MR. EARDLEY NORTON

In June last we drew attention to the farewell address presented to Mr. Eardley Norton at Kodaikanal on the eve of his departure to England. The Committee responsible for that address have made yet another happy memento of Mr. Eardley Norton's unforgettable association with the Madras Bar. Mr. Norton was for fifty years the doyen of the Indian Bar; and though



MR. EARDLEY NORTON

latterly he chose to practise in Calcutta, his connection with Madras never completely ceased. For every sensational case in the Presidency brought him up before the Madras Bench where his ready wit and vivacity of mind coupled with penetrating analysis and caustic humour lent distinction to an advocacy, which for sheer skill and elquence has rarely been excelled in Indian Courts. It was but fitting that the jubilee of such a lawyer should be marked by the unveiling of his portrait—a magnificent work by the well-known artists,—the Carnatic Studio—which presents the great advocate in characteristic pose. The function was attended by the whole Bench and Bar of Madras and was aptly presided over by the learned Chief Justice. Mr. T. V. Venkatarama Iyer in requesting the Chief Justice to unveil the portrait referred at some

length to the principal traits of Mr. Norton's genius and activities. "For fifty years," he said, "Mr. Norton has been in the public eye of this country. He was a great Advocate and a great fighter and there is no High Court or Chief Court in this country, Burma or Ceylon, in which he had not appeared and in which his services had not been highly appreciated." The Chief Justice in unveiling the portrait made a handsome reference to Norton's forceful personality. He said:

"No one could be in his company for ten minutes without realising that he was in the presence of a very remarkable man, accomplished alike as a scholar, a lawyer and to borrow Goldsmith's apt phrase, a citizen of the world".

Mr. Justice V. V. Srinivasa Iyengar in bringing the proceedings to a close briefly touched on Mr. Norton's numerous triumphs at the Bar and said that he "had no doubt whatever that this portrait should remain on the walls of the High Court to remind the succeeding generations of lawyers of what a great lawyer Mr. Norton was and how in Madras they were proud to own him as a Madrasite."

LAW OF DIVORCE IN INDIA

Writing to the TIMES OF INDIA Sir Hari Singh Gur says:—"India can no longer rest content by borrowing its law of Divorce from England where the public opinion may be slow to mobilise." He says he has drafted a Bill on the lines of Lord Buckmaster's Bill for Divorce Reform in India and would introduce it if he found the public opinion in India favourable to it.

PLEADERS AS ARBITRATORS

In the Allahabad High Court Justices Iqbal Ahmed and Kendall, in disposing of an appeal remarked that the practice of employing pleaders as arbitrators who themselves have been appearing in the Court as counsel for parties and paying them a special fee for doing so is very objectionable.

Personal

THIRICE MAYOR OF CALCUTTA



Alderman J. M. SEN-GUPTA

First elected—July 17, 1925

Re-elected—April 1, 1926

Elected Again—April 27, 1927

By courtesy of the Calcutta Municipal Gazette.

Political

MR. PAI ON LOCAL SELF GOVERNMENT

It was a very thoughtful address that Rao Bahadur A. K. Pai delivered the other day as



MR. A. K. PAI

President of the first Karnatak Local Bodies' Conference at Dharwar. His appreciation of Municipal work was well conceived :—

Local Self-Government seems to many people an uninspiring study. The greater clamour of politics has driven most of our best men and talent in the country into party folds with party shibboleths to search for a gourd in the field of politics, while really their undivided attention to politics has allowed our Local Self-Government Institutions to stagnate and fall into decay. Municipal enterprise is being freely denounced and condemned as "gas and water politics." But in the last analysis, it will be found that Local Self-Government touches more people, at more points, and more frequently than any other branch of Government. Yet by some strange anomaly, it is looked upon with a certain degree of apathy and indifference largely because we have become so accustomed to the services it performs.

And he passed on to trace the evolution of Local Self-Government from the Greek to modern times. After pointing out how the idea of local autonomy had taken root in India ever since the dawn of history, Mr. Pai wound up with the following exhortation :—

Remember that the administration of local affairs occupies in all countries an important place in govern-

mental machinery and public life. If you want to increase the purity and standard of public life in this country, improve your municipal institutions first. They serve, as you know, an excellent training ground for higher statecraft, a statesmanship and patriotic spirit based upon sound knowledge, keen eye for practical details, and an all-round grasp of the vital and many-sided problems of national life. They foster and breed a spirit of corporate work and mutual give and take, which is bound to react most fruitfully for progress and disciplined liberty in the wider field of national politics. In municipal politics, words have to be backed up by deeds. Finances have to be well handled. Economy, retrenchment and reform have to go hand in hand. Catchwords prove of no avail. Wisdom, sobriety and right direction are at a premium. It is not enough to cry from the house-tops. Sound foundations have to be laid. We have all to learn the art of advancing slowly and working for long results by patient striving from day to day. Let us not throw away these opportunities.

PARTIES IN THE ASSEMBLY

"Personally I think that the interests of Labour and Capital should be identical. But in India at least under the present circumstances, there can be no room for too many interests or parties. There can be only one party and that is a Nationalist party." Thus observed Mr. G. D. Birla, M.L.A., in the course of a brief interview at Mole, prior to his departure for Europe on the 5th May.

CEYLON REFORM COMMITTEE

It is understood that Mr. J. H. Thomas, M. P. the Railwaymen's Leader, will be the Chairman of the Special Commission appointed by His Majesty to consider the revision of the constitution of Ceylon.

WOMEN FRANCHISE

The Premier of England, accompanied by the Home Secretary, on March 8 received a deputation organised by "Equal Political Rights" Campaign Committee to discuss the question of equal franchise. The deputation was introduced by lady Astor. The deputation asked for an immediate and simple Government measure to secure that at the next general election women should be entitled to vote at the age of 21 and on the same terms as men.

MR. GILLIGAN'S APOLOGY

Mr. Gilligan in a letter to Reuter writes as follows:—I shall be obliged if you will give me the opportunity of expressing my regret that in an interview to the Press on my return from India I attributed snobbishness to certain Clubs in India. It has been pointed out that a Club has rules by which its Committee must abide and I regret that this expression was inappropriate and might appear to qualify the gratitude of my team for the splendid welcome, hospitality and courtesy shown to us generally. I was speaking under a sense of great resentment unanimously shared by the team at the quite unjustifiable allegation aimed at a very prominent supporter of the game who had done his very best to help India to see first class English side.

SCORING IN CRICKET

The Committee of the M. C. C. has confirmed the new system of scoring. It will be effective in the forth-coming season.

A message of the 21st February last stated:—The meeting of the Advisory County Cricket Committee at Lords decided to recommend to the M. C. C. the following system of awarding points for Country Championship matches:—8 points for win in completed match. Should the match not be completed, 5 points for the side leading of the first innings, and three for their opponents. In the event of a tie or no result on the first innings, four should be given to each side, provided in the second case that at least six hours of actual play have taken place. When less than six hours have been played the match shall not count in Championship, provided that no result in that time is obtained. The scoring shall be by percentage as previously.

POINT-TO-POINT RACE

The Prince of Wales won the Grenadier Guards Regimental Point-to-Point race on March 1st at Bicester by 2 lengths amid the cheers of a large crowd.

THE NEW ZEALAND TEAM

The New Zealand team now in England is the first cricket team from that country to visit England. Many M. C. C. teams have visited New Zealand with excellent results to the game there, but it is confidently expected that the coming tour will have even some better results. To this end veterans have been excluded from the team, which should prove an attractive combination of youth and energy. T. C. Lowry, the captain, is well-known in England as a former captain of Cambridge. He has already scored centuries for and against New Zealand—for the M. C. C. against the Dominion and for the Dominion against South Australia.

S. AFRICA'S SUCCESS IN TENNIS

The South African ladies have won the rubber by winning two tests out of three against the British Lawn Tennis team touring South Africa, captained by Miss Harvey. They defeated the visitors by 5 matches to 4 at Cape Town on the 29th January and defeated them by 6 matches to 3 on March 16.

ALAN PRIOR'S SUCCESS IN BILLIARDS

At Burrough Hall, London, Alan Prior (South Africa) won the Empire Billiards Championship on March 20 defeating representatives of England, Scotland and Wales, in 2,000-up games.

INDIAN POLO ADVISER

Colonel His Highness the Maharajah of Rutlam is to accompany the Army in India Polo Team to America, as adviser and is on the selection committee for the team to meet the Americans in the Westchester Cup. P. P. A.

CHESS

The masters of chess from 16 nations will gather in London at the great congress next July which the British Chess Federation is organising in honour of the Federation Internationale des Echecs. The Chairman of the executive committee of the B. C. F. is Sir Richard Barnett, M. P.

CHRISTIANITY IN INDIA

Bishop Vedanayakam Azariah who is now in England with his old friend Dr. Whitehead made some impressive speeches at St. Pauls and Westminster.



REV. AZARIAH

Referring to the change of attitude of India in recent years towards Christianity, Rev. Azariah attributed much to Mahatma Gandhi's influence and his frequent references to Christ and the Sermon on the Mount. Prejudice was also broken down by incidents such as the participation of the Metropolitan of India in the Unity Conference of Hindus, Moslems and Christians at Delhi in 1925 and the attitude of the National Christian Council of India towards Indian National aspirations.

MR. PATEL ON THE COMMONS

"Our House (the Indian Assembly) is quieter than your House of Commons," declared Mr. V. J. Patel to a representative of Reuter as outstanding amongst his early impressions of the House of Commons. Mr. Patel has already had several long conversations with the Speaker, Mr. Whitley, with reference to points that have arisen in the Indian Legislative Assembly. He interviewed Earl Winterton and Lord Birkenhead and also the Prime Minister. Mr. Patel proceeds later to Dublin and Belfast to study Parliamentary methods there. He also hopes to visit Paris, Brussels and Berlin for the same purpose en route to India.

UNIVERSAL ARBITRATION

Replying to Lord Parmoor in the discussion on the League of Nations in the House of Lords on May 4, Earl Balfour asked how they were going to arbitrate in the Chinese question and with whom. He thought that events in China had proved that universal arbitration was an imperfect weapon to preserve universal peace. We were forced to despatch a considerable force to deal with a situation in which arbitration could not have done the least good.

NEW DELHI

It is estimated that New Delhi will soon have a population of 70,000. It contains 54 miles of roads, along which are laid 200 miles of electric cables. So far about £9,250,000 has been spent on the city, and the estimates are:—

Parliament House, £562,500
Secretariat, £41,312,500.
Viceregal Lodge £1,937,500.
Residences, £1,125,000.

The net cost of the city is estimated at £10,500,000, and of the gardens and parks about £375,000.

Diary of the Month

- April 8. Mr. Saklatwala left Bombay for England.
- April 9. Justice Sir Benjamin Heald is appointed Vice-Chancellor of the Rangoon University.
- April 10. The Soviet has decided to withdraw the Embassy at Peking.
- April 11. Mr. Churchill, Chancellor of the Exchequer introduced the Budget in the House of Commons.
- April 12. The Royal and Parliamentary Titles Bill has received the Royal Assent.
- April 13. The Hon. the Maharajah of Dumraon, Member Executive Council, Behar and Orissa has been appointed Vice President thereof.
- April 14. The Hindu Mahasabha met to-day at Patna under the presidency of Dr. Moonje.
- April 15. The All-India Vaidya Sammelan met at Patna to-day.
- April 16. The Egyptian Premier, Adly Pasha has resigned.
- April 17. The fifth Session of the All-India Tirath and Mandirudhar Conference met at Haridwar under the presidency of Swami Onkarnand.
- April 18. Mr. V. J. Patel, President of the Assembly was presented with an address at Aden.
- April 19. Sir J. C. Bose left Calcutta for Bombay en route to Europe.
- April 20. The Right Hon. Sastri is appointed Agent-General in South Africa.
- April 21. The Hon. V. J. Patel arrived in London to-day.
- April 22. Sir Alexander Muddiman and Sir Charles Innes have been appointed as Governors of U. P. and Burma respectively.
- April 23. Mr. Saklatwala, M. P. arrived in Battersea (England) to-day.
- April 24. The Prince of Wales and Prince George arrived in Madrid to-day.
- April 25. A Deputation of the South African

- Indian Congress met Mr. Brydell and Dr. Malan of the Union Government in connection with the new South African Bills.
- April 26. Sarwat Pasha is forming the Egyptian Cabinet.
- April 27. Mr. J. M. Sen Gupta has been re-elected Mayor of Calcutta for the third time.
- April 28. The House of Lords passed to day the second reading of the Indian Navy Bill.
- April 29. H. H. The Maharajah of Bobbili died to day at Ootacamund.



THE MAHARAJAH OF BOBBILI

- April 30. Dewan Bahadur T. Rangachariar reached Adelaide (Australia) to-day.
- May 1. Ten Sikh M.L.C.'s. resigned their seats in the Punjab Legislative Council as a protest against the non-acceptance of the Resolution re the release of the Gurudwara prisoners.
- May 2. The Indian Princes' Conference met at Simla.

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To Subscribers of the "Indian Review," As. 6.



AN INDIAN PATRIOT IN SOUTH AFRICA

GANDHI: A Study by The Rev. J. DOKE

A Cheap, popular edition. Says Lord Ampthill in his Introduction:—"The subject of the sketch, Mr. Gandhi, has been denounced even by responsible persons, as an ordinary agitator; a perusal of these pages ought to dispel any such notions from the mind of any man who has been misled into entertaining them. And with a better knowledge of the man there must come a better knowledge of the matter." This is an inspiring biography by a Christian divine.

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BY C. F. ANDREWS

CONTENTS:—Indian Independence; India and the Empire; Non-co-operation; Swadeshi movement; National Education; Drink and Opium evil; Untouchability. In this the Second Edition of "The Indian Problem" Mr. C. F. Andrews further elucidates his views on Indian Independence. Advantage has also been taken to include three important papers on untouchability.



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BUREAUCRATIC GOVERNMENT

A STUDY IN INDIAN POLITY

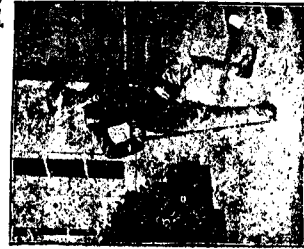
BY BERNARD HOUGHTON, I.C.S., (Retd.)

Coming as it does from a Civil servant himself, the merciless criticism of the Bureaucratic rule and its consequent demoralisation will be of great weight. It would be good to the Indian Civil Service to read this book and know their weakness and shortcomings.

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PENINSULAR AND ORIENTAL SAILINGS BOMBAY TO LONDON.

Steamers.	Tons.	Sailing About.	Steamers.	Tons.	Sailing About.
S. S. Maloja	20837	28th May 1927	S. S. Razmak to Aden	15993	28th June 1927
" Kaiser-I-Hind	11430	4th June 1927	" Naldera from Aden		
" Razmak to Aden		11th do	" Rajputana	16568	2nd July 1927
" Morea from Aden	10918		" Razmak to Aden		
" China	7952	18th do	" Mantua from Aden	10902	9th do

† Through steamer from Australia.

* Through steamer from China.

P. & O. CALCUTTA TO LONDON.

Steamers.	Tons.	Sailing About
Nankin	7,000	2nd June 1927
Nagoya	7,000	29th July

BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

Steamers	Tons.	Sailing About
		From Calcutta
Malda	8,965	1st June 1927
Mashobra	8,324	26th "
Manora	7,888	9th July
		From Madras
		4th June
		29th "
		12th July

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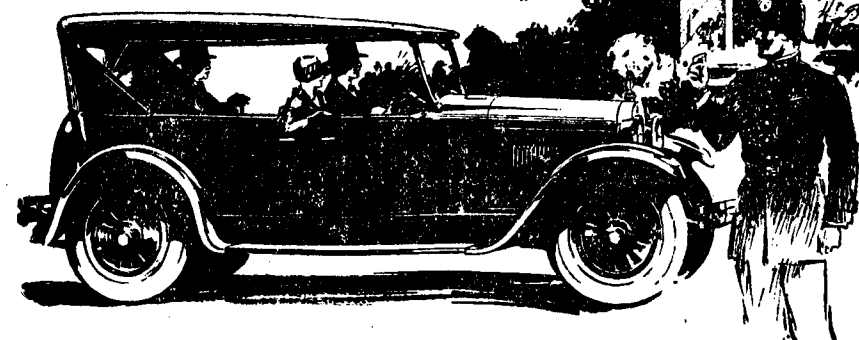
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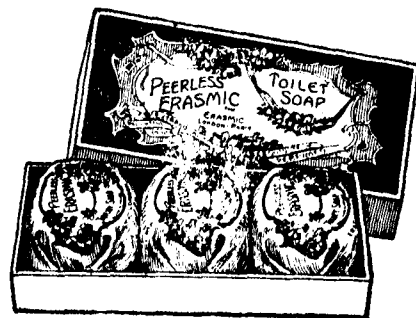
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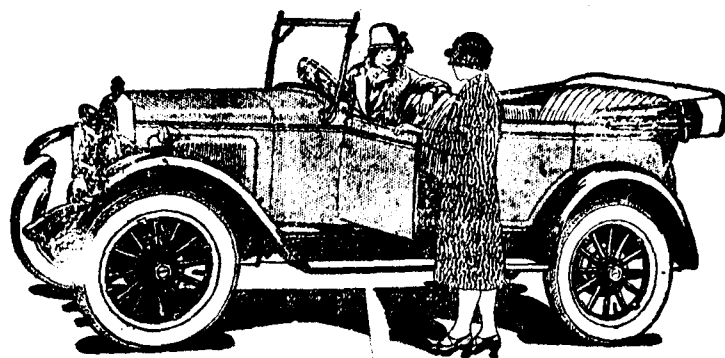
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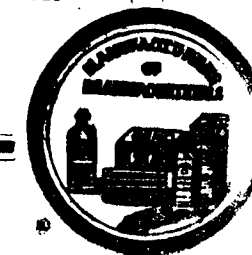
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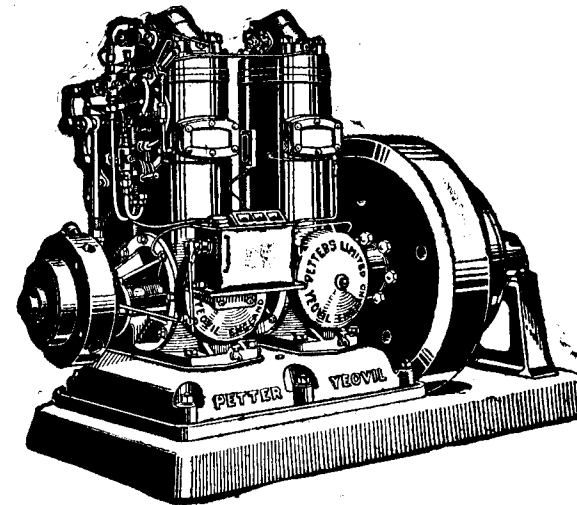
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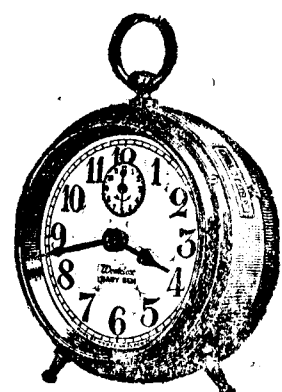
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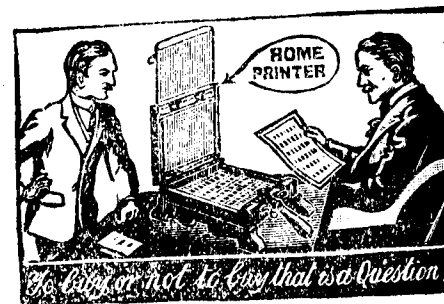
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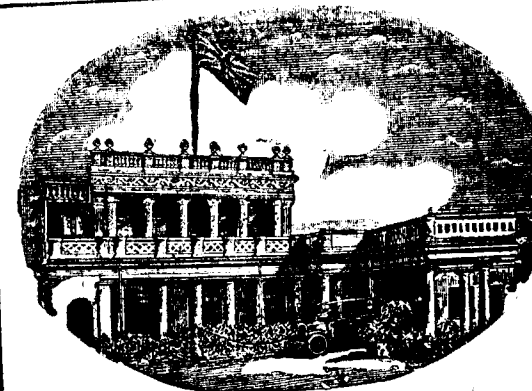
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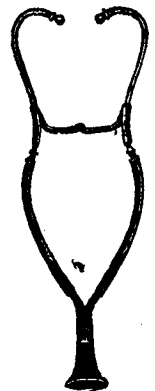
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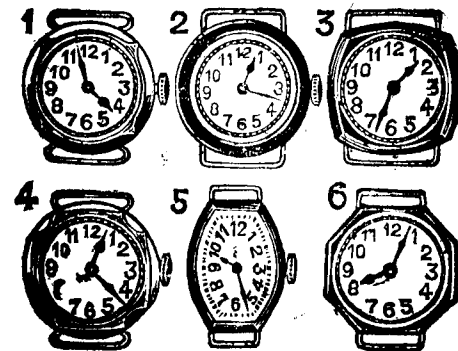
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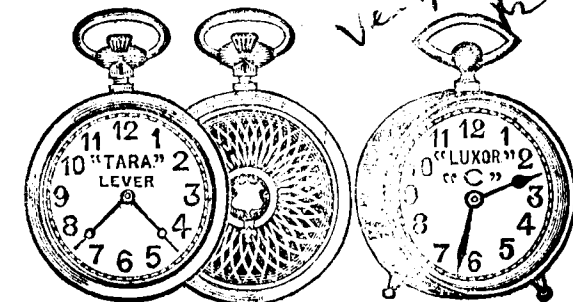
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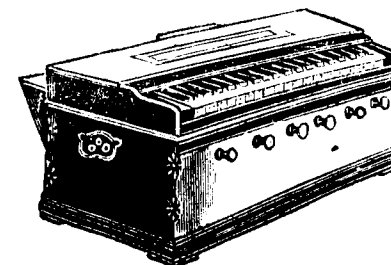
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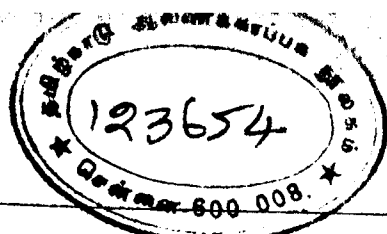


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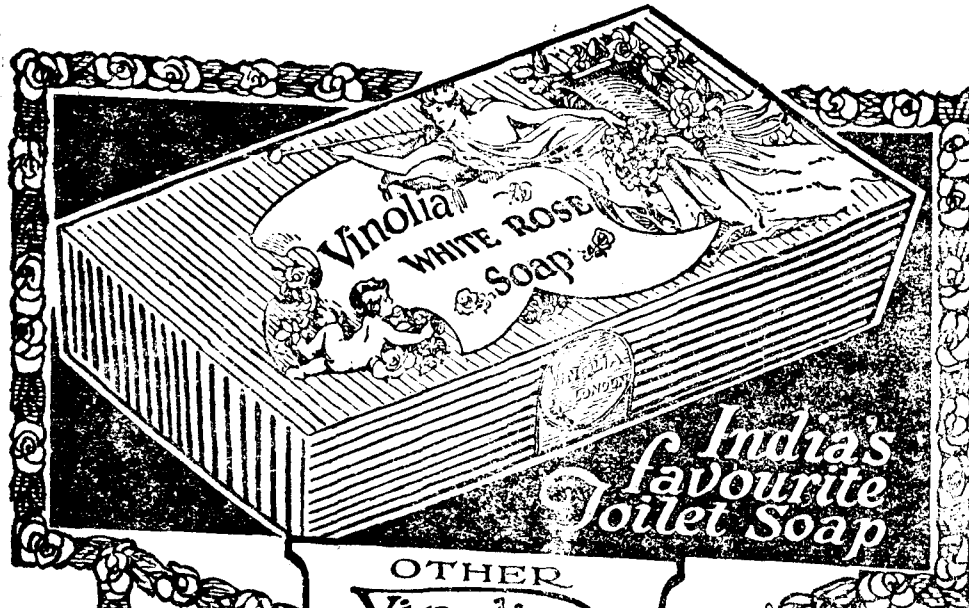
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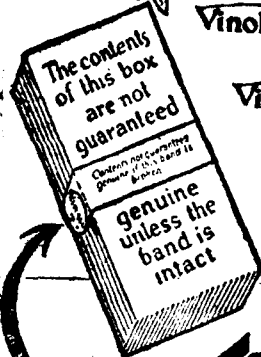
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