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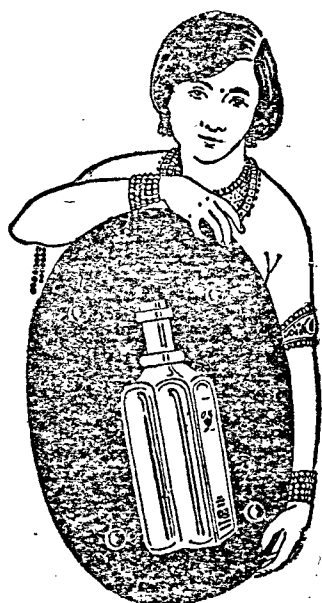
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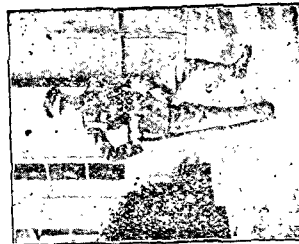
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Sat	7	14	21	28	—	Sat	4	11	18	25	—	Sat	2	9	16	23	30	Sat	6	13	20	27	—

September					October					November					December								
Sun	—	4	11	18	25	Sun	30	2	9	16	23	Sun	—	6	13	20	27	Sun	—	4	11	18	25
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Sat	3	10	17	24	—	Sat	1	8	15	22	29	Sat	5	12	19	26	—	Sat	3	10	17	24	31

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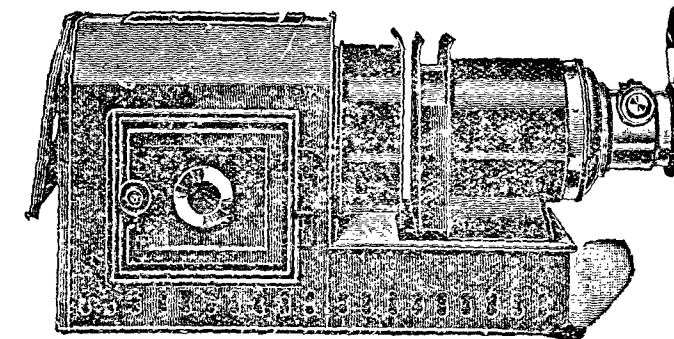
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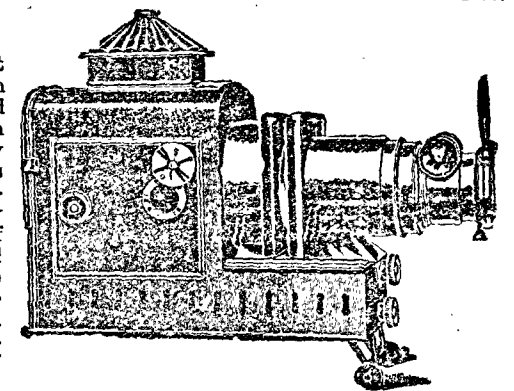
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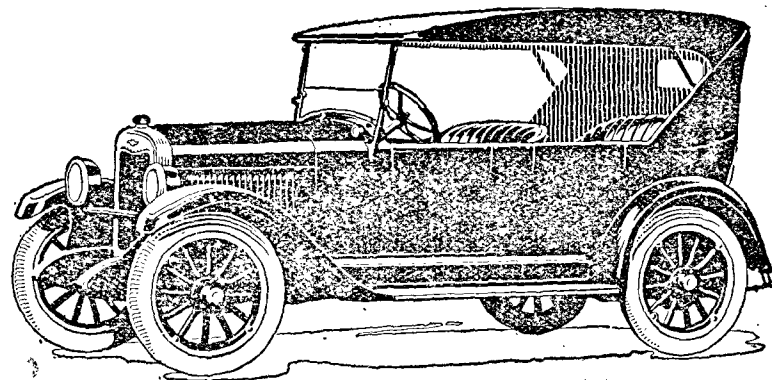
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E. Jan. '28,

Indian Sandhurst Committee Report

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

If the Imperial Government could make up

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

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

WORLD EVENTS

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

March

CHINA

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

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

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

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

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

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

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

THE ROYAL TOUR

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

THE COLWYN REPORT

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

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

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

FRANCE'S RECOVERY

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

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

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

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

GENERAL

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

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

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

The Currency Question

BY

REV. FATHER BASENACH.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY.
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Rev. Lal Behari Day

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

movement a warm personal regard subsisted throughout.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How Eastern History is Written

A CHAPTER IN THE HISTORY OF CHINA

BY MR. C. F. ANDREWS

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

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

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

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

Gladstone and his Home Rule programme for Ireland.

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

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

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

to magnify out of all proportion the British period.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE INDIAN PROBLEM

BY C. F. ANDREWS.

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

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Conversion—Its Theory & Practice

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BAJIRAO—I

BY MR. L. S. BANDARE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indians in Kenya

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BUREAUCRATIC GOVERNMENT

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

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THE WORLD OF BOOKS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE KHYBER. By M. Sarda Khan, Peshawar.

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

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

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

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

BOOKS RECEIVED.

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

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

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

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

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

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

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

THE STORY

OF

My Experiments with Truth

BY

MAHATMA GANDHI.

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



PART III—CHAPTER XIV

CLERK AND BEARER

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

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

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

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

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

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

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

I was delighted at the confidence reposed in me.

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

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

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

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

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

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

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

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

PART III. CHAPTER XV.

IN THE CONGRESS

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

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

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

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

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

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

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

'Of course.'

'Do you like it?'

'It is quite good.'

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

I read it trembling.

Gokhale supported it.

'Unanimously passed,' cried out every one.

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

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

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

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

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

PART III. CHAPTER XVI.

LORD CURZON'S DURBAR

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

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

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

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

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

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

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

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

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

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

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

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

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

PART III. CHAPTER XVII.

A MONTH WITH GOKHALE—I

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

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

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

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

GOKHALE AT WORK

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

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

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

A VICTIM OF PUBLICITY

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

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

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

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

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

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

PART III. CHAPTER XVIII.

A MONTH WITH GOKHALE—II

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

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

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

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

'I do,' said I.

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

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

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

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

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

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

'Who would regard killing of animals as religion?'

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

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

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

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

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

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

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

(To be continued.)

TOPICS FROM PERIODICALS.

ENGLAND AND INDIA

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

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

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

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

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

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

demand of the whole nation irrespective of castes or classes.

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

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

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

THE MESSAGE OF SRI RAMAKRISHNA

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

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

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

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

THE IDEAL OF GURUKULA

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

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

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

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

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

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

OUR EDUCATIONAL SYSTEM

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

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

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

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

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

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

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BUDDHA'S MESSAGE TO INDIA

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

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

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

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

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

HUMOUR IN THE COURT

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

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

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

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

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

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

Beaming at the judge, she replied:

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

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

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

The judge waited solemnly for some moments before saying:

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

DHARMA

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

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

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

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

THE LEAGUE OF NATIONS

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

AL BIRUNI'S INDIA

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

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

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THE CHINESE CRISIS

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

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

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

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

CITY IMPROVEMENT IN INDIA

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

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

THE DEVELOPMENT OF INDIA

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

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

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

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

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

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

EDUCATION AMONG THE JAINS

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

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

WOMEN IN INDIA

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

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

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

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

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

INDIA IN PERIODICALS

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

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

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

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

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

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

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

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

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

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

Questions of Importance

MR. JINNAH ON JOINT ELECTORATES

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

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

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

REFORMS IN CEYLON

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

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

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

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

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

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

LORD LYTTON ON DYARCHY.

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

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

* * * *

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

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

THE VICEROY ON INDIAN STATES

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

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

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

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

THE MAHARAJAH OF BHUTAN

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

THE NIZAM'S ADMINISTRATION TO DAY

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

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

THE NAWAB OF BHOPAL

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

RAJAH OF CHANCHAL'S MUNIFICENCE

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

ASIATICS IN CANADA

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

INDIANS IN THE UNITED STATES

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

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

INDIANS IN PANAMA

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

SUCCESS OF THE GOLD STANDARD

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

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

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

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

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

ELECTRIFICATION OF G. I. P. Ry.

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

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

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

INDIAN INSTITUTE OF BANKERS

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

THE FILM INDUSTRY

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

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

THE MANURING OF PADDY

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

THE CARE OF THE CATTLE

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

AGRICULTURE IN THE PUNJAB

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

THE LEAGUE AND AGRICULTURE

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

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

GENTLEMEN-FARMERS IN BENGAL

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

THE TROPICAL MEDICAL CONGRESS

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

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

DISEASES IN INDIA

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

CURE FOR SCARLET FEVER

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

HOURS OF SLEEP

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

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

COSMICAL PHYSICS

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

GLAND GRAFTING ON SHEEP

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

NEW WAR MACHINE

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

SCIENTIST'S ENIGMATIC STATEMENT

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

IMAGE SOUNDS

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

NEW INDIA

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



DR. ANNIE BESANT.

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

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

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

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

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

JOURNALISM AS A VOCATION

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

Dr. MISS SITABAI AJGAONKAR

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



Dr. MISS SITABAI.

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

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

ECONOMY OF LANGUAGE

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

ON EXAMINATIONS

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

PANDIT NEHRU ON THE DETENUES.

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

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



PANDIT MOTILAL NEHRU.

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

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

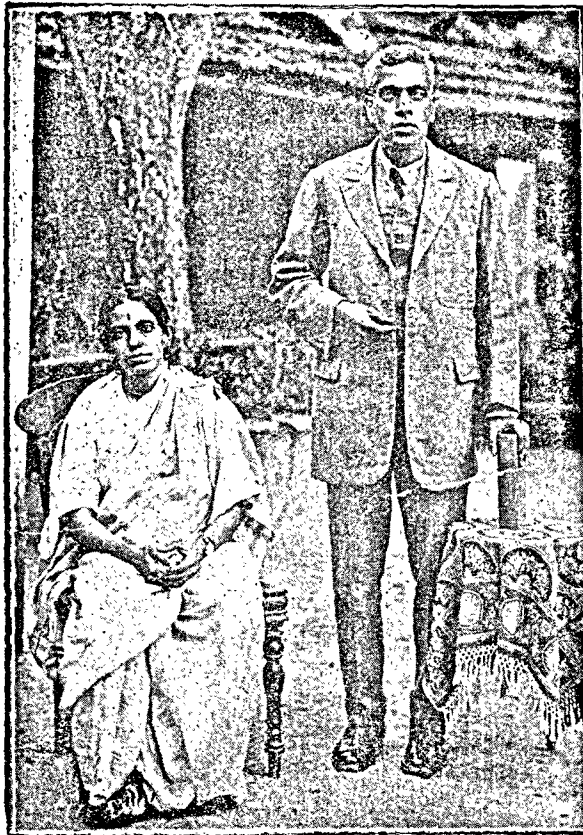
THE STATUS OF ADVOCATES

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

Personal

Mrs. KRISHNA MENON.

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



MR. & MRS. KRISHNA MENON.

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

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

BENSON APHORISMS

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

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

"And many love me; but by none

Am I enough beloved"

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

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

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

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

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

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

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

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

Political

LORD RONALDSHAY ON INDIA

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



LORD RONALDSHAY.

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

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

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

THE ADMINISTRATION OF ADEN

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

CHINESE DELEGATION TO INDIA

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



By courtesy of the Kaisar-i-Hind.

MEMBERS OF THE PARSI CRICKET TEAM, 1873-1877.

H. H. OF NAWANAGAR

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

TENNIS

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

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

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



By courtesy of the Kaisar-i-Hind.

PARSI AND BOMBAY GYMKHANA CRICKET TEAMS, 1877.

AIR MINISTER ON INDIA'S DEFENCES

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

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

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

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

Diary of the Month

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

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

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

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

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

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

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



LORD SINHA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

April 2. The Agricultural Commission has left for England.

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

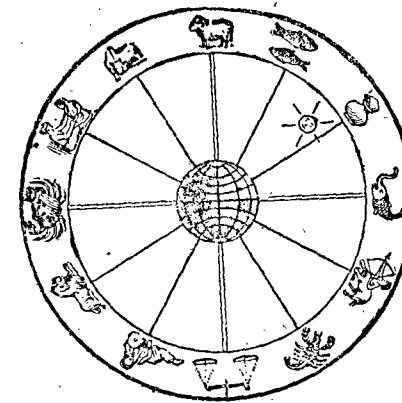
April 4. The Governor-Designate of Bihar has arrived at Patna.

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

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

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

WHEN SEASONS CHANGE—



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

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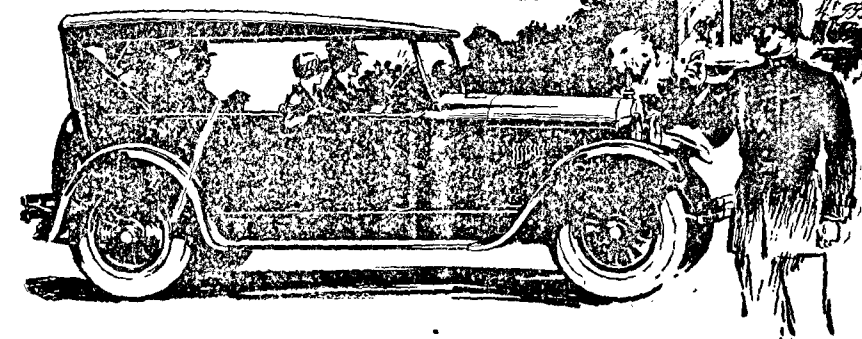
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S. S. Rajputana	16500	23rd April 1927	S. S. Ranpura	16585	21st May 1927
" Mooltan	20847	30th do	" Maloja	20837	28th do
" Rawalpindi	16500	7th May	" Kaiser-I-Hind	11430	4th June
" Razmak to Aden			" Razmak to Aden		
" Malwa from Aden	10941	14th do	"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

† Terminates voyage at Marseilles

§ Through steamers from Australia.

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Steamers.	Tons.	Sailing About
Nasikin	...	20th May 1927
Nagoya	7,000	15th July

BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

Steamers	Tons.	Sailing About
Mervada	...	From Calcutta
Malda	8,231	2nd May 1927
Mashobra	8,965	1st June
	8,324	26th "
		From Madras
		5th May 1927
		4th June
		29th "

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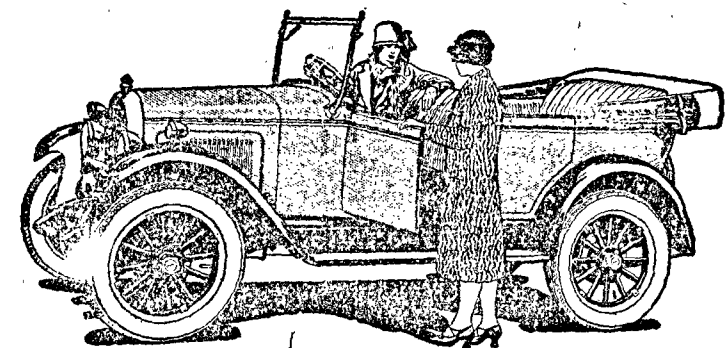
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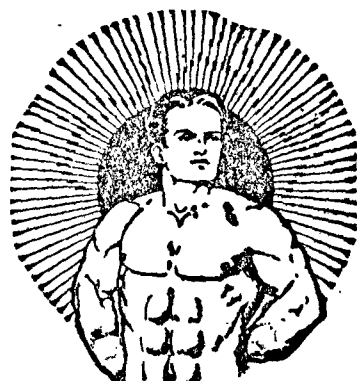
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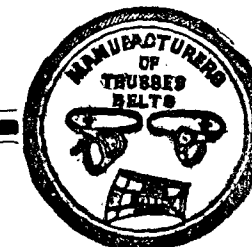
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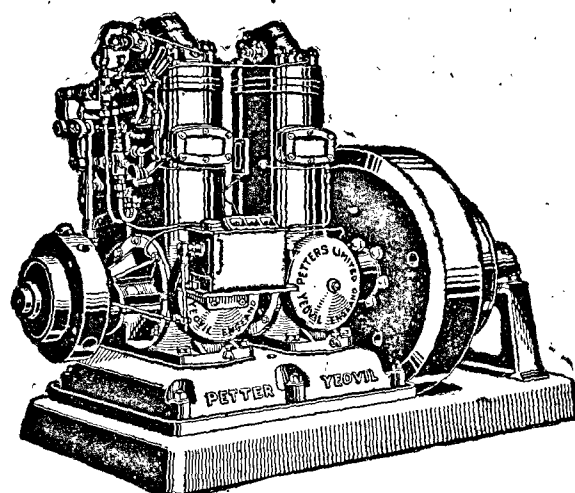
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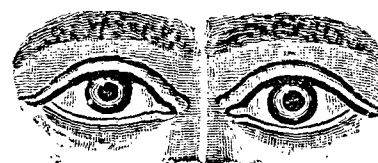
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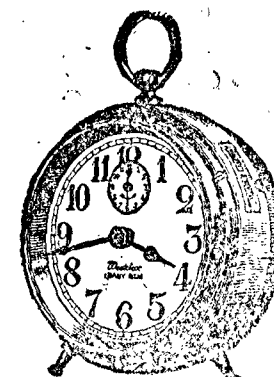
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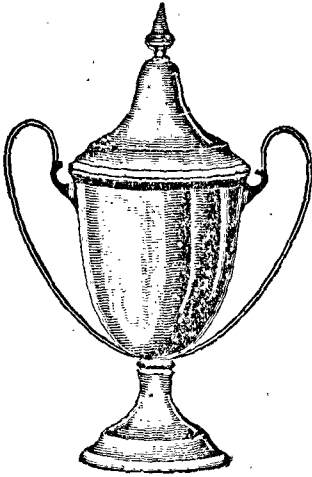
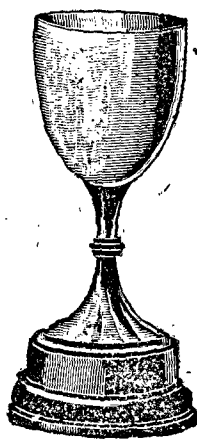


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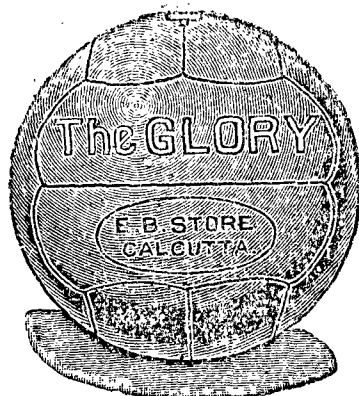
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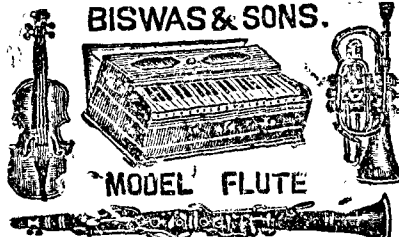
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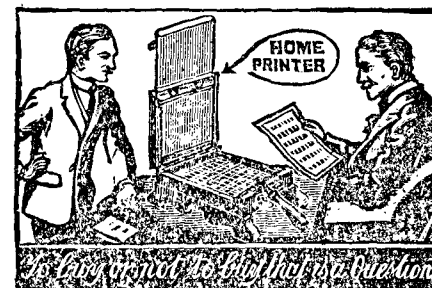
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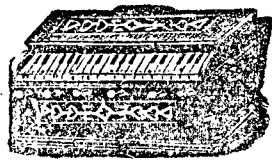
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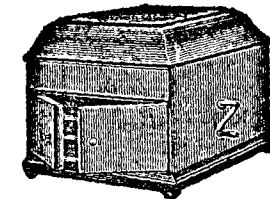
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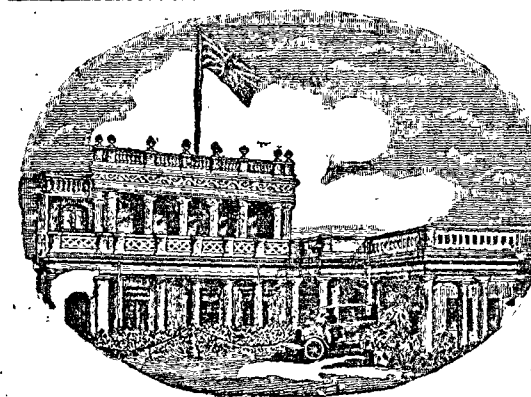
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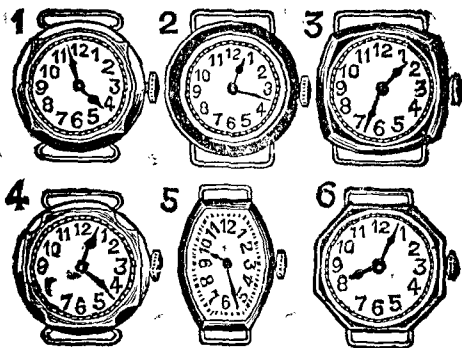
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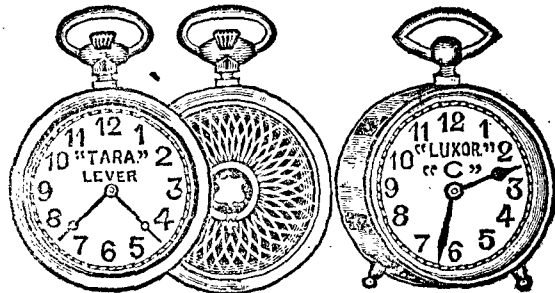
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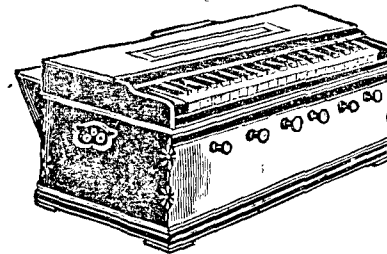
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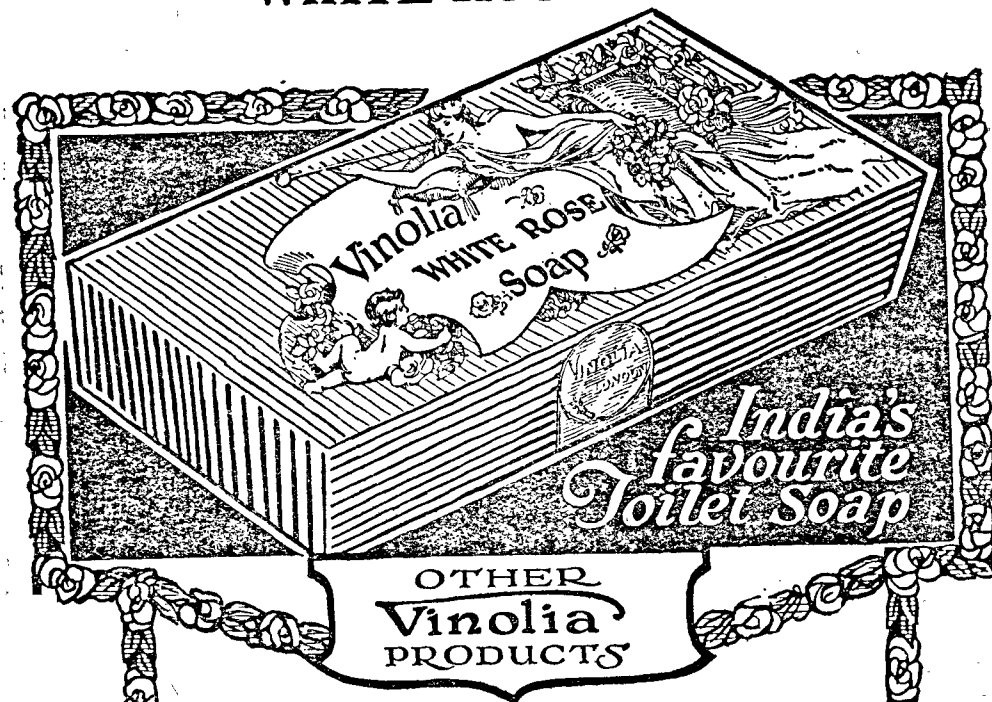
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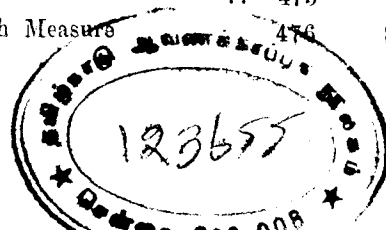
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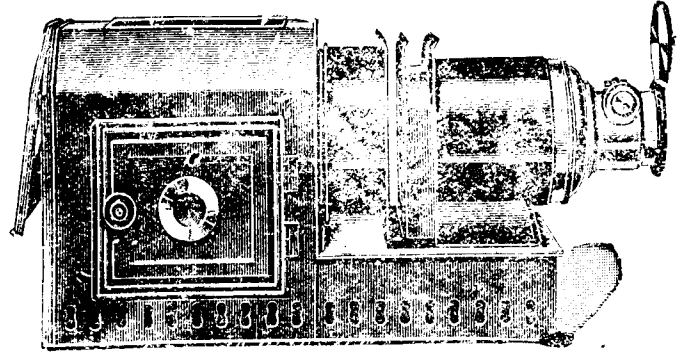
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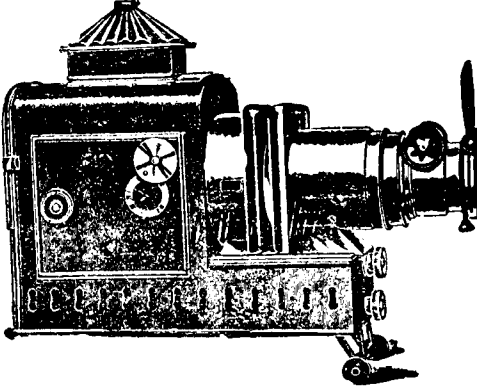
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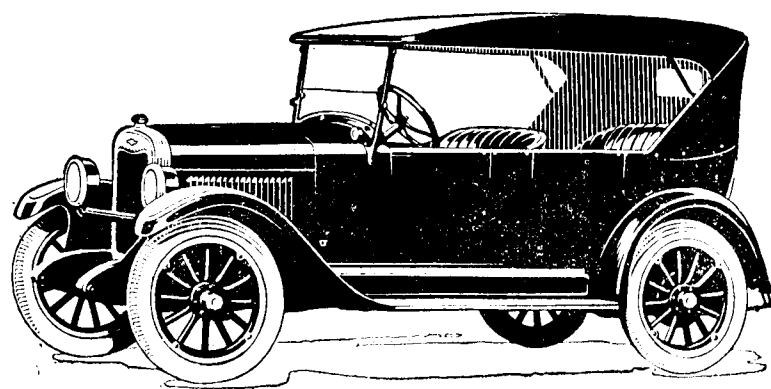
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Vol. XXVIII.]

JULY 1927

[No. 7.]

The Royal Indian Navy

By SIR P. S. SIVASWAMI AIYER, K.C.S.I.

ACCORDING to the policy followed by the British Government, the burden of naval defence of all her Colonies and dependencies and of military defence of all her possessions except India used to be borne

defence and ought to assist in their own external defence. But, even after the grant of Responsible Government, the Imperial military forces were, in some cases, allowed to stay on for some time longer for the purpose of avoiding a sudden strain upon the resources of the Colonies. As regards naval defence against external attack, the obligation upon the Imperial Government still continues to exist wholly, or in part in regard to all British possessions. In the case of the self-governing Colonies, the burden of naval defence was at first wholly borne by the Imperial Government. Some of the self-governing Colonies were willing to organise measures for their naval defence and notably Australia. By the Colonial Naval Defence Act of 1865, it was rendered lawful for the Legislature of a Colony to make provision with the approval of the Crown for the establishment of a navy manned and officered by Colonials.



SIR P. S. SIVASWAMI AIYER, K.C.S.I.

by the United Kingdom. When the Colonies became self-governing, the Imperial Government was no longer willing to be responsible for their military defence against internal disturbances. It was resolved by the House of Commons in 1862 that the Colonies enjoying Responsible Government should bear the expenses of their own internal

The question of the naval defence of the Colonies was discussed at the various Imperial Conferences and different methods of co-operation with the Imperial Government were adopted by the different Colonies. While New Zealand preferred a policy of contribution, Canada and Australia preferred to lay the foundation of navies of their own. At the Imperial Conference of 1926, it was resolved to re-affirm the resolutions of the Conferences of 1923, which laid

down among other things that each portion of the Empire represented at the Conference was primarily responsible for its own local defence and that it was for the Parliaments of the several parts of the Empire upon the recommendations of their respective governments to decide upon the nature and extent of the action to be taken by them for the defence of their territories and trade. It will be noticed that even according to the latest pronouncement of Imperial Policy, this primary responsibility of each portion of the Empire for its local defence applies only to the self-governing Dominions.

India has always occupied an anomalous position. She is not a self-governing Dominion with a Parliament of her own but has been represented in the later Imperial Conferences. As regards her military defence, she has always borne the whole burden and the expenditure incurred by her has been enormous in proportion to her resources. The Conference of 1926 recognised that the defence of India already threw upon her Government responsibilities of a specially onerous character and took note of the decision of her Government to create a Royal Indian Navy. It may also be mentioned that the Indian Government pays an yearly contribution of £100,000, small as it may be, to the Imperial Government towards the cost of the naval defence of the country. As a mere dependency without Responsible Government, India has more than fulfilled her obligations in the matter of defence.

For some time past and especially since the introduction of the constitutional reforms of 1919, Indian politicians have expressed their willingness to undertake a portion of the naval defence of the country on the same terms as the

self-governing Colonies. The form of co-operation with the Imperial Government, which has commended itself to public men in India, is not that of pecuniary contribution adopted by New Zealand but the organisation of a navy of her own like Canada and Australia. Her ambition is to have a navy manned, officered and controlled by herself; but what is now offered to India by the Royal Indian Navy Bill is something entirely different. There was no demand by India for the constitution of a navy in the organisation and control of which she would have no voice.

No opportunity was given to the Indian Legislature to express its opinion upon the provisions and policy of the Bill before it was introduced in the House of Commons. In support of this course, it was urged by the Under-Secretary of State for India that it was competent for the Imperial Parliament to enact a measure of this kind without consulting the Indian Legislature and that the Indian constitution did not require the adoption of any such procedure. That it is legally competent for the Imperial Legislature to legislate for India without consulting her wishes is unfortunately true, but if the Imperial Government cared to act in accordance with the wishes of this country and help it on the road to Responsible Government, it should have at least afforded an opportunity to the Indian Legislature for considering the underlying principles of the Bill, before it was introduced in the Imperial Parliament. Constitutional advances are often made by conventions originating in the adoption of some course of action or forbearance not required or forbidden by the existing constitution. During its course in the House of Commons, the Bill

was subjected to a searching criticism at the hands of the Labour Party, which has done a signal service to India in representing the views and wishes of the Indian public.

The obnoxious features of the Bill are that the control of the proposed navy is vested not in the Government of India but in the Imperial Government, that the provision for recruitment for Naval Commissions is wrong in principle in that it imposes no statutory obligation for the manning of the ships by Indians and that it enables the Imperial Government to employ the Indian Navy in any part of the world without legally imposing upon it a liability to pay the expenses incurred during the period of such employment. To all these criticisms the answer of the Under-Secretary of State was as un-satisfactory as might be expected from a Tory Government. As regards the question of control, the answer of Lord Winterton was that the army in India was not under the control of the Indian Legislature and that it would be anomalous and inconvenient from an administrative point of view, if the control of the navy were vested in the Legislature. Indians are far from satisfied with the existing position in regard to the army and the existence of one anomaly is no justification for the introduction of another with regard to a new arm of the defensive force to be hereafter created; nor are anomalies unknown to the English Constitution. With regard to the army, it may be thought that, in view of the immense importance of it to the safety of India, it might be harmful to allow any interference by a Legislature wanting in experience of military matters. The new naval force, on the other hand, is one of very small dimensions involving a comparatively small cost of about

68 lakhs of rupees per annum and the risks which may be apprehended from injudicious parsimony or by embarkation upon an extensive policy of Indianisation are comparatively small. On the other hand, it is overlooked that if this arm of defence is transferred to the control of the Government of India and the Indian Legislature, it is likely to receive more consideration and support than those branches of the defence which are excluded from the control of the Legislature. In proof of this, one may refer to the greater sympathy shown by the members of the Provincial Legislative Councils towards the transferred subjects than towards the reserved. It may also be thought that if the control were vested in the Indian Legislature, the Imperial Government would not be able to utilize the force for Imperial purposes as freely as it liked. Here again it is ignored that if the people of India could be made to feel that the navy was their own, they would be more ready to identify themselves with the Empire and offer voluntary co-operation. The objection recently made in nationalist quarters to the despatch of an Indian contingent to Shanghai is largely due to the transitional stage of the constitution, dissatisfaction with which manifests itself in various forms of non-co-operation.

As regards any possible dangers from Indianisation of all ranks, it may be pointed out that even if the 3 Commissions to be newly recruited for were given to Indians, it would be many years before they could rise to positions of command and that they would acquire the necessary experience by that time under the British officers who must necessarily be employed in the beginning. It may perhaps be urged that naval service being a field of em-

ployment in which Indians have never been tried, and to the conditions of which they are strangers, it would be an advantage for them to be associated with English cadets. As the Indian cadets would have to pass several years in subordination to English officers, it is not necessary to provide for the admission of English cadets for the purpose of providing the advantages to be secured by association with English officers. Even assuming that association with English cadets is necessary in the earlier stages of the Indian navy, the proportion of 1 out of 3 Commissions assigned for Indian recruitment is justly open to criticism.

As regards the expenses of the Indian navy when it is placed at the disposal of the Admiralty and employed on duty not strictly to be regarded as the defence of India, the new Act provides that the revenues of India may not, without the consent of both Houses of Parliament, be applied to defray such expenses. In view of the fact that employment on such duty is not strictly a part of Indian naval defence, the cost of such employment should properly fall upon the Imperial Exchequer and if it is desired that India should pay such expenses, it should have been left to the free will and pleasure of the Indian Legislature. The answer of the Under-Secretary of State to this criticism throws light upon the attitude of the Conservative Party towards India. He said that it had never been intended in the present transition stage of the Indian Constitution that India, through the Assembly, should have control over her revenues and that except for a few people there was no demand that that control should be given at this time. The last part of this statement is startling and shows how preposterous are the claims of the

powers that be to be exponents of the wishes of the Indian people. It was also stated by Lord Winterton that there was nothing in the clause which would offend the susceptibilities of the Indian people. It is an extraordinary statement which implies that Indian people must be very differently constituted from the rest of humanity. Liberty to make a voluntary contribution is certainly more consistent with self-respect than payment to dictation. It can not be denied that this provision is in accordance with the language of section 22 of the Government of India Act. It emphasises the dependence and subordination of the Government of India and its *raisonne d'être* is the traditional view that the British Parliament is the trustee for the people of British India and that the Government of India themselves require to be looked after and cannot be expected to exercise the same vigilance and scrupulous regard for the interests of the people as the British Parliament. In practice, however, there is not much room for apprehension that the reservation of this power to the British Parliament will result in any abuse. Whenever the land forces of India have been employed in the past beyond her external frontiers, the cost of the expeditions has generally been met from Imperial revenues. It may therefore be assumed that in spite of the option left to the British Parliament it will generally be exercised in favour of the Indian treasury.

It may be observed in passing that Commander Kenworthy's amendment in connection with this provision makes use of the expression "employed outside Indian waters," an expression which is liable to be interpreted in the sense in which it is used in Section 66, *viz.*

the high seas between the Cape of Good Hope on the West and the Straits of Magellan on the East.

It is not necessary for us to consider the criticism that the creation of an Indian Navy is a virtual addition to the naval resources of the Empire and is opposed to the policy of disarmament, which has been under discussion for a few years past. We are all convinced that India must have a navy of her own organised and constituted on the same lines as the navy of the self-governing Dominions. The argument that it may augment the naval resources of the Empire is no concern of ours and ground for refusing to create an Indian Navy for the protection of India.

The criticisms of the Bill to which we have referred clearly show that it has been introduced not so much, if at all, for the purpose of meeting Indian aspirations, as in the interests of Imperial policy. If further proof were required, it would be found in the fact that ever since the conclusion of the Great War, the re-organisation of the naval defences of the Empire has been engaging the attention of the Imperial Government. It is a result of the new orientation of the naval policy of the British Empire, which is due to the conviction that the centre of gravity in international affairs has shifted eastwards to the Pacific Ocean and which has already led to the construction of the naval base at Singapore. India occupies an important position in the chain of communications on the route to the East and it follows that her naval defences must be strengthened in the interests of the British Empire as well as India. There need be no incompatibility between the requirements of Imperial policy and the fulfilment of Indian aspirations, but there is an

evident distrust of the Indian nation in the tenacity of the concession made to Indian wishes.

Having referred to the objectionable features of the Bill, we may now consider whether it places us in a worse position than before. India has been maintaining a Royal Indian Marine for various duties which are necessary even in times of peace. The new measure does not propose to add to the expenditure hitherto incurred upon the Royal Indian Marine. The only important change that will be effected is the training of the personnel for fighting purposes and the conversion of the service into a combatant one. The rank and file of the new Navy will mainly consist of Indians and the training of Indian lads for the new service has been already taken in hand. Indians will not be ineligible for appointment to Naval Commissions and there will be no differentiation as regards the character of the Commission. While the new Act does not profess to make much of an advance towards the realisation of our aspirations, it certainly does not put us backwards. It may be conceded that it is a forward move though by inches. The illiberal spirit of the legislation is responsible for the scanty enthusiasm which it has evoked in the country. The creation of an Indian navy even of limited dimensions which can be supported by Indian finances and is necessary and sufficient in view of India's membership of the British Empire is an arduous and costly process requiring the co-operation of many factors and the sooner a start is made in a liberal, sympathetic and trustful spirit, the better will it be for the Empire and for India.

INDIA AND AUSTRALIA

By DEWAN BAHADUR T. RANGACHARIAR, C.I.E.

THE Editor of the INDIAN REVIEW has asked me for a short article on "India and Australia." Apparently he wants me to compare and contrast the relative positions of these two neighbouring Dominions of the



DEWAN BAHADUR T. RANGACHARIAR, C.I.E.

Great British Empire. This task is rather a difficult one in view of the lack of accurate statistical information readily available in India and I hope some reader of this valuable REVIEW will hunt up the corresponding facts and figures and give us the benefit of the result.

There is a Government Commonwealth Bureau of Census and Statistics (in addition to

State Bureau) which issues annually both detailed and compendious information on all conceivable subjects ordinarily pertaining to the government of a country. I propose to give herein the information I have gathered relating to Australia under certain important heads. These heads will give food for reflection to students of politics in this country.

First as regards the economic conditions of the people. The estimated private wealth of Australia as in the end of June 1921 was £ 397 per head of population. Every two out of three persons in the States has his Savings Bank account. Deposits in the Savings Bank reached the huge total of £185 millions in 1924-1925, giving an average of over £30 per inhabitant, and this notwithstanding the high standard and cost of living: the average per Account being £45 nearly. Taxation per head of population, including the Commonwealth and States-taxes amounted in 1924-'25 to £8-14-8. The public debts average to £162-17-11, per head of population on the 30th of June 1925. Each of the Capital cities and the various Provincial towns have tramway systems, mostly electric, which convey hundreds of millions of passengers annually.

Relatively to population, Australia occupies a high position among the trading countries of the World—Imports averaging to £26-16 sh. per head and Exports to £27-11sh. per head.

Production in Australia can be divided into six different groups, *viz.*, 1. Agricultural. 2. Pastoral. 3. Dairy-Poultry and Bee farming. 4. Forestry and Fisheries. 5. Mining. 6. Manufacturing.

JULY 1927]

INDIA AND AUSTRALIA

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The yearly output under each head for the year 1924-'25 is shown below.

	£
1. Agriculture ...	107 millions.
2. Pastoral etc. ...	122 millions.
3. Dairy poultry etc.	45 millions.
4. Forestry, etc. ...	12 millions.
5. Mining ...	25 millions.
6. Manufacturing ...	138 millions.

The percentage of area under crop to the total area is only 0.91 or 1 in 110 acres. The predominant crop is wheat which is grown either for grain or for hay. The average value per acre of crops of all kinds is £ 6-4 sh. in certain areas the average yield of wheat per acre being 17-20 bushels. In some places improvement in the yield has been marked. For instance 20 years ago in the Wimmera tract the yield was 7-5 bushels per acre and to-day it is 22-5 bushels per acre.

Various methods were used in this extension work, the most important and successful have been demonstration plots, crop and fallow competition, the better farming train, farmers' field-days and lectures. Departmental officers are in great demand among the farming community, so that the adoption of better methods of farming and increased production have been of rapid growth.

Great advances have been made in the use of mechanical implements in the cultivation of soil, sowing of seeds, and harvesting of crops. The use of the multi-furrowed ploughs, disc-ploughs, the seed drill, capable of distributing the fertiliser and seed at one operation, the improvement and extension of reapers and binders, strippers, harvesters, and hedges and motor traction, is the prominent feature in the improvements effected.

Practically 90% of Australia's crops, so far as area is concerned, are cereals. Orchards, vineyards and sugar plantations have increased in recent years and they are thoroughly established. Mining alone shows decline. Agriculture, sheep-raising and dairying are generally carried on in conjunction. The high standard of cleanliness both of personnel, and materials prevails.

Manufactures have shown the greatest progress within the last quarter of a century.

In 1924 and 1925 there were no less than 20,795 factories employing about 4,40,000 hands, the salaries paid amounting to a little over 8 million pounds.

The population of Australia, of all the States put together, is a little over six millions for an area of about 2,794,581 square miles. The area in India is 1,805,332 square miles with a population of nearly 319 millions. India's imports are 250 crores and exports 400 crores that is, imports averaging about Rs. 7½ per head of population and exports about Rs. 13 per head.

The Indian population in Australia is gradually diminishing and now numbers about 2,000 and it is scattered about. Most of these Indians have gone there from the Punjab—Mussalmans forming a large majority. A few of them are very well off, and most of them are fairly well off. Their standard of living is much better than in India but cannot in many cases compare favourably with that of their neighbours. A good number are employed in agricultural and pastoral occupations. The Australian Aborigines are of a primitive type and they are fast disappearing. Their number is now computed to be only 62,000.

In the field of Education both primary and secondary the States play a very prominent part. The State Schools numbered in 1924 about 10,280 employing 27,424 teachers to teach a student population of 8,61,256. Private Schools numbered 1,740 employing 9,219 teachers for a student population of 2,29,543. The State of South Australia alone with a population of about 55,1,000 *i.e.*, just a little over the population of the Madras city, had in 1925, 1014 schools employing 2447 teachers for a student population of 84,060 incurring a net cost of £ 597, 960 *i. e.* a burden for education alone averaging a little over one pound per head of population. The average cost per child instructed by the State was £ 7-2-3. and this was exclusive of domestic art centres and technical schools and the money spent on the Adelaide University. The total cost of technical education in that State alone was £ 56,140.

According to the returns published on June 30th 1926 there were 1,75,721, old age and invalid pensioners who received an approximate annual payment of pensions from the Commonwealth amounting to £ 8,811,686. No poor rate is levied in Australia. Government aid, without return, is given for the aged and the disabled. Maternity allowances are also paid by the Commonwealth. These payments are

looked upon rather as part of a citizen's rights than as a charity. The States also maintain orphanages and asylums for the destitute and the insane. The Government expenditure on all charities during 1924 was nearly £ 69,51,000. At the end of December 1925 the average weekly wages for males was £ 4-16-9 and for females £ 2-10-7.

There are also many instances of courageous efforts on the part of individual citizens in establishing successful industries that came under my notice during my travel. The facts and figures speak for themselves and I shall not indulge in any reflections. They afford serious food for thought both by the people and by the Government of the country.

Sports and amusements are the order of the day in almost every place. There is a deep rooted loyalty and devotion on the part of every citizen towards the Empire.

What is it that has secured this phenomenal success that has attended the Government of Australia during the past three quarters of a century? It is indomitable courage, unlimited enterprise and industry, united effort, a dogged perseverance, both the Government and the people seeing eye to eye on what is best to the people of a country.

Shall we The Government and The People learn these lessons and set to work and build up our India on the right lines?

The Mission of our Master

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Ceylon's Status in the British Political System

BY ST. NIHAL SINGH

I

THE Colonial Conference recently held in London has shaken some of the Ceylonese out of their slumber of self-sufficiency.

The Sinhalese and other sons of Ceylon, in their inborn insularity intensified by contact with the insular British, had fancied themselves to be superior in political status and opportunity to the people on the mainland from whom most of them had sprung and from whom they derived the nucleus of their culture. They not only had an "unofficial" majority elected on a territorial basis, they claimed, but that "unofficial" majority possessed the power of the purse, whereas the Indian Legislative Assembly was, in the last analysis, little better than a debating society. At one time when the bulk of Indians were shut out of the Volunteers, the Ceylonese pointed out with pride their eligibility to join such corps.

Now the Ceylonese suddenly find that whereas India, benighted though she be, has for years sat at the round-table of the Imperial Conference on terms of equality with the self-governing units of the British Commonwealth, their island is bracketed with the 'Possessions' of the British Empire, and their representation at the Colonial Conference is no better than that given to the semi-savages of the tropics. It is, indeed, even worse, for whereas the Governors of Nigeria and other Crown Colonies of Africa have taken the trouble to attend the assemblage, a British official who lately sailed away from Colombo preparatory to retirement from the Ceylon Civil Service has been deemed good enough to act as their spokesman.

The Ceylonese would have preferred to be at the tail-end of the procession of self-govern-

ing and semi-self-governing units of the British Commonwealth of Nations rather than to be at the head of the procession of peoples who, in the pregnant phraseology of President Woodrow Wilson, are deemed unfit to stand by themselves. As it is, they have not been given the satisfaction of shining even among the denizens of the "Dark Continent" and other backward races, not even one of the brown members of the Ceylon Executive Council having been sent to the Colonial Conference.

II

Political leaders in Ceylon are chagrined and do not attempt to hide their discomfiture. An organ of opinion which generally takes a conservative view, protests, in the course of a lengthy leader, that the proceedings at the Colonial Conference "would impose too heavy a strain upon" the "mediocre powers of advocacy" of the official nominee of Ceylon at that Conference, whereas "there are men in Ceylon who are equal to the most exacting demands of advocacy of the interests of the island." This is strong language, coming, as it does, from a quarter which not many weeks back was paying the highest encomiums to that very official. But it echoes the feeling roused in the Island.

The editorial writer of the organ which I have quoted is even stung into asking: "If Ceylon is to be associated with any part of the Empire, why not with India?" In view of the general Ceylonese attitude towards India and Indians, the sentiment behind that query deserves to be appreciated by our people.

III

The chagrin felt by the politicals in Ceylon is easy to understand. They had really begun

to consider that just as India had ceased to be a "Dependency" and had actually acquired the status of a semi-Dominion, their land was no longer a "Crown Colony" supposed to be led by the nose from Whitehall, but a semi-Constitutional unit of the British Commonwealth.

Only a few days before Sir Hugh Clifford, as the Governor of Ceylon, acting, presumably, under the orders or at least with the consent of His Majesty's Principal Secretary of State for the Colonies, nominated a British official at the end of his career in Ceylon, to sit in company with the rulers of African and other Colonies at the Conference in London, a book of reference was issued in Colombo in which the editor, the Hon'ble G. A. Wille took exception to his country being designated as a Crown Colony. "Ceylon was till lately a pure Crown Colony," he wrote in PLATE'S YEAR BOOK AND DESK DIRECTORY, "and is perhaps still regarded by the Colonial Office as coming under that designation, as its administration is still carried on by officials responsible to the Secretary of State for the Colonies." In view, however, of "the recent wide extension of the franchise it has in fact passed into the second or next higher class of Colonies, that is, Colonies possessing representative institutions but not Responsible Government; and considering the size of its unofficial majority under the new Constitution, it may be considered as belonging to the highest division in that class."

IV

Every Ceylonese of any intelligence, of course, aspires to self-government of the Dominion type, perhaps not all at once, but surely eventually. That status, he claims, has been

definitely promised by Britain. Though he cannot point to any pronouncement analogous to that made by Edwin Samuel Montagu in respect of India in 1917, he, nevertheless, is correct in his contention.

Sir Hugh Clifford, G. C. M. G., while Governor and Commander-in-Chief of the Island, wrote, in the course of a despatch that he sent in November 1926, to the Secretary of State for the Colonies, that "it is reasonable to assume that His Majesty's Government in granting during the past fifteen years successive measures of constitutional reform and holding out hopes of still further instalments in 1929, has entertained the intention of conceding to Ceylonese politicians sooner or later some form of Self-Government, and is persuaded that the adoption of this course at some future date at any rate is not only desirable, but practicable".

Shortly before leaving for Malaya, where he, at the moment, is the head of the administration, Sir Hugh Clifford announced a Constitutional enquiry. Since he is known for his love for autocracy, that move roused suspicions in the minds of the Ceylonese leaders. To allay these misgivings he again publicly disavowed his desire "to diminish the powers that have been granted to Unofficial Members in the Legislative Council." The doubts, nevertheless, persist.

V

These developments are turning the minds of some of the Ceylonese towards India. They are beginning to realize that, after all, it may not be entirely to their disadvantage to be partners with India, which has already a place in the Imperial Conference, instead of remaining cut off from her and being bracketed with the

undeveloped "Possessions" of Britain in the tropics, which, as a rule, exist for the sole purpose of producing raw materials, largely if not exclusively through British agency.

The fear persists in the Ceylonese mind of course, that if their country were to become federated with India they would be swamped by Indians—that the Indian intelligentsia would get all the jobs carrying a good salary which the British did not keep for themselves, and the poorer classes of Indians would leave their poverty-stricken motherland to take up residence in the Island of plenty. Most sons of the soil, outside the Jaffna Peninsula, where conditions make for a hardy type of humanity, are not so fond of working, nor are they so persevering and thrifty, as Indians, and, therefore, they are mortally afraid of Indian competition.

Ethnic and cultural ties, however, unite the people of Ceylon with our people. Ceylon, moreover, cannot get along economically without the labour recruited from Southern India, and the political barriers which now exist between the mainland and the Island might any day cause serious complications. In the long run, therefore, Ceylon's political interests are likely to be promoted rather than hindered by her federation with India.

Britons in the Island—be they officials or planters or merchants—have, however, everything to lose and nothing to gain by Ceylon's federation with India. At present there is no income tax in Ceylon. The Ceylonese are easy to rule. Except for one brief period of ension they have given the British civil servants no trouble during recent years: and some of the very men who, during that crisis, were jailed are now the recipients of official favour.

As soon as Ceylon became federated with India it would cease to be the heaven where there is no income tax. It would also cease to be a land of quiescence. The British community—official and otherwise—may, therefore, be expected to use all its influence to obstruct the tendencies making for union between Ceylon and India—of which, as already stated, many Ceylonese leaders themselves are exceedingly nervous.

Nevertheless the Ceylonese will chafe more and more at being classed with Africans and other tropical peoples who, unlike them, are not the inheritors of an ancient culture, nor are they educationally and politically so advanced. The aspiration for association with the free and semi-free units of the British Commonwealth will grow, and will sooner or later have to be reckoned with by British statesmen.

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E. July '27,

The Rev. W. T. Saththianadhan

"A man full of gifts, [of transparent integrity, devoted to truth and right, he has left behind a unique example of Christian manhood. His holy devoted life, though so mysteriously cut short, will not be without its effect even in the future. So long as the Church of Christian India is in existence, the memory of his name will ever, be fragrant to all true Christians."

THE man, to whom such a tribute was paid was none other than the late Reverend W. T. Saththianadhan; and that he well deserved it we shall see from a brief study of his life. He was a man indeed, to whom Carlyle's definition of a *Hero* might be applied. "A great soul, he was one of those, who cannot but be in earnest; whom nature itself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and the reality of things".

Nowhere did Mr. Saththianadhan's strength of character shew itself more forcibly than in his conversion to Christianity. He was born in 1830, of orthodox Hindu parents of the *Naidu* caste, who lived first at Trichinopoly, then at Madura, finally at Sinthapunthurai in the Tinnevely District. The strict training he had in the religion of his fore-fathers made him so bitter against Christianity that, when he went to a Missionary school at the age of 14, he rebelled violently against the study of the Bible. The Superintendent of the school, however, Mr. Cruikshanks, though blind, was a man of remarkable personality; and he stood firm against all attacks and insisted more than ever on his Christian teaching. Finally, so well did he succeed in his object that young Saththianadhan was forced, against his own will

almost, to turn towards Christ. Not all the persuasions of his beloved parents, not all the persecutions and trials he was subjected to, were of use against his soul's convictions; and at last, as he himself said, he was "enabled to forsake home and friends and come to the foot of the Cross, where he found pardon, peace and rest to his weary soul."

He was baptized in 1847 at Megnanapuram, and became first a pupil, then a teacher on a very small salary in Bishop Sergeant's institution for the training of young men. While there, he met and married Anna, the daughter of the Rev. John Devesagayam; and, from then to his death in 1890, Mrs. Saththianadhan was of the utmost help to her husband in all philanthropic efforts. The following tribute to her work by the Bishop of Madras is worth repeating: "It is only due to her sainted memory that I should mention here the name of Anna Saththianadhan, who, after a life of loving, gentle, unwearied Christian labours among the women and girls of this city and other parts, fell asleep in Jesus about two years ago, beloved and respected by all, leaving fruits of her toil and prayers, which will be found in eternity."

In 1855, Mr. Saththianadhan was sent to Madras to be trained. He passed the Matriculation in 1857, doing so well that he won the Grant Medal of the Doveton College. One of the examiners, who was very pleased with his papers, made the following remark in his report: "In the first class there is a name, which well deserves to be brought even more prominently into view, that of Saththianadhan. His

papers are better than I expected to receive from any student in the College. I have mentioned his name thus particularly, not only because I think it is but due to him to do so, but also in the hope that his example, showing as it does what persevering application can effect, may serve to incite many of next year's students to prosecute their studies with that patient industry, which seldom fails to secure success." But, he would not complete his University course, for a call to work came to him from Tinnevely. There, he had the privilege of working with the Reverend Ragland, than whom there could have been no better Missionary. This sainted man sought specially for "steadfastness of purpose and humility" in his helpers; and having got them, trusted them and met them "not now as servants, but as brothers beloved." By such intercourse, he won the affection and respect of his fellow-workers, and thus set up a good and great ideal for Missionaries to follow. "It may be remarked in passing," wrote Ragland's biographer, "that it is difficult to understand how such intercourse as this can be productive of alienation and hostility in the native mind of India. It would seem to be better philosophy, as well as better Christianity, to conclude that our Missionaries and those of our countrymen, whose conduct towards the natives is dictated by a missionary spirit, are the true links that bind to us our Indian Empire. To hinder or to forbid such intercourse cannot but be a suicidal policy on the part of the dominant race."

In 1859, he was ordained, and, after Mr. Ragland's death, was placed in full charge of the Srivilliputhur division. In 1861, he was appointed to the Tamil Mission of the Church

Missionary Society in Madras. It was there that he commenced his life-work, which may be divided into two heads, Administration and development, and Missionary work. Taking the first into consideration, it may be said that Mr. Saththianadhan's work was really unique. From a small group of more or less domestic servants, his congregation in the Tamil C.M.S. Church in Madras, rose, during the 28 years of his service, into one of the most influential bodies in South India. This result he achieved, partly by advocating the independence of the Indian Church through the establishment of the Native Church Council. This object indeed was very dear to his heart, and he threw himself into the work with all his usual vigour of character. In 1877 he was made Chairman of the Native Church Council; and, as one of his friends wrote about him: "In the administration of this important charge, he showed much ability and tact and now for himself the respect and confidence of all who were brought into contact with him. "Perhaps, a few words of explanation may be necessary here about the new Council. This was what Mr. Saththianadhan himself wrote about it. "There were five small congregations in Madras connected with the C.M.S., four of which were formed into three pastorates, subsequently reduced to two. The number of Native Christians in these pastorates is 711; Communicants 326. Two lay delegates are elected by the male communicants in each pastorate once a year, or once in two years. These four delegates, with the two Native pastors, a European Missionary appointed by the Madras Committee of the C. M. S. society as Chairman, and two others elected by the Chairman as his assessors, compose

the Council. One of the Native lay delegates acts as Secretary. The sums contributed by the Native congregations, after being applied to meet necessary expenses, are thrown into a common fund, called the 'Native Church Fund,' out of which, supplemented by a monthly grant from the Society, the pastors and teachers are paid. By this plan, the funds of the Society are being relieved, and the resources of the Native Church developed in an increasing measure every year. In five years there has been a saving to the society of not less than Rs. 2586. We are not without hope that in course of time the contributions of the Native Church will become so large as to render the grant-in-aid from the Society no longer necessary. Then the European element in the Council may safely be withdrawn altogether, and the Madras Native Church of the C. M. S. will attain the honour of independence and self-government."

It is interesting to mention here that Mr. Saththianadhan worked for the independence of the Indian Church, not only by establishing the Indian Church Council, but also by trying to raise the status and salary of the Indian clergy. "I do not mean to say," he affirmed, "that a Native Pastor should receive a very high salary. He must devote himself soul and body to his sacred calling without working back on the world, which he has renounced for ever. But what I do affirm is that he must be placed above care and want. He must not be exposed to the temptation of involving himself in debt. The fact is undeniable that the salary allowed to a Native Pastor is insufficient."

Mr. Saththianadhan further advanced his

Pastorate work in several directions, being ably seconded in his work by the leading members of his congregation. In 1873, a hall was opened for addresses and lectures and mission work. A society called "The Native Christian Improvement Society," was started. Mr. Saththianadhan also established through the agency of his wife, a Sisters' society among the women which met every month for prayer and conversation, collected money and received missionary boxes from England twice a year, and contributed towards the general good in several small ways. The Pastor and his wife were also helpful in the cause of education by opening a school for girls in Napier Park, Madras. Mr. Saththianadhan re-built at a great cost, one of his churches, which is called the Zion Church of Madras. He also organised from his congregation an enthusiastic band of workers, which is still in existence.

Besides his administrative and development business, Mr. Saththianadhan did much Missionary work baptizing over 300 converts during his career. He carried out his object in two ways. In the first place, he was a powerful preacher, his language being simple yet strong, his courage of opinion undaunted, his arguments sincere and convincing, based as they were on Christ, and only Christ. As he said: "Preach the Gospel in all its simplicity and power. In this, let there be no uncertain sound. Proclaim Christ in the perfection and union of his natures, human and Divine, in His sacred person. Preach Him in the fulness of his three-fold offices of Prophet, Priest, and King; in the completeness of His vicarious sacrifice, and atoning work; in the freeness of His salvation and impartation of His Holy Spirit to make it effectual; in the

gloriousness of His mediatorial office at the right hand of the Father; and in the certainty of His second advent as the judge and rewarder of all mankind according to their deeds. Let the motto of your ministry and life be, 'He must increase, but I must decrease.' In proportion as *self* is renounced and forgotten, in that proportion will Christ your Divine Master be magnified in and through you."

In fact, Mr. Saththianadhan had that true attitude of a good Missionary, which is expressed in sincere toleration towards other religions. He appealed powerfully to the Hindu by trying "to conform himself to the circumstances, weaknesses and even prejudices of all classes, as far as it was consistent with the dictates of reason and religion." And this he did, not by giving up or compromising his essential christian principles, but by not running to extremes in non-essentials. "It may be observed," he said "that this conformity does not involve any sacrifice or compromise of principle in matters of faith. Christianity in its essence can never change. In preaching the cardinal doctrines of the Gospel, let us give no uncertain sound. But, while it is necessary to keep in mind the grand theme and end of our preaching, it is also desirable that in non-essentials we may like St. Paul conform ourselves to the peculiarities of thought of the people among whom we live." So, very wisely, he was not exclusive in the propagation of his views of church Government. "It is not necessary," he said, "that we should anathematize those who do not belong to our own form of church Government. The Scriptures very wisely do not prescribe any one form as the only form which ought to be followed by all Chris-

tians, in all ages and in all countries. In nature we discover unity in variety. There may be essential unity, without uniformity." He therefore advocated that ministers of the Gospel should in the first place try to gain as much general knowledge and culture as possible, as well as a competent mastery of the Bible. Secondly, they should learn the vernaculars of the people, "not in a mere smattering way," not with only "a tolerable knowledge, but with a complete mastery, which is gained only by "a critical acquaintance with the structure, the idiom and the beauties, as well as a thorough command of the language." Thirdly, he advised a real insight into the religion of the people in order that no advantage may be lost in argument. Fourthly, he desired free and familiar intercourse with the people, not only in their habits, customs and manners, but also in their thought and feelings, in their joys and sorrows. "Christianity," he said, "teaches us the brotherhood of man just as emphatically as the Fatherhood of God. If this truth were kept steadily before the mind, it would take away all "race antipathy, and facilitate mutual intercourse." Fifthly, he advocated a personal and family religion, desiring his fellow-workers to be always conscious of the sacred dignity of their office. "It is very essential," he asserted "that the people should see in your life and character the sanctifying and transforming nature of the Gospel you preach. You must be living epistles of Christ." Lastly, Mr. Saththianadhan was able to see greatness among foreigners. He recognised merit in European Missionaries. He esteemed the character of his English friends. "I could not bid final farewell to England without a pang," he said. "My visit to that

glorious country has become a memorable event in my life. It was my privilege to hold communion with Christians of the highest and poorest type, Christians who though in the world were not of the world, angelic characters of whom the world was not worthy. They are distinguished for their philanthropy, benevolence, self-denial and whole-hearted consecration." At the same time, as we have seen, he was a true patriot, and his longing was to see his country as advanced as other countries. "In my travels through the country," he said, "when I noticed the magnificent cathedrals and churches and chapels by which it is interspersed, and all the indications of wealth and prosperity, physical, temporal, intellectual and moral, I could not but heave a deep sigh and exclaim, "O, when will my poor country attain this eminence and glory! When will she accept the Bible, and follow its holy precepts?"

Mr. Saththianadhan also promulgated his Missionary labours by his literary work. He compiled an excellent commentary in Tamil on the New Testament. He wrote a Church History in English and Tamil. He edited the DESABHIMANI, an Anglo-Vernacular monthly journal, and also the MISSION SCHOOL MAGAZINE. Besides all these, he contributed valuable articles to Missionary periodicals on Church questions.

His work was much appreciated by every one. Bishop Sell paid him the tribute of making him one of his examining Chaplains. In 1878, he and his wife were asked to go on deputation work to England. There they received a warm welcome, and we have the following testimony to their wholesome influence: "Mr. Saththianadhan's visit to this country in 1879, accompanied by his wife, will still be fresh in

the recollection of many, and the service then rendered by them both to the cause of Missions was of the most solid and valuable kind. It was felt that a church, which could produce such representatives was worthy of all honour, and the reality and value of missionary effort was brought home to the minds of all, who came in contact with them in a way, which no mere reading of missionary reports could effect."

In 1882, Mr. Saththianadhan was nominated a Fellow of the Madras University by the Governor of Madras. On this occasion, an address was presented to him by the members of his congregation, and it is interesting to read the following extract from it: "We are painfully aware that the education of the present day has the dangerous tendency of drifting towards Materialism and Atheism, that Christian learning and Christian influence are undervalued, if not despised, and that the spiritual element in education is apt to be sadly overlooked in the eager pursuit of material good, and therefore we cannot but hail with joy the appointment of one, than whom a more earnest opponent of anti-Christian tendencies cannot be found."

In 1884, Mr. Saththianadhan was given the degree of Bachelor of Divinity, in recognition of his services. The following is an extract from the Commission granting the honour: "We therefore being vested with the authority aforesaid and following the example of our predecessors, have judged it expedient, in consideration of your proficiency in the knowledge of the Greek and English languages, of your Theological learning, of your distinguished services in the Church and in Missions to Heathen, as an Administrator, Preacher

and Lecturer, of your valuable published writings, and also in consideration of your proficiency in the Study of Divinity, Uprightness of Life, sound Doctrine and purity of Morals, that you be dignified with the Degree of Bachelor in Divinity."

In 1891, he was made Vice-President of the Tamil Church Council of which the Bishop of Madras was President. But Mr. Saththianadhan had not long to live after that. In 1890, he had lost his beloved wife, a blow which he never got over, and on the 24th February 1892, he himself received his call to his eternal home. There was great mourning over his death, and the Rev. Mr. Walker spoke thus about it: "Well we have lost a good and true man. When we remember that as a lad, he was a bigoted heathen, and then think of all God did for him and by him, we may well take courage in our Mission work. The loss to the Tamil Church is great indeed. Such blanks are hard to fill. We can only wait on our Lord and Saviour in faith and prayer that He will raise up other monuments of His grace and power, to be witnesses to the heathen, and pillars to His church."

The basis of the Rev. W. T. Saththianadhan's work was his personal influence; and here we cannot do better than quote the opinions of some of his friends, both Missionaries and laymen, both Christians and Hindus. As he himself said, he tried to model his life-principles on the teachings of Christ. But the teachings of Christianity had a worthy foundation in the sterling character of Mr. Saththianadhan, "His powers of organization, his strict discipline, his sense of duty, his innate strength of character and force of will," his solid good sense, fearless convictions, his untiring and inspiring

energy, his earnest sincerity and singleness of purpose, his wide generosity and magnanimous toleration, his gentle sweetness of disposition, all made him respected and loved everywhere. A Missionary co-worker wrote of him: "For ten years I have been in close official connection with him, and I grew more and more to love him and to value his high Christian character, his devoted life and his great ability as an administrator of a large mission". The Director of Public Instruction said: "He has left to the Native Christians of Madras a beautiful example of simplicity of life, of pastoral efficiency and of devotion; and he has shown to you that a change in faith does not involve the abandonment of what is best in your native traditions and feelings." The Editor of the HINDU wrote: "All of us have to pay the debt of nature; only in the case of a few the debt is paid in a manner and under circumstances, which evoke general praise and satisfaction. Mr. Saththianadhan is one of those few, and has lived a life full of examples to others." Finally the Bishop of Madras testified to his worth: "I shall miss him greatly, and his loss will be felt throughout the Diocese. His natural powers and ripe experience, his unreserved self-surrender to the Saviour in early life, and his constant singleness of purpose in serving Him and promoting His glory, made him eminent among his brethren, and won for him the sincere esteem of all who care for the affairs of our Native Church."

Mr. Saththianadhan's wonderful character exercised itself on others, not only through his own personal influence, but also through the influence of his family. His home became the centre of a most wholesome friendship. His

wife we have already spoken of ; his children were brought up on beautiful principles, and grew up, capable not only of giving him valuable help, but also of faithfully continuing his work after his death. Their best tribute to his affection and care was their living-up to his pathetic last appeal to them : "Live together in peace and love. Try to serve your dear Redeem-

mer, and glorify Him all the days of your life. Keep up the reputation of the family for Christian life and devotion. I was a poor heathen, but God in His infinite mercy was pleased to call me into the marvellous light of the Gospel, and make me a distinguishing monument of His Grace. My heart's desire is to see you all, "a whole redeemed family, in heaven."

COMPARATIVE COLONIAL POLICY

BY DR. E. MONTEITH MACPHAIL, M.A.

THE title of Professor Shiva Ram's book *Comparative Colonial Policy*, (Longmans Green and Co., Ltd., London) suggests that it contains something different from what it really does. It is not a comparative study of different Colonial Policies and activities of the different Western Powers. It is very useful having the information it contains presented in a readable form, and Professor Shiva Ram possesses the power of clear exposition. He must have taken much labour to gather his material and make his selection. In a small book of this size the treatment is necessarily sketchy but it is clear and generally accurate.

Nearly half the book is devoted to the Colonial Policy of the United States and to the League of Nations and that is the part which will most likely be read with the greatest attention. The American experiment in the Philippines is extra-ordinarily interesting and Indians are naturally specially interested in it. We feel in reading Professor Shiva Ram's account of things that we should like to know more as to how things are actually working out in practice. He mentions apparently with approval that a vigorous attempt is being

made to have English as a spoken language. It seems a little surprising that he should approve of the wholesale introduction of English Education in the Philippines when he has told us on page 26 that "English Education both in India and England has the effect of anglicising young Indians and making them intellectually sterile."

Again it is disquieting to learn—and from what we have read in books about the Philippines,—we know that Professor Shiva Ram is not exaggerating that the Civil Courts are being made the instruments of oppression and are being used to turn agricultural debtors and their children practically into slaves.

That everything is not going on well is manifest from the breach between the Filipinos and the American Government which seems to be very serious. We should have liked some information as to why Governor Wood has taken up the position he has in which he has been supported by President Coolidge. The chapter on the League of Nations also gives some useful information especially with regard to mandates. Professor Shiva Ram's book was originally a course of lectures and that probably accounts for some of the features to which we have referred. It forms, as has been said, a useful compilation and it will give its readers a considerable amount of useful information about the history of Colonial Policy.

Economic Morality

BY MISS S. V. RAO

SOME of us are familiar with the phrase "The economic interpretation of history." History has been interpreted in various ways, by theorists ; Hegel has given it an idealistic interpretation, Kidd a religious, Aristotle a political, Buckle a geographical ; and in recent years, Karl Marx and Frederick Engels' economic interpretation of history has assumed great importance. In this 'economic interpretation', emphasis is laid on the fact that in any given epoch the economic factors, or the methods by which people obtain their livelihood, have decidedly the most important influence in the moulding of the political, social, intellectual, legal and ethical relationships of that epoch : so that in considering human progress the greatest emphasis must be laid on the economic factor.

To put the explanation forward very briefly, a short extract from the "Communist Manifesto" of 1888 will suffice :—

"In every historical epoch the prevailing mode of production and exchange, and the social organization necessarily following from it form the basis upon which is built up and from which alone can be explained the political and intellectual history of that epoch ; that consequently the whole history of mankind (since the dissolution of primitive tribal society holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited ; that the history of these class struggles forms a series of evolution in which a stage has been reached when the exploited cannot be emancipated without emancipating once for all exploitation, oppression, class distinction and class struggles."

Marx and Engels certainly did not wish to exclude all other factors, but they pointed out the economic foundation on which all other factors ultimately rested. As Engels said, the economic situation is the cause, the only active agent, and everything else is only a passive result.

Illustrations of the part played by economic forces in the sphere of political events are innumerable. In this short article I shall limit myself to a consideration of the effect of economic factors on ethical codes.

The ethical principle regarding the borrowing and lending of money has changed with the change that has come over economic society. In mediaeval times the Church was the great enemy of the money-lender. Interest was identified with usury, and whoever charged interest on loans was condemned as a usurer, an evil-doer who was guilty of unpardonable wrong-doing. It was not the rate of interest charged that mattered, but the practice of lending to receive at a future time more than the amount lent ; this was a grave offence, and the Church cried out against it.

But what was the justification for such an attitude toward the charging of interest ? Why did people then consider a practice so generally accepted now, as immoral and wrong ? The answer is found in the economic organization. In mediaeval times there was no large scale production, capital did not hold the foremost place in production, and loans were not, as a rule, taken for productive purposes and for the needs of enterprise. Money was borrowed chiefly for consumption, to meet the necessities of

life. When corn was dear, or food ran short, money was needed to tide over temporary distress, and men were driven, by force of circumstance, to find shelter in borrowing. This was the money-lenders' opportunity, for they made their gain at the expense of their neighbour's needs.

Money being borrowed for purposes of consumption obviously did not repay itself, and the burden of returning the principal borrowed was great enough without the additional burden of interest.

The economic organization, however, has changed; production and facilities for production have increased, gigantic works yield gigantic profits, and capital has assumed immense proportions. What is the result? Money is borrowed for production, not chiefly for consumption, and capital, yielding additional capital, can afford to pay interest. The Church, therefore, no longer looks on interest as usury. Where the needy consumer or producer is charged exorbitant rates, as for example the rates that have to be paid by Indian cultivators to the Mahajans, Society cries out against it, and terms it usury in mediæval connotation. Ordinarily, however, the practice of charging interest is now just and fair and equitable, and the ethical code has changed in accordance with the changes in the economic organization.

A similar example may be found in the system of slavery, though here the attitude has changed from an acceptance to a hatred for and overthrow of such an institution. Slavery before the nineteenth century was a recognised thing. No one considered it wrong. Just as the keeping of paid domestic servants in the present day is not looked upon as unjust or

wrong, so slaves used to form a part of the household, and a man who could afford bought slaves as it increased his status and determined to a large extent his position in society. Moreover, large farms existed and a vast amount of human labour was needed to work these estates, so that slaves were a useful element, and gangs of them were sold and bought in the market like any other commodity.

With changes in the economic organization slaves gradually lost their economic usefulness, for, as the supply of new land and free land diminished, and as population increased and better methods of cultivation were adopted, the need for slave labour also diminished, resulting in the decay and final disappearance of slavery as an institution. The ethical and moral attitude towards slaves showed a corresponding change, and their emancipation began to be considered. Ostensibly it was an ethical ideal based on the freedom of the individual, but this freedom itself, as regards slaves came because slavery as an economic unit had lost its usefulness.

Now the practice of slavery is abhorred and regarded as wrong; but, viewed in the light of our own acceptance of domestic servants, and a possible day when they might come into their own, we need hesitate to compare with pride our attitude and that of past generations towards slavery.

Another remarkable change which may be noted is the attitude towards strikes. Until recent years a strike was viewed as a terrible thing, most unjustifiable, illegal, wrong, but as the need for a strong weapon in the hands of Labour Unions and Trade Unions was increasingly felt, the strike became legalized and we

accept it as it is the only possible way in which the labourer's demands can force an effective hearing. Strikes are no longer considered wrong because the ethical principle is based on economic need. In time, when Boards of Negotiation and conciliation bring about great harmony in industry, and possibly when labour ceases to be the enemy and becomes rather the co-partner of capital, working with the same interest, then strikes, which will no longer be necessary, will be forced outside the pale of ethics, and the law may then proclaim the strike a punishable offence.

Speculation, like usury, was not allowed in the mediæval age because the characteristics of the mediæval were different from those of the modern market; then the speculator was an evil-doer but now his actions are justifiable because he is of great economic benefit to society. The ethics of speculation has thus changed because of economic need. To buy up commodities in order to sell them at a higher rate for the sake of profit was condemned and declared illegal, yet now the tremendous gains made at the expense of the community are right and good, just because the economic organization of society is such that men are needed who will undertake the risks of production and productive organization as it exists in modern times. The means they employ are considered right or wrong, legitimate or illegitimate, according as the consequences of this struggle of intelligence against chance bring economic loss or gain to the community. It is really as a result of improved transport facilities, quicker means of communication and intelligence, and increased risk-taking that the need for the speculator has increased and he is no

longer looked upon with reproach or contempt because he is coming to be recognised more and more as a necessary factor in our economic organization.

Lastly, attention may be drawn to our attitude in the present day towards the gains of business men. There is a commercial code and a commercial morality, and such ethics is accepted as being based on economic need. The good business-man is the one who combines the greatest profits with the strictest economy, but the profits all lie on his side. His profits are ethically sound, although they are built up on a basis of utter selfishness and self-interest. Why is this? Why should "business honesty" be included in our ethical code? Surely, if business men were not of such tremendous importance in economic society, many of their actions would be condemned as being allied to those of swindlers and dishonest dealers. But production must be linked to consumption and the only way in which this could be done most efficiently is by overlooking the selfishness that lies beneath the ingenuities of business. Social objections are seldom raised until the economic need had passed.

And so we see ethical principles transformed to meet economic needs and conditions. Moral teachings and religious preachings may, and do continually, modify and transform social life, but unless these teachings are in close correspondence with the great underlying economic facts, the results will not be lasting. It may seem a truism to a casual thinker that that is economically best, in the long run, which is ethically sound, but close analysis reveals a reverse condition, making it more true to existing conditions to declare that the economic organization determines to a very large extent the acceptance or rejection of ethical principles.

The Father of Modern Socialism

BY MR. SYED SHAFAT HUSAIN, B.A. (Alig.)

KARL MARX has been popularly known as the father of Modern Socialism. Whatever be his right to such a title, it cannot be denied that his influence as a Socialistic propagandist was an immense one both in Germany and England. His work, broadly speaking, divides itself into two main branches. He advocated Socialism both in his pamphlets and in his remarkable work—'Das Capital' the sacred book of Socialism. This zealous advocacy of the socialistic doctrines earned him that great title.

Marx, though at first determined to devote himself to the academic profession, could not resist the influence of the great German Philosopher Hegel whose radicalism in religion and politics inspired him with a zeal for being a Socialistic propagandist. He joined the staff of the RHENISH GAZETTE which was a powerful and vehement organ of the young Hegelians. Having entered on this editorial work, Marx commenced his great and remarkable career of a long and continued agitation. The RHENISH GAZETTE soon became extremely notorious for its severe and scathing criticisms of the Prussian Government. This attitude of the papers led to its suppression in 1843 only after a year's existence under Marx's sponsorship.

Marx now left Cologne and joined the editorial staff of the DEUTSCHE JAHRBUCHER. He thus continued to play the role of an out-and-out propagandist; and through his journals he propagated the Hegelian idealism and Feuerbach's Humanism which ultimately developed into communism.

At first the young Hegelians were not keenly interested in the propagation of the com-

munist doctrines. The credit of being the first Hegelian who bestowed close attention on the problems of Communism goes to Karl Marx. The earliest traces of socialism are to be found in the RHENISH GAZETTE.

The extracts from the journal undoubtedly establish that Karl Marx was a decided socialist. In its columns he grieves over the wrongs of the poor 'Dumb Millions'.

Fuerbach's humanism had its root in Hegel's idealism and ultimately 'Humanism and Communism became merely convertible terms'. The religion of early German Communists found its expression in Feuerbach's work in which he writes, "Man alone is our God, our father, our judge, our redeemer, our true home, our land, and rule the Alpha and Omega of our political, moral, public and domestic life and work". Thus he urged the dissolution of theology into Anthropology in the field of thought, and of Monarchy into Republic in the region of politics. The ideals of the humanists were a democratic transformation of the State and a Communistic transformation of Society. But when they came to put the ideals into practice, they took up an attitude of 'Simple but implacable negation to the existing order of things'. Karl Marx was at first a humanist and he believed in humanism 'as the vital and creative principle in the renovation of political and industrial society'. In the course of an article on socialism published in JAHRBUCHER Marx prophesied, "The new revolution will be introduced by philosophy. The reformation was the work of a Monk; the revolution will be the work of a philosopher". It must here be mentioned

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the great credit of Marx that he was strongly opposed to all ideas of revolution through assassinations, murders and conspiracies. He preached ardently that the propagation of socialism should take place through popular education of masses in socialistic doctrines. Yet his incessantly hostile attitude towards the Prussian Government provoked the wrath of the Prussian authorities who moved the French Republic to expel Marx from the French territory where he had sought refuge from Prussian oppression. He now went to settle in Brussels where he continued his struggle against the Prussian Government till the revolution of 1848.

While in Brussels, Marx was invited by the London Central Committee of the Communist League to join it. The distinctive characteristic of Marx's system was that he regarded the French Socialistic schemes as 'Impracticable Utopias,' while he claimed that his own proposals were not only practicable but also inevitable. He urged industrial evolution with a view to bring about social revolution to attain which Marx persuaded the then communists to

alter their methods. He condemned secret societies and taught them to resort to preaching their gospel publicly. It was under Marx's influence that the general Congress of the Communist League held at London in 1847 adopted and published a manifesto drawn up by him and his friend Engell. This manifesto declared that 'Communalism was not the subversion of existing principles, but their universalisation.' It also definitely laid down as one of the Cardinal aims of Socialism that 'Proletariate should become the supreme and paramount element in the state and that middle class supremacy should be extinguished.' Thus in spreading socialistic doctrines among the working and labour classes of both Germany and England Karl Marx played the role of a social revolutionary. In his 'Das Capital'—the well known sacred book of socialism—Marx's argument takes the form of an inquiry into the origin and social effect of Capital. Capital, as Marx understands it, may be said to be independent wealth employed for its own increase. A detailed discussion of this great work requires quite a separate treatment for itself.

New Afghanistan

BY MR. V. B. METTA

AFGHANISTAN since the accession of Amanullah Khan in 1919, is stirring from its age-long sleep. It no longer wants to remain isolated from the rest of the world. It has made up its mind to take part in the life that is throbbing around it. What is going on in that mountain-bound kingdom is of special interest to England, because of its proximity to India. Two books have been written about the country recently: One by the American

traveller Mr. Lowell Thomas, and the other by M. Raymond Furon, a Frenchman who lived there for two years.

Both writers give us some idea of the personality of the present ruler of the country, who is the third son of the late Amir Habibullah Khan. Amanullah Khan wrested the throne from his uncle Nasrullah Khan, who had seized it on the assassination of his brother. He is a well-built man of medium

height, about thirty-four years of age, with brown eyes, long eyelashes, and a frankness of manner which is very engaging. Besides Persian, his native tongue, he speaks English and French. He realizes quite clearly that his country cannot retain its newly-acquired independence if it does not march with the times, and so he has introduced reforms in all Departments of his State. He does not disdain to have foreign advice in the achievement of his task. On the contrary, he welcomes it. Until his accession to the throne, there were no Western colonies in Afghanistan, but now these colonies are being formed, and are likely to increase in size as time passes. In 1922 he renounced his autocratic powers and became a constitutional monarch. He has adopted a policy of toleration towards the non-Moslems who are residing in the country, such as Indians—of whom there are thousands—Jews, and Armenians. He allows them to live in their own way without molestation—provided they do not try to spread their religion and pay the poll-tax. Even Western Missionaries who were formerly completely debarred from entering the country, are now allowed to enter it for medical purposes.

The kingdom of Afghanistan is divided for administrative purposes into five major provinces, namely, Kabul, Kandahar, Herat, Mazar-i-Sharif, and Kataghan Badakshan, and four minor provinces, namely, Jelalabad, Khost, Fareh, and Maimena, each of which is under a Governor. There are departments of War, Education, Commerce, Justice, Finance, and Public Security under separate Ministers. The Cabinet is presided over by the King himself. There are two Assemblies, the State Assembly (Dastur Shahi)

and the Legislative Assembly (Kharwanin Mulkhi), which correspond, roughly speaking to the Western Senate and the Chamber of Deputies.

The Afghan Law is Shara, Koranic Law. There are the lower courts, and then the higher courts, to which appeals from the lower courts lie. These courts are established all over the country. The High Court at Kabul is the supreme judicial authority in the kingdom. The King, like the Great Moghuls and other Moslem Sovereigns of old, has set apart a day in the week on which he hears the grievances of the lowest of his subjects personally. Trials are often very summary, and punishment quickly follows them. M. Furon tells us of a case in which a criminal was arrested at four in the afternoon, and by six o'clock was tried and executed.

The revenue of Afghanistan is 50,000,000 Rupees, which is derived chiefly from land and export and import duties. It is not sufficient to meet the growing expenditure of the Government. The British subsidy is stopped, and the King is unwilling to borrow money from foreign Nations, because he fears that such loans would be followed by a demand for concessions which would ultimately lead to the loss of Afghan independence.

The standing army of Afghanistan is recruited from short service conscripts, who serve at the age of twenty for two years. Immediately after coming to the throne, the King engaged Turkish officers to re-organise the army. But since then the Turkish officers have been replaced by German officers. Military schools have been established in all large towns. The heir-apparent to the throne, and some of the officers' sons are sent to France for their

military education. Besides the standing army, the King can always count on the tribesmen to help him in times of War. Afghanistan is also developing an Air Force. It has got twelve aeroplanes, which it bought from the Russian Soviet Government. These aeroplanes, it may be noted, were made in Russia by the Junker Company, which has recently secured the monopoly of commercial aviation in Persia. The pilots of the Afghan Air Force are mainly Germans and Russians. The Germans have organised a school of aviation at Kabul. A few Afghans go to Moscow to learn flying.

The trade relations of Afghanistan are mainly with India and Russia. An Anglo-Afghan Trade Convention was signed in 1922. From India, Afghanistan imports silk, cotton, tea, petrol, paper, candles, iron, copper, leather, and sewing machines and exports horses, carpets, wool, sheep-skins, dried fruit, and asafoetida. She entered into a commercial treaty with Russia in 1921. She imports from there samovars, skins and sugar, and exports lapis lazuli, fruit, poustins, and some other articles. The British Consulates are established at Jelalabad and Kandahar, while those of the Soviet Government are established at Herat and Mazar-i-Sharif.

There is no large scale industry in Afghanistan yet. There are small munitions factories established all over the country, where swords, bayonets, and rifles are manufactured. Big guns are imported from Germany. Rough spades, hammers, and other articles of hardware are made in the country, while those of a better quality are imported from Germany and Japan. The King is a great believer in encouraging home in-

dustries. He puts on clothes and boots which are made in Afghanistan only, and has ordered all Government servants to do likewise. He has laid heavy duties on all imports except religious books and war-material. Some of the imports are charged as much as 200% duty. Afghan trade agencies have been established at Peshawar, Parachinar, and Quetta. There are trade agents attached to the Afghan Legations in Europe and Asia to study the possibilities of developing the Afghan trade. There are no banks in Afghanistan, because banks would charge interest which is against the Koranic teachings. There are no schools for commercial education there, but the Government factories and workshops are open to the people to see how different articles are made.

The mineral resources of the country are untouched. There is probably oil in Afghanistan, seeing that the oil-belt passes through Persia, Baluchistan, and Mesopotamia but it is not located yet. There is gold, iron, coal, lead, sulphur, antimony, and gypsum. It is said that a German firm has applied for the monopoly of all valuable minerals in the kingdom and the application is being considered by the King, but the report lacks confirmation.

This brings us to the subject of the activities of foreign Nations in Afghanistan. Outside the Legation and Consulate staffs, there are not many Britishers there. M. Furon tells us that there is a German trading company at Kabul which publishes pamphlets in which it declares that Germany has no Mahomedan colonies, that she is the best friend of Islam, and that her machinery is the best in the world. These pamphlets are printed in Persian

and distributed freely among the Afghans. The company imports cement, machinery, and dye-stuffs from Germany, and buys skins. There are many German engineers, doctors, and architects in Afghanistan. A Treaty of Friendship between the Governments of Afghanistan and Germany was signed at Berlin on 3rd March 1926. An economic treaty is likely to follow soon.

There are many Russian electricians, road-surveyors, and journalists in Afghanistan, who besides doing their professional work, are engaged in anti-British propaganda. Russia has extended her railway in Russian Turkestan as far as Termez on the Afghan border. The Tajiks and Uzbeks from the Russian territory are therefore able to go over to the Tajiks and Uzbeks in the Afghan territory easily and spread their republican propaganda among them. A Russo-Afghan Treaty was signed in 1921. Another Treaty, which is valid for three years and which does not interfere in any way with the Treaty of 1921, was signed on 31st August 1926 at Paghman. The following are some of its clauses:—

(1) In the event of War or hostile action between one of the contracting parties and a third Power or Powers, the other contracting party will observe neutrality in respect of the first contracting party.

(2) Both the contracting parties agree to abstain from mutual aggression the one against the other within their own Dominions. Also, they will do nothing which may cause political or military harm to other party. The contracting parties particularly agree not to make alliances or political and military agreements with any one or more other Powers against each other. Each will also abstain from

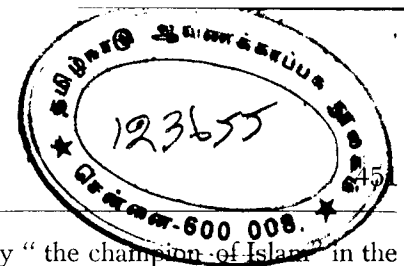
joining any boycott or financial or economic blockade organised against the other party. Besides this, in case the attitude of a third Power or Powers is hostile towards one of the contracting parties, the other contracting party will not help such hostile policy, and further will prohibit the execution of such policy and hostile action and measures within its Dominions.

(3) They agree to abstain from armed or unarmed interference in one another's internal affairs, they will neither join nor help any one or more other Powers to interfere in or aggress against one of the contracting parties. Neither of the contracting parties will allow armed forces, arms, ammunition, or other war material meant to be used against the other contracting party to pass through its Dominions.

(4) The contracting parties agree to enter into negotiations within a period of four months for the compilation of rules for the reconciliation of differences which may arise between them and which cannot be solved in the usual diplomatic way.

It need hardly be added that the Russian and German Legations at Kabul are on the best of terms with each other.

Some Frenchmen are engaged in the Educational Department, and France exports motor-cars, arms, electrical machinery, and wireless sets and imports skins and carpets from Afghanistan. Italy has also some trade with Afghanistan, and an Italian silk-expert has been engaged by the Afghan Government to rear silk-worms and manufacture silk. The Piperno affair seems to have been forgotten by the Italian Government. A few Turks are engaged in the Forest and Irrigation Departments,



There are no railways in the country. Two projects are however being considered. They are (1) To unite Merv, Herat, and Chaman; (2) To link Balkh, Kabul, and Peshawar. An American tried to materialize these projects in 1922, but some unforeseen difficulties came in his way and so he had to drop them. According to M. Furon, the Germans and Russians are now thinking of taking up these projects. There are very few good roads in the country, and most of the goods are transported by camels. Steps are being taken to improve the roads and make them suitable for motor-transport. A road from north to south is likely to be built soon.

The Afghans are very proud of the independence which they have got, and celebrate with great eclat their Independence Day which comes at the end of July. The festivities last for a week. On the first day, the King, surrounded by the orphans of the War of Independence—as the war with Great Britain in 1919 is called—delivers a speech in which he praises the bravery of his people and paints a glowing future before them. On the other days of the week, there are elephant-races, horse-races, donkey-races, wrestling, fencing, fireworks, and other kinds of amusements.

It is believed by the outside world that the King of Afghanistan is aspiring to the Caliphate. But the belief is not altogether justified. For the King feels that if he were to assume that august title, there would be continuous quarrels between the Shiah and Sunnis in his kingdom which he has naturally no desire to see and so he has as good as given up the idea of becoming the Caliph. He is a Pan-Islamist, however. He does not want to see the unity of Islam broken up by Western Nations. He

called Turkey “the champion of Islam” in the Turco-Afghan Treaty which was signed in 1921. He rejoiced with other Moslems in the world at Turkey's victory over Greece in 1922. Although he did not send a delegate to the Pan-Islamic Congress which was held at Cairo in May last year, he sent one to the Pan-Islamic Congress which was held at Mecca in June. He is a Pan-Asiatic also. In one of the clauses of the Turco-Afghan Treaty both the contracting parties agreed to do their utmost to free Asiatic Nations from foreign yoke.

Amanullah Khan realizes the importance of education in modernizing his people, and so he is doing his best to spread it among them. Public notices have been posted everywhere, exhorting the people to send their children to school. The Government servants are obliged to send their children to school on pain of fine or even dismissal from service. Elementary schools and secondary schools are established all over the country. There are three Colleges at Kabul. Habibullah, which is the oldest of them, was founded by the Amir Habibullah: the other two are Amaniye and Amani, which were founded by the present King. There are schools for civil servants, where among others, the Governor of Kabul delivers a course of lectures on Administration. Students are sent every year to France and Germany for higher education. The King takes great interest in female education. In the Girls' School which was founded by his mother, there are now over 2,000 pupils. He is in favour of girls being allowed to choose their husbands.

Many other changes have been introduced in the country. There are hospitals for men and

women, and model farms have been established. The Government of Afghanistan is beginning to take an interest in art and archaeology. It has established art-schools in all large cities. In 1922, it granted a monopoly of excavation for Græco-Bactrian and other remains to M. Foucher for thirty years—on condition that if a site be not explored for five years, it might be given to another mission. Half the finds of the French Mission are to go to the Afghan Government, and the other half to France. A museum has been built in the Capital to house these finds. Telegraphic communication has been established between Kabul and Peshawar. Telephones have been installed in all large towns. Afghanistan has not joined the International Postal Union yet, and so letters destined for the country have first to go to Peshawar, whence the Indian Postal Department forwards them to the Frontier. The Royal palace and some of the houses of the nobility at Kabul are lighted by electricity which is supplied by the electrical works at Jebel-us-Seraj. An open-

air cinema is installed in the garden surrounding the Tomb of Timur Shah at Kabul. A strictly-censored Press is growing up. The official paper is "Aman-i-Afghan"; there is another important paper called "Ittihad-i-Mashraqui" Unity of the East, a significant title. The whole coinage and system of weights and measures has undergone a change. As Kabul is subject to annual inundations, the King is building Dar-ul-Aman. The new capital is designed by M. Godard, a French architect, and will be a city of the Western type with broad roads, parks, avenues, and fine big buildings.

Amanullah Khan has not been able to introduce all these reforms without opposition. The *mullahs* of Afghanistan are as conservative as those of the other Islamic countries and so they fomented rebellions among the people. But both the rebellions were successfully quelled. It remains to be seen however whether the forces of progress or of reaction will triumph in the end. The times are fortunately in favour of the former.

Music in Disguise

BY MR. H. P. KRISHNA RAO, B. A.

Author of the 'Psychology of Music.'

THE title of this article is itself in disguise and a few words are not out of place in order to make its significance clear. Suppose it is required to draw a picture, paint a landscape or mould an image in clay or marble, what is our model? Where do we go to look for it? Is it in some imaginary land or in our own surroundings? Undoubtedly we choose the model from the objects that lie around us. The picture may be of a rose or a rainbow, a

cat or a king. Its form must resemble that we meet with in Nature. It is therefore said that the material for its delineation is drawn from Nature, in which it lies open or disguised. The more it approaches Nature, the more it is artistic and hence the more appreciated. But, what about the Fine Art of Music?

Among the scholars that devote their attention to the study of the nature, origin and purpose of Music, there are two schools:—

Some hold that the art of music borrows its material for expression from Nature and there is:

Music in the valley; music on the hill
Music in the Woodland; music in the rill,
Music on the mountain; music in the air,
Music in the true breast; music everywhere.

The other school believes that music has very little to do with our experience and that it very rarely imitates Nature. Among the latter are such eminent persons as the great Physicist Von Helmholtz who says:—

"Music has hitherto withdrawn itself from scientific treatment more than any art. Poetry, painting and sculpture borrow at least the material for their delineation from the world of experience. They portray nature and man; not only can their material be critically investigated in respect of its correctness and truth to nature, but scientific art-criticism however much enthusiasts may have disputed its right to do so, has actually succeeded in making some progress in investigating the causes of that æsthetic pleasure, which it is the intention of those arts to excite. In music, on the other hand it seems at first sight as if these were still in the right who reject all anatomization of pleasurable sensations. This art, borrowing no part of its material from the experience of the senses, not attempting to describe and only exceptionally to imitate the outer world necessarily withdraws from scientific considerations, the chief points of attack which other arts present and seems to be as incomprehensible and wonderful as it is certainly powerful in its effects."

With due reverence to the great scientist, it must be affirmed that music, like its sister arts of painting and sculpture, is purely an imitative art; its material lies in disguise around us in Nature, animate and inanimate,—in wind and water, in our conversation, laughter, shouting, and even in weeping, and it requires only an attentive and sensitive ear to discover it.

Sound and rhythm form, as admitted on all hands, the basis or the groundwork on which the art of Music is built. In the human body, whether awake or asleep, these two elements keep their continuous course from the moment of its birth,—nay even before it—to the death, rhythm being the fore-

runner of sound. If we consider the action of the heart in propelling the blood through the body we shall find how life's activities begin and close with rhythm. Listen to the beautiful lines of Longfellow:—

Art is long and time is fleeting
And our hearts though stout and brave
Like muffled drums beating
Their funeral marches to the grave.

Life starts with the beating of this drum in the foetus in the 4th month; then follows the sound of music—the murmur of the circulation of the blood. Anyone can hear the sound of this continuous flow by firmly applying the palm of the hand to the ear or by pressing the ear to the pillow closely. The murmur is no noise, but a musical sound of low pitch. Though wanting in overtones it belongs to the *Mandara Sthavi*, an octave below the middle C. The action of the heart is rhythmical so that the essentials of music—sound and rhythm lie in disguise in ourselves and in all our activities. Under the influence of excitement, this beating increases and it decreases under depression. So does the murmur of the blood circulation serve as a drove. The first sound emitted by the baby as soon as it comes out of its mother's body is to the accompaniment of this drove or *sruti*. It is musical, more pleasing to its parents. Its pitch is high and its timbre shrill falling under the class—*soprano*. The notes proceed in a descending slur or in a range of half an octave. In feeling, the baby's cry is painful and this may be physiologically explained as being due to the sudden change of surroundings. From the warm and comfortable mother's body to the cold and artificial cradle of the nurse marks an unwelcome change, too cold and too sudden for the tender body to bear. "A cry" of pain is therefore expressed. This cry is metaphysically ex-

plained by a section of the Hindūs in the light of re-births. This earthly life of ours though looking very charming and attractive is after all one of suffering and misery. It begins with pain and ends with pain, with fits or flashes or joy in the middle. The final goal of happiness is attainable after many births taken for the purpose of storing merit for finally reaching the feet of God. When man is in the mother's womb, he is said to possess the remembrance of all his former births together with a consciousness of the Omnipotence of God. He then supplicates the Almighty thus:—"Oh' merciful Creator, spare me from the miseries of the world and the cycle of re-births. I have had enough of suffering in my former ones and I do not desire to be born again. Keep me in Thy service." In spite of this prayer, he is expelled into this miserable world and falls on the ground like Satan, bitterly weeping at his loss.

Apart from the truth of this belief, the cry is found to be painful and it is musical. During all its childhood and even boyhood, it indulges in the same sort of cry whenever it has cause to do. But as it advances in knowledge a difference in the range and volume of the sound is perceptible and baby's cry is quite disproportionate to its needs; for a mere peppermint it weeps as if a world were at stake, but with the progress of age, the pitch of the scale is lowered and more variations or *sangaities* come in. The curves are broadened. They rise and fall slowly and delivered with more deliberation. Observation shows us that no two children cry in the same manner. Though the form is the same, the timbre, tempo and graces considerably differ in each case and it is also possible to say whether the cry comes from a

baby, infant, child, boy, man or woman. There are some naughty children which cry feigningly with very slight curves of a compass of two or three notes playing or eating all the while. Grown up persons stifle their sorrow, but when it bursts out into sound it goes out in a slow descending pitch as heard in a lazy yawn or a moan. Generally outbursts of joy or sorrow have a tendency to fall down from a certain pitch, though very rarely ascend from the lower to the higher pitch. In South India, there exists a band of hired women-mourners whose services are engaged for a number of days and their business is to weep bitterly to the hearts' content of the relations of the deceased whose virtues they extol in the course of their lamentations.

During certain activities of life, sudden accidents happen to us so as to give rise to painful expressions similar to those found in music. One knocks his head against a wall, receives a kick from a horse, a wound from a bullet, a cut by a sword; he then bursts out into a cry, yell or moan, which has a counter-part in the art. Even when one is in a feverish state or an agony of pain, the audible expressions of his suffering are not different from the parts that go to build up the fabric of music. At the time of breathing his last—there emerges a musical sound—though very faint and painful—quite the reverse of the vigorous yell of the newborn babe. With music does man enter the world and with music does he exit. Music accompanies him to the grave in disguise. Man is his own songster. If the phoenix sings its own dirge, man sings his own lullaby as well as his own funeral song.

Let us now leave out the elements of Music that lie *incognito* in sorrowful expressions and

consider the joyful ones of which laughter is the most prominent. Laughter consists of a series of waves of sounds which slowly descend in puffs following in quick succession. It is rhythmical inflow often accompanied with staccatos as heard in the laughing tune on the gramophone. Laughter like music is produced generally in the act of expiration or breathing out, but some people laugh while inspiring though it is very painful to observe it.

Apart from the existence of the elements of music in the expressions of pain and pleasure, certain languages themselves are more musical than others. In cold countries, speech is more musical and tremorous. Owing to the inclement weather, the mouth is almost closed and the teeth are set close. Words are muttered and passed partly through the nose, softening the hard letters. The speech of the inhabitants of the frigid zones must therefore contain more elements of music than that of the central nations. For instance, the talk of an Englishman fresh from his native place is often more indistinct than that of his brother living in India for sometime. Some languages are spoken slow, while some are spoken fast. In spite of the above facts, it would be very interesting to discuss why Italian is more musical in Europe as Telugu in Southern India, but this is not the occasion. Suffice it to say that the elements of Music are in disguise more in some languages than in others. Age and sex also disclose certain musical facts. The voices of females and children are *soprano* and *contralto* while those of the males are *tenor* and *bass*. Some persons talk very fast at *presto* pace and some very slow or *adagio*. We must not also forget the

dumb as well as the large number of stammerers who in addition to *rallentandos* and *accelerandos* exhibit many *staccatos* in their efforts in talking.

We now omit the factors of locality, age, sex, health and habit and point out how in the bustle and activities of life are disclosed forms of sound which really belong to music in its divisions of melody and harmony. In rehearsing the following passage from Shakespeare, several ornaments of music are displayed:—

Friends, Romans, Countrymen, lend me your ears,
I come to bury Caesar, not to praise him,
The evil that men do lives after them
The good is oft interred with their bones.

The calls of hawkers, venders, drivers of vehicles are mostly musical. Railway stations and markets can furnish much better combination of sounds which go to constitute Harmony. "Coffee" shouts one person in musical manner. "Soda" cries another though in a different key. "Soda, Cigarette" yells another in a key related either with the first or the second. Yet in the heart of the town itself, we find the essentials of Harmony so nicely described by Goldsmith:—

Sweet was the sound, when oft, at evening's close
Up yonder hill the village murmur rose.
There as I passed with careless steps and slow,
The mingled notes came softened from below;
The swain responsive as the milkmaid sang,
The sober herd that loved to meet their young,
The noisy geese that gabbled over the pool,
The playful children just let from school,
The watch dog's voice that bayed the whispering
wind

The loud laugh that spoke the vacant mind,
These all in sweet confusion sought the shade,
And filled each pause the nightingale had made.

To conclude, music is an imitative art. Its elements are in disguise in our daily life, and its activities. An observant ear can detect them everywhere and turn them into art,—firstly into Folk-songs, and then into classical music of Beethoven, Tansen, Thyagaraja or Purandara Das.

THE CHAKRAS

By MR. K. R. APPLACHARI, M.A., L.T.

THANKS to the investigations into "spiritualistic" phenomena made in recent years, under the auspices of Psychical Research Society, which have brought to light a vast array of testimony for the existence of the power of the mind to transcend the laws of the senses and have largely confirmed the belief of our ancient yogis in the immense hidden resources of the human mind and in the possibility of developing these wonderful powers by discipline, no apology is needed for a book of the kind now brought out by the Rt. Rev. Leadbeater on the Chakras, (Theosophical Publishing House, Adyar). This illuminating monograph explains what Chakras are and what they mean and contains a large number of beautiful plates, illustrative figures and analytical tables.

The first Chapter deals with the seven force-centres:—The Muladhara (Root Chakra,) Manipura (Navel) Anahata (Heart,) Vishuddha (throat), Ajna (Brow) Sahasrara (Crown) and spleen Chakra all of which are illustrated by coloured plates. The Hindu treatises substitute for the spleen Chakra, Svadhishtana. These wheels perpetually rotate and receive energy from the primary force (divine energy). In chapter II the author deals with the "Forces." Chapter III is devoted to the Absorption of Vitality or Prana. The constitution of vitality is analysed into the five main streams: Prana Vayu (yellow ray), Samana (green ray), Vyana (rose ray) and Udana (violet-blue). "The Development of the Chakras" is the subject matter of the next chapter. These centres are like sense-organs for the astral body and when developed they enable the owner to gain a power of response to a new set of vibrations and put him in

possession of great psychic powers. A long continued effort under the guidance of a well-informed guru brings into activity or vivifies these centres. Here the author warns us against the danger of premature awakening. "It gives *liberation* to *yogis* and *bondage* to *fools*." The last chapter concludes with an account of the Laya yoga. The aim of this Laya or Kundalini yoga is the same as that of other forms of yoga such as the Raja yoga, Gnana yoga and Bhakti yoga, *viz.*, to unite the soul with God. An effort of love, thought and action is necessary though one or the other of these is emphasized by each of the schools.

We may add that there is nothing fanciful or unnatural about the yogic vision, properly understood. Just as an extension of the faculties of the body is possible, it is also possible to extend our mental faculties, under proper discipline. The revelation in this case is as great as in the case of a blind man whose sight is restored to him.



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

World Events

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

June:

WORLD ECONOMIC CONFERENCE

THE largest attended and the most important World Economic Conference which we have yet had closed at Geneva towards the end of May. There were 200 Delegates present from about 50 different countries and the whole proceedings were marked by a fine attitude of conciliation and the spirit of co-operation. One thing which has made this Conference different from others of its kind was the valuable mass of material gathered by the Secretariat, interested bodies, and several experts on all phases of economic life. The problem of tariffs and barriers to international trade was the one that the Conference concentrated on, and the feeling of the whole group of Delegates was dead opposed to the present policy of high protection. This is highly significant when one remembers that the protectionist republic—The United States—was represented, and while the Conference was in session the French Parliament was considering raising their tariffs.

DEWAN BAHADUR RANGACHARIAR

The Indian representative to the opening of the New Parliament House and the Federal Capital in Australia—Dewan Bahadur Rangachariar, C. I. E., of Madras, is making a great impression on Australians, and is himself having a wonderful time. When he was presented to Their Royal Highnesses at Canberra he placed round their necks garlands of solid gold, studded with beautiful jewels. This is recognised as the highest honour that an Indian can confer on anyone, and the Duke and Duchess of York were extremely touched with the ceremony and the generosity of the Dewan.

The Dewan Bahadur is having a round of receptions, and is making some very fine speeches at functions including the Grand Masonic Lodge, Rotary Clubs, City Corporations, Y. M. C. A., and official Government recognitions as well. At the City of Melbourne, Lord Mayor's reception, Dewan Bahadur Rangachariar responding, said that India was striving to become politically independent and self-governing, like Australia. Without independence progress was retarded. He emphasised the great possibilities of trade between India and Australia. It was surprising, he said that neither country had an Agent-General or Trade Commissioner to represent it in the other.

The Young Men's Christian Association gave a luncheon to Mr. Rangachariar, who said: "In India, Australia to me was a mere name and sometimes a subject of criticism. Now I am proud to belong to the Empire which can and does include Australia." It would take centuries before India could attain Australia's economic standards, but the aim should be the raising of every citizen of the British Empire to that level. Mr. Rangachariar paid a high tribute to the Y. M. C. A.'s work in India, and elsewhere.

At the Victorian State Government Luncheon the Dewan Bahadur responding, appreciated the Government's assistance in enabling him to gain an understanding of Australian problems. "The ties of human brotherhood and common membership of a great Empire," he said, "bind India and Australia. We are proud of the Empire's ideals of fairplay, equality and justice, which are more practised in Australia than in any other part of the Em-

pire." He asked why India's brass and ivory work and carpets were not imported by Australia. Heavy customs duties should not be imposed on them, because the articles were handmade and could not compete with Australian products. "It is our mutual duty," he said "to understand each other's difficulties and problems."

THE SOLAR ECLIPSE

There was a time, not so very long ago either, when people were desperately afraid of eclipses; they ran away and hid themselves, and thought the end of the world had come. Now, thousands flock to see a solar spectacle. So much has science changed our view-point, and explained many of our mysteries, that the age of myth-making and magic is quickly passing away. On June 20th, a belt through the central part of England had an excellent view of a total solar eclipse. It only lasted for 23 seconds of complete darkness, but hundreds of thousands of people all along the tract followed its course with the greatest of interest.

INTERPRETING ENGLISH IN EGYPT

This stunner has just been reported from Cairo, (Egypt.) A schoolboy was undergoing an oral examination in British history. The question asked was: Tell us something about the character of Henry VIII? The student replied that he was noted for his atrocities. Then he was asked to name some of them. He said that one of his worst crimes was that he was accustomed to iron his clothes on his wife's back. "What!" exclaimed the examiner, "where did you get that astonishing information?" The boy insisted that he had read it in the text-book. Forthwith a text-book was procured, and the student was asked to find

the place and read what it said. He found the place and read as follows: "From that time forth Henry VIII ceased not to press his suit on Catherine of Aragon."

LOUVAIN UNIVERSITY

The celebrated Belgium University at Louvain, founded in the Fifteenth Century, 1426, has just been commemorating its five-hundredth anniversary. It has had an interesting career during its long history, experiencing at times great prosperity and then again times of adversity. At the height of its popularity it was easily the first University in the Netherlands, having twenty-eight Colleges and six thousand students. But just before the War in 1914 it had only four residential Colleges and less than two thousand students. Louvain was one of the earliest cities destroyed by the Germans in August, 1914. The famous Cloth Hall and the fine Library were both destroyed, including valuable books and many ancient manuscripts. The brave people began re-building their University as soon as the War ceased, and by 1919 lectures were again given to a larger number of students than before the War. Americans very generously have given large sums towards the new buildings of the University, while the John Rylands Library, Manchester, England, has given 50,000 volumes for the new library.

Reuter, reporting from Brussels on June 28th says:—

The representatives of 135 Universities from 24 countries were present at the commemoration of the fifth centenary of the Louvain University and the dedication of the new buildings which replace those destroyed by the Germans in the War. A brilliant procession passed through the streets. The King

and Queen of the Belgians and Prince Leopold were among those present at the great gathering at the University.

DEATHS

There have recently died three men who have taken a large part in politics and education in England and Scotland during the last half century; they are Lord Lansdowne, Professor Nicholson, and Professor Bury.

"The death of Lord Lansdowne", says the LONDON TIMES, "removes one of the most distinguished of our 'elder statesmen', at the ripe old age of eighty-three. He held four of the greatest offices of State to which a subject of the Crown may aspire—Governor-General of India, Governor-General of Canada, Secretary for War, and Foreign Secretary—and for more than forty years, whether in Office or in Opposition, played his part, and sometimes a conspicuous part, in making the history of his time." His five years in India were marked by a strong yet conciliatory policy. Perhaps his greatest achievement in public life was at the Foreign Office, where he brought about the alliance with Japan and formed the *Entente Cordiale* with France. They both have been productive of much good. The Marquess of Salisbury referred in the House of Lords of Lord Lansdowne as a great Parliamentarian, a man wise in judgment, and a man of great moral courage.

John Shield Nicholson was an Englishman by birth, born 76 years ago, but spent most of his life in the University of Edinburgh, Scotland, as a student and then as a teacher. For 45 years he occupied the Chair of Political Economy in Scotland's very front rank of British economists, and was recognised all over the world as one of the leading teachers

of the science. Dr. Nicholson may be regarded as perhaps the last survivor of the older school of English Classical Economists, and yet his mind was distinctly modern, keeping pace with all present day movements of thought; he will perhaps be remembered more by his writings than by his class-room teaching. Professor Nicholson's most noted work is his "Principles of Political Economy," in three volumes, which appeared in 1893, 1897, and 1901. This treatment still remains one of the best text-books on general economics. Of particular interest to Indian students is his "Monetary Problems"; this is a series of interesting and informing essays, the one on Law and his financial experiment in Paris, and the Indian Monetary Problems are real contributions to those subjects.

British and in fact world scholarship have experienced a great loss in the recent death at Rome of Professor J. B. Bury, Regius Professor of Modern History at Cambridge at the age of 66. He first distinguished himself as a Greek scholar, but it was history that finally claimed him. His histories of Greece and the later Roman Empire, and his edition of Gibbon's "Decline and Fall" will remain standards for a long time. THE TIMES says: "His range of reading was amazing. He was not only a fine Greek and Latin scholar, but he possessed a working knowledge of almost all the modern languages of Europe. He piqued himself upon keeping abreast with the very latest researches on all branches of European history, and would cite the obscure transactions of some remote learned society with familiar ease."

The Genius of Rabindranath

BY

MR. K. S. RAMASWAMI SASTRI, B. A., B. L.

BOOKS on Tagore have multiplied fast since I wrote my earliest critical appreciation of Tagore's genius in 1916. Among them the recent work of E. J. Thompson is entitled to a unique place both on account of its thoroughness and on account of its insight.

One of the most valuable portions in the work is the description of the formative influences which moulded the life and the life-work of Tagore. He says: "Rabindranath was fortunate in the date of his coming." Tagore came at a time when the tide of anglicisation of life in Bengal had begun to ebb and the tide of Indian nationalism had risen. He came at a time when the Bengali renaissance had begun to be an active force and was the crest of the Indian renaissance as a whole. The influence of the Vaishnava lyric poets of Bengal, the influence of Kabir and other poets who saw and sang the kinship of the deeper things in the Hindu, and Islamic faiths, the influence of Western culture which led to the formation of the Brahmo cult, and other forces from far and near and from the past and the present were factors in giving bias and direction to Tagore's genius, though his poetic endowment was strong and weak and flowed forth in an abundant and perennial stream.

Another important aspect of the work is Mr. Thompson's elaborate study of Tagore's earlier works which belong to Tagore pre-Shilaida period. He has brought together there a vast number of poems which were

hitherto unknown outside Bengal. Mr. Thompson, having taken to the exposition of Tagore long after the first dazzling emergence of Tagore into universal fame, is able to apply the canons of criticism with excellent discrimination and effect. He points out one great defect in the sentiments and emotions uttered by Tagore in his poems. He shows that Tagore's love of Vaishnava symbolism and mysticism had no real element of faith or spiritual passion in it. He says:

To him, a Brahmo, the Vaishnava worship meant little personally. There does not seem any evidence that it touched his austere father; and though the son was in some respects to draw closer to Hindu sentiment than ever the Maharshi did, his ecstatic adoration was stimulated.

He says in another portion of his work (p. 110), that Tagore has no belief in the Hindu doctrine of Karma. He points out also how Tagore has not shaken himself free from the fetters of conventional tropes and tricks of style. He says:

Even to-day, though he has enlarged his range of illustration, he has not cast away his besetting risk of monotony, and he has a tendency, when inspiration fails, to seek certain lines of little resistance, when the old tropes reappear, tears, stars, moonlight.

Mr. Thompson points out also how in Tagore's poetry we do not find the authentic utterance of the great nature-poet. He says further in regard to Tagore's dramas:

"In Rabindranath's dramas, the pressure of thought often strangles the action."

These are high merits in a critical study of the great poet. Mr. Thompson speaks about the "undeviating and unqualified enthusiasm" of my earliest work on Tagore. Even

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THE GENIUS OF RABINDRANATH

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in it the reader can find the pausing and judging critic. Mr. Thompson will find more of him in my latest volume on Tagore (Tagore: Poet, Patriot and Philosopher, published by Sri Vani Vilas Press, Srirangam in 1924.) Mr. Thompson owes his critical spirit more to the distance of time between the first glow of Tagore's world-fame and the present day than to any special equipment of critical power. Mr. Thompson is not a keen student of Indian Poesy or Indian Aesthetics. His sympathy with Indian religion is superficial and imperfect. He says:—

Saktism, the cult of the capricious queen of force and destruction, he dislikes immensely, and has exposed its ignoble root.

In this respect the critic no less than the poet has failed to realise the real core of the higher Sakti cult. The *Lalita Sahasranamah*, shows us how Sakti is higher wisdom, higher bliss, higher love and higher service (*Chitkala, Anandakalika, Premarupa, Priyamkari*). Sakthi as the force of destruction of evil opens the door to Shakthi as the goddess of beauty and benignity and blessedness.

Mr. Thompson's book is valuable not only because it surveys the entire field of Tagore's work during the last half a century but also because it divides Tagore's works into certain well-marked groups and shows the evolution of Tagore's genius under the spur of his rich and powerful inner nature and under the pressure of outer events at home and abroad. Tagore's vital creative work was during the period of the surge of India's self-conscious and self-realising and self-expressive nationalism and period of the impact of the world-war on the world. Even a dull and un-imaginative man must feel the wonderful stir of the times. The

only period which is at all comparable to it is the period of the French Revolution.

"Bliss was it in that dawn to be alive
But to be young was very heaven."

With a great poet's responsive creativeness or creative responsiveness (however you call it), Tagore has felt the force of the currents of modern life to the full and has not only expressed modern life and revealed it into itself but has thrown the light of the Life Infinite and Eternal upon it and lit it with the glory of God.

Mr. Thompson deals with the period of the *Juvenilia*, the Shilaida or Sadhana period, the period of unrest and change, the Gitanjali period and the period of Internationalism. It is not possible in this brief review to deal with these periods in any detail. In regard to the *Juvenilia* period Mr. Thompson says well;

"Rabindranath, aged twenty-four, had shown himself the most varied and versatile of living Bengali writers, had explored the lyrical possibilities of his tongue with a fulness that no predecessor had approached, had loosened prose and verse-rhythms, and had displayed mental freedom and detached mastery of thought."

In the *Shilaida* period his interests became wider and deeper and he stepped from the palace of art into the hut of the Indian peasant. This period contains not only exquisite lyric poetry but his fine dramatic work and his intimate studies of Indian life.

Then came the period of unrest and change in Tagore's life and life-work. He yearned for Indian freedom but at the same hated narrow and militant and destructive nationalism. Generally he never took a prominent and important part in current politics, though he led the agitation against the partition of Bengal and later resigned his Knighthood after

* RABINDRANATH TAGORE. Poet and Dramatist.
By E. J. Thompson. Oxford University Press—
Price Rs. 8.

the Amritsar incident. In December 1900, he settled at Santiniketan, and started his school with four students. Mr. Thompson says :—

"From Santiniketan he issued those books of religious lyrics that made him a new fame among his countrymen and finally all over the world. His Muse is baptised at last into service of God".

Lyrism and patriotism were regnant yet but were swept into the current of a deeper and loftier passion. Tagore's wife died in December 1902 and his second daughter died in 1904. His elder son died in 1907. In his volume of poems—*Smaran* (remembrance)—devoted to his wife, he wrote.

"Love came and went, leaving an open door,
And will not come again.
One other guest I look for, one—no more—
The last that doth remain".

Between 1901 and 1902 he wrote most of his novels. About his *Kheya* lyrics Mr. Thompson says well :

The heavy shadow of his recent experience is over;
but they show that his faith in God stands sure,
when other things have shredded and shrivelled away.

The next period is the *Gitanjali* period. We have in it great symbolic dramas and supremely beautiful religious lyrics. Such plays as *Raja* (called in English the King of the Dark Chamber), the *Post Office*, *Autumn-festival*, *The Free Current*, and the *Cycle of Spring* are great land-marks in the history of Indian dramas, though they suffer from too many songs. As for the *Gitanjali*, Mr. Yeats' estimate is as good to-day as it was in 1913 when he introduced the volume of poems to the Western world.

These lyrics—which are in the originals, my Indians tell me, full of subtlety of rhythm, of un-translatable delicacies of colour, of metrical invention—display in their thought a world I have dreamed of all my life long. The work of a supreme culture, they yet

appear as much the growth of the common soil as the grass and the rushes.

Ever since the publication of *Gitanjali* in English, Tagore became and has remained a world-figure in the realm of arts and letters.

This is all that could be said here by way of estimating an excellent book which deals minutely with the enormous output of a great poet like Tagore. Tagore has been certainly lucky in his latest critic. Mr. Thompson no doubt lacks that equipment which only a study of Indian Aesthetics and Indian masterpieces in Sanskrit can bring. He lacks also that thorough and loving insight into the Indian temperament which only an Indian critic in whom criticism rises to the level of creation can hope to have in an adequate measure. His inadequacy of sympathetic insight is seen also in the fact that while he is at one with Tagore in decrying caste and social injustice in India he does not seem to applaud Tagore's going back to the great past of India for consolation, for inspiration and for guidance. But after all is said here is a great book about a very great man. It shows with power and insight and ability and completeness all the splendour of achievement—in the realm of the real as well as in the realm of the ideal—of Tagore the poet and the patriot.

VISVABHARATI. (The World University). By Dr. Rabindranath and Mr. C. F. Andrews. With 6 portraits and illustrations. Price 8 As. To Subscribers of INDIAN REVIEW, As. 6.

RABINDRANATH TAGORE. A Sketch of his life and career with copious extracts from his writings. (Natesan's Biographies of Eminent Indians). 4 as.

THE PHILOSOPHY OF RABINDRANATH TAGORE. By Prof. Radhakrishnan. This book interprets Tagore's philosophy in the light of its own principles Rs 6-6-0. G. A. Natesan & Co., Publishers, George Town, Madras.

THE WORLD OF BOOKS

ANCIENT INDIAN TRIBES. By Bimala Churn Law, M.A., Ph.D. (The Punjab Oriental Sanskrit Series)—published by the Punjab Sanskrit Book Depot, Lahore.

The author of this book, a distinguished graduate of the Calcutta University, has already given proof of his work by his monographs on *Kshatriya Clans in Buddhist India* (Calcutta, Thacker Spink and Co.), and his *Ancient Mid-Indian Kshatriya Tribes* Vol. I (Calcutta, Oriental Series; Thacker Spink and Co.) While in these two books he made use of the traditions embodied in the Epics, the Puranas, and the canonical works of the Buddhists and the Jains, besides other sources of information both literary and archæological, in the book under review he deals with the five tribes the Kasis, the Kosalas, the Assakas, the Magadhas and the Bhojas who played an important part in our ancient history. He has culled his materials from Sanskrit, Pali and Prakrit literatures and blended them with the essence of the legends connected with these tribes. For each tribe, he gives the location, extent and boundaries of its habitat, the part that it played in the epics and the Puranas and in the literature of the Buddhists and the Jains, as well as the importance of the chief cities interspersed with features of their social life. The book is good evidence of the patient industry at sifting and collation of much useful matter from *recardite* sources.

THE UPLIFTED HEART. By Antonia R. Williams. L. N. Fowler & Co., London.

This slender volume of devotional meditation is based on intense spiritual experience of the writer. It is a welcome addition to the private bookshelf of each one of us.

HUNDRED PER CENT. INDIAN. ("New Era series No. 1) By C. G. Shah., Girgaum, Bombay. Annas six.

An impassioned plea against any re-organisation of Indian society on the basis of the Plough and *charka*. "Gandhism is the last flash, the most concentrated expression of the steadily declining religio-mystical 'culture' and socio-economic Philosophy of ancient India." The author believes that the future progress of India depends not on Gandhism but on industrialisation. But do ancient Indian ideals coincide with the tenets of Gandhism? The book is an indication of the revolt against the thread-bare ideal of Indian "simplicity."

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

This little volume of about 200 pages gives an account of the history of Ceylon from the earliest times up to 1833. The history of the Buddhistic period is mainly based on the *Mahawansa* and the *Deepvansa*. We have also valuable information on the chronology of Ceylon and the system of land tenures in mediaeval times. Mr. Hocart, the Archæological Commissioner of Ceylon contributes an interesting chapter on the archæological peculiarities of the Island.

WHISPERS OF LOVE. By "Vani Das." Published by P. Ramasamy Iyengar, Tinnevely. Annas twelve.

This is a *brochure* of verse by a "successful writer in his own vernacular" with a laudatory foreword by Prof. P. Seshadri. Love is the main theme of Vani Das, but domestic affections and religion also supply material."

TAMIL BOOKS.

We have received a set of Tamil publications from Messrs. Vavilla Ramaswami Sastrulu and Sons, Madras. They are forty in all and deal with a variety of subjects. The firm deserves to be congratulated on the publication of these useful pamphlets at a price within reach of all the Tamil reading public. The publishers have taken good care to present some of the best thoughts on Science, Philosophy, Religion and Fiction in simple and chaste Tamil. We have no doubt that the books Athichudi Venba, Vibeeshna the great Bhaktha, Ramachandra the ideal son, Sita the ideal wife, Maruthi the great devotee and many others embodying the best elements of ancient Dravidian thought and culture will have an abiding place in the homes of the Tamilians.

THE OLDEST BIOGRAPHY OF SPINOZA.

Edited by Professor A. Wolf of the London University. George Allen and Unwin Ltd., London. 6s. net.

The better we know the life and character of anybody the better we are in a position to understand his philosophy. This is especially true of the Jewish philosopher Spinoza, about whom widely divergent views are held. Novalis calls him "the god intoxicated" man another includes him in the class of free-thinkers and refers to the "impious system of Spinoza"; a third looks askance at Spinoza's influence on the youth of his time and writes that he devoted some of his time to pupils "whom he infected free of charge with the evil of his opinions. For he was a bad atheist gratuitously." Yet another regards Spinoza's works as casting shadows over the light of the clearest truth. Professor Wolf's edi-

tion of the "oldest Biography of Spinoza" by one who knew him personally and loved him well, fills a gap and furnishes an aid to the proper understanding of Spinoza and his philosophy. The world has not been just to its great men. Love of truth was Spinoza's ruling passion. Before he was fifteen, he raised difficulties and doubts which embarrassed his teachers. To trust blindly even to the most authentic books, is according to him, to be too fond of old errors. He was excommunicated for want of respect for the Law and for Moses. But the prosecution only strengthened him in the search after truth and was unable to shake his determination.

THE YEAR BOOK OF THE UNIVERSITIES OF THE EMPIRE 1927. Edited by Walter A. Dawson. G. Bell & Sons, Ltd., London.

Authentic information on University matters can be obtained only from the Calendars published by the respective Universities. But there are some 71 Universities in the Empire; and in these days of inter-University interests it is no small advantage to have a volume to which we can turn for information of more than local importance. A comparative study of the Universities of the Great Britain, the Colonies and India with special reference to their teaching and management may be welcome to those interested in University reform especially in these days when new Universities are cropping up everywhere. The directory of officers and members of the staff of each University, and the vast amount of general information collected under one cover coupled with the numerous appendices make the volume one of immense value to all interested in inter-University affairs.

Export of Oil-Seeds

BY

MR. B. T. KALE, B. A., F. R. C. S.,

Assistant Director of Commerce and Industries, Baroda.

THE all important problem before the country at the present moment is to improve the productivity of the land and the industrial efficiency of the worker so as to obtain for him a more generous national dividend. The energies of the country should therefore be mainly directed towards the two ends, viz., to utilize all the resources to the fullest extent and to train the people physically, intellectually and morally so that they may be able to effect their economic well-being. The nucleus of the whole problem is that the income should be steady and sufficient so as to leave a surplus of wealth and energy for an increasingly higher standard of life.

Since 72 per cent. of the population of the country depend on agriculture directly or indirectly the significance and value of agriculture as the premier industry of the country can never be over-rated. Again after the war-convulsions many tenets which passed as economic truths have been rudely shaken. A country which has to depend upon other countries for the necessities of life may be effectively cut off from commercial relations with other countries so as to have no alternative but to surrender in a national crisis. A country's economic strength depends upon her primary industries. And agriculture ranks first and foremost in the list. Agriculture in India is governed by climatic conditions much more than in other countries mainly in the rainfall, its distribution and timely arrival. But the vagaries of nature are not such as would render the outlook absolutely hopeless in any one year. Deficiency in harvest in some parts of the country is nearly always made good by a surplus in other parts.

But what has been harrowing the mind of the inquirer in this matter of production of wealth is the ever decreasing return of the land in this country. The soils of India can stand com-

parison with any fertile soils on the face of the earth. Nevertheless it has been repeatedly pointed out that the soil is being exhausted largely owing to lack of manure. In the West, the soils are being replenished from year to year by all kinds of manures while in India the land is being continually impoverished owing to lack of substantial manuring and the uninterrupted cultivation of heavy and exhausting crops.

The importance of oil-seeds and oil-cakes as fertilisers is too well known to be mentioned. But the huge exports of these commodities bear testimony to the ignorance of the agriculturists in the country. During the decennial 1911-12 to 1920-21, India exported 12,307,462 tons of oil-seeds of all sorts including bones which figure 754,615 tons only. On an average thus one million tons of the best manure that this country produces were exported. The total value of exports of oil-seeds from British India during the year 1925 was Rs. 29,81,71,643. The production of oil seeds (Lin seed, Sesamum, Rape and Mustard, Ground nuts (in shell), Castor) amounted to 3,515,500 tons or Rs. 70,31,00,000 (at Rs. 200 per ton approximately). About half the total production is exported to the detriment of the local agriculturist. The Agriculturists as a class though not short-sighted are in a majority of cases always short of funds and therefore fall an easy prey to the export merchant. If however the best part of the total produce of the oil-seeds could be crushed in the country the resultant oil-cake would be abundant to feed the milch and drought cattle of the cultivator. It is hardly necessary to expatiate on the unsatisfactory condition of cattle, in general, in the country. Further the excreta of cattle fed on oil-cake have an immense manurial value. By facilitating the export of oil seeds by an absence of export duty and restricting imports by

an import duty as high as 15 per cent. the cultivator is subjected to heavy losses due to ill-fed cattle and an impoverished land.

The Board of Agriculture in 1919 advocated the imposition of an export-tax on oil-seeds and oil-cakes and total prohibition of the export of bones and fish. Scepticism on the ground of reduction in prices owing to an export duty deterred, however, the adoption of such a wholesome measure. It was contended that the price of oil-seeds and oil-cakes is a world price determined by world supplies. Indian exports formed nearly one-third of the world's total exportable surplus in 1913-14 (world's total exportable surplus was 4749 thousand tons while Indian exports were 1596 thousand tons.) The high prices obtainable for oil-seeds after 1885 and the relative international element apparent in the price level of the commodity since after 1906 have stimulated the cultivation, for export, of oil-seeds. And now India supplies nearly 55 per cent. of the total world demand for oil-seeds. It is time therefore measures are taken to retain the best part of these seeds into the country which may then easily find its way to the crushing mills. It may be argued that with an export duty and a reduction of the import duty the cultivator stands to lose in reduced prices. But as discussed above the cultivator under the present arrangement eats up his own stock-in-trade. His cattle being ill-fed do not give sufficient turn out and the land gets impoverished day by day for want of adequate replenishing of the necessary ingredients in the soil.

But in view of the embargo on imports of these valuable manurial commodities in the form of an import duty and no restriction on their exports it is no wonder that India supplies now 55 per cent. of the total demand of the world. U. S. A. produced 5620 thousand tons of cotton-seeds and exported only 7 thousand tons in 1913-14. As in India agriculture is a primary industry in U.S.A.

and this fact is pertinent in that they do not allow their oil-seeds to be exported. The high prices obtaining for oil-seeds in the international market have not induced that country to export this commodity in large proportions.

Another argument which might find favour with that School of Economists which treats economic phenomena through the stand-point of price is the question of price. The most central and unifying problem of present day economics is the problem of the market price for this class of thinkers. But the scope of economics now has not been limited to this aspect only. It is being treated more and more as a human science and the question of the supply of the needs of the community has been given a deservedly preponderant place in the programme of every treatise on economics. To preserve and increase the potential fertility of the soil of the country is a basic need and need not therefore be decided on its merits with reference to prices alone. The question is one of an officious pronouncement not of the righteousness of the existing order of things but mainly of what the people of India need to maintain the decencies of life and how to do it. From this point of view if the export of oil-seeds or bones lowers the productive capacity of the soil and thus diminishes to that extent their means of living and creates circumstances endangering the life of generations to come any measure to checkmate this is highly expedient and righteous from a moral point of view.

With regard to this question of prices it would be interesting to find whether the general tendencies of prices of this class of commodities during the pre-war period lend countenance to the apprehension, felt on this score and whether the apprehensions would materialise to any apprehensive extent if export is restricted.

	Index No. of Rupee prices	Index No. of Gold prices
1890 ...	97	113
1891 ...	98	106
1892 ...	101	98

	Index No. of Rupee prices	Index No. of Gold prices
1893 ...	104	98
1894 ...	100	85
1895 ...	104	92
1896 ...	109	102
1897 ...	114	113
1898 ...	101	104
1899 ...	101	105
1900 ...	122	126
1901 ...	118	122
1902 ...	114	118
1903 ...	100	104
1904 ...	95	98
1905 ...	112	116
1906 ...	132	137
1907 ...	141	146
1908 ...	145	149
1909 ...	131	136
1910 ...	143	148
1911 ...	149	155
1912 ...	156	162

Let us consider the rupee prices as representing the interval prices. As a result of the disastrous famine in 1899 in Northern India, Central Provinces and Bombay, the price rose by 21 point in 1900 with the restoration of normal years the price began to find a lower level and in 1904 the index No. was 98 i.e. lower than in 1887. On the whole it is evident from the figures that the fluctuations in prices upto 1905 depended mostly on the agricultural conditions. With the advent of a famine prices went up; with favourable agricultural years prices tended to return to their old level. But since 1905 favourable agricultural conditions have to a great extent failed to restore prices to their old level. Except for the year 1909 when the index No. was at 131 the prices of this group have been steadily showing an upward curve. Instead of these yearly figures if the smoother five yearly figures also given in "the Inquiry into the rise of Prices" by Mr. Datta be considered it will be found that ever since 1895-99 except for the 1901-05 period when the index was at 112 the prices have been steadily rising.

These figures can lead to only one conclusion that the higher prices in India generally and in this group particularly have come to stay. Circumstances during and since after the War have

been in such a convulsion that figures for that period ought not to be allowed to prejudice any judgment. If there has been a steady rise in prices in spite of good agricultural years when there was greater supply it will not be very faulty to conclude that with a discriminating duty on export, prices of these commodities will not fall appreciably. Again since oil-seeds are not grown independently, whatever little disadvantage the producer will find in the reduced price in this article is not going to tell on his general prosperity principally in view of the large and important advantages he is out to get in better cattle, well-manured soil and all that both these stand for. The prejudice in certain sections against an export duty is mainly based on their contention that there would be no corresponding gain to the cultivator as under present depressed conditions of trade it is not likely that more oil crushing mills would be started. They however advocate the levy of prohibitive export duties on bones and oil-cakes. It has to be borne in mind that oil-seeds have been fetching an enormous price in the international market. The incentive to turn it into oil in the home country is therefore lacking. There never was any stimulus to oil-crushing in the country by a heavy export duty. It is therefore rather premature to speculate that in spite of an export duty no more oil mills will be started. U. S. A. could take the full economic advantage out of the embargo on its oil-seeds. It would be the limit of pessimism to think that with equal conditions India would fail to make the fuller use of the opportunities thus offered. As it is, there are oil mills in the country and some of them are doing well.

Again the burden of population on land is fearfully large; it should therefore be the endeavour of all sections to divert that population to other means of livelihood. Oil crushing mills of fairly moderate sizes could be started in oil-seeds producing centres. The initial outlay for such mills will not exceed Rs. 25,000.

THE STORY OF My Experiments with Truth

BY
MAHATMA GANDHI.

[In the chapters that follow Mahatma Gandhi relates how he took up the study of "Bhagavad Gita" seriously and how it profited him. Vegetarianism, and his experiments in earth and water treatment are also dealt with at length. Mr. Gandhi says that he who runs to the doctor, for every little ailment and takes all kinds of vegetable and mineral drugs, not only curtails his life but becomes a slave of his body. *Ed. I.R.*]



PART IV CHAPTER V RESULT OF INTROSPECTION

When in 1893 I came in close contact with Christian friends I was a mere novice. They were trying hard to bring home to me and make me accept the message of Jesus and I was a humble and respectful listener with an open mind. At this time I naturally studied Hinduism to the best of my ability and endeavoured to understand other religions.

In 1903 the position was somewhat changed. Theosophist friends certainly intended to draw me into their Society but that was with a view to getting something from me as a Hindu. Theosophical literature is replete with Hindu influence and so these friends had expected that I might be very helpful to them. I explained to them that my Sanskrit study was not much to speak of, that I had not read the Hindu scriptures in the original, and that even my acquaintance with them through translations was of the slightest. But being as they were believers in *sanskara* (impressions of previous births) and *punarjanma* (re-birth) they assumed that I should be able to render some help at least. And so I felt like a Triton among the minnows. I started reading Swami Viveka-

nanda's "Rajyoga" with some of them and M. N. Dwivedi's "Rajyoga" with others. I had to read Patanjali's "Yoga Sutras" with a friend and the Bhagavad Gita with quite a number. We formed a sort of Seekers' Club and had regular readings there. I had already a fascination for and faith in the Gita. Now I realised the necessity of diving deeper into it. I had with me one or two translations by means of which I tried to understand the original Sanskrit and decided to get by heart one or two verses every day. For this purpose I employed the time of my morning ablutions. The operation took me thirty-five minutes, fifteen minutes for the tooth-brush and twenty for the bath. The first I used to do standing in the Western fashion. So on the wall opposite I would stick slips of paper with the Gita verses written thereon and referred to them from time to time to help my memory. This time was found sufficient for memorising the daily portion and recalling the verses already done. I remember having thus committed to memory thirteen chapters. But the memorising of the Gita had to give way to the increase of other work and the birth and nursing of Satyagraha which absorbed all my thinking time, as the latter may be said to be doing even now.

What effect this reading of the Gita had on the friends with whom I read it, only they can say, but for me the Gita became an infallible guide of conduct. It became my dictionary of daily re-

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THE STORY OF MY EXPERIMENTS WITH TRUTH

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ference. Just as I turned to the English dictionary for English words that I did not understand I turned to this dictionary of conduct for a ready solution of all my troubles and trials. The words like *aparigraha* (non-possession) and *Sama-bhava* (equability) gripped me. How to cultivate and preserve that equability was the question. What was the meaning of making no distinction between insulting, insolent, and corrupt officials, co-workers of yesterday raising meaningless opposition, and men who had always been good to you? And how was one to divest himself of all possessions? Was not the body itself possession enough? Were not the wife and children possessions? Was I to burn all the cupboards of books I had? Was I to burn my boats, give up all I had and follow Him? Straight came the answer: I could not follow Him unless I gave up all I had. My study of English law came to my help. Snell's discussion of the maxims of Equity came to my memory. I understood in the light of the Gita teaching more clearly the implication of the word 'trustee'. My regard for jurisprudence increased, I discovered religion therein. I understood the Gita teaching of non-possession to mean that those who desired salvation should act like the trustee, who though having control over great possession and equability pre-supposed a change of heart, a change of attitude. I then wrote to Revashankerbhai to allow the policy to lapse and get whatever could be recovered or else to regard the premiums already paid as lost, for I had been convinced that God who created my wife and children as well as myself would take care of them. To the brother who had been as father to me, I wrote that I had offered him all that I had saved up to that moment, but that he should expect nothing from me in future, for all savings, if any, would be utilised for the benefit of the community.

I could not easily make my brother understand this. In stern language he explained to me my

duty towards him. I should not, he said, aspire to be wiser than Father. I must support the family as he did. I submitted to him that I was doing exactly what Father did, only the meaning of 'family' should be slightly widened and the wisdom of my step would be clear.

My brother gave me up and practically stopped all communication with me. I was deeply pained, but it would have been a greater pain to give up what I considered to be my duty, and preferred the lesser. But that did not affect my devotion to my brother which remained as pure and great as ever. His excessive love for me was the root of his misery. He did not want so much my money as that I should be well behaved towards the family. Towards the end of his life, however, he appreciated my view-point. When he was on his death-bed he realised that my step was right and he wrote to me a most pathetic letter. He apologised to me if indeed a father may apologise to his son. He commended his sons to my care, to be brought up as I thought fit and expressed his impatience to meet me. He cabled to me that he would like to come to South Africa and I cabled in reply that he could. But that was not to be. His desire as regards his sons could also not be fulfilled. He died before he could start for South Africa. His sons had been brought up in the old atmosphere and they could not change their course of life. I could not draw them to me. It was not their fault. Who can say 'thus far no further' to the tide of his own nature? Who can erase the indelible impressions with which one is born? It is idle to expect one's children and wards necessarily to follow the same course of evolution as oneself.

This instance somewhat serves to show what a terrible responsibility it is to be a parent.

PART IV—CHAPTER VI

A SACRIFICE TO VEGETARIANISM

As the ideals of sacrifice and simplicity were becoming more and more realised, and the reli-

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.

gious consciousness was becoming more and more quickened in my daily life, the passion for vegetarianism as a mission went on increasing. I have known only one way of carrying on missionary work, viz., by personal example and discussion with searchers for knowledge.

There was in Johannesburg a vegetarian restaurant conducted by a German who believed in Kuhne's hydropathic treatment. I began visiting the restaurant myself and helped it by taking English friends there. But I saw that it could not last for any length of time as it was always in financial difficulties. I helped it as much as I thought it deserved, and spent some money on it, but it had ultimately to be closed down.

Most Theosophists are vegetarians more or less, and an enterprising lady belonging to the Society now came upon the scene with a vegetarian restaurant on a grand scale. She was fond of art, was extravagant and knew little of accounts. Her circle of friends was fairly large. She had started in a small way, but later she decided to extend the venture by taking large rooms, and she asked me for help. I know nothing of her finances when she thus approached me, but I took it that her estimate must be fairly accurate. And I was in a position to accommodate her. My clients used to keep large sums as deposits with me. Having received the consent of one of these clients I lent about a thousand pounds from the amount to his credit. This client, was most largehearted and trusting. He had originally come to South Africa as an indentured labourer. He said: "Give away the money, if you like. I know nothing in those matters. I only know you." His name was Badari. He afterwards took a prominent part in Satyagraha, and suffered imprisonment as well. So I advanced the loan assuming that this consent was enough.

In two or three months' time I came to know that the amount would not be recovered. I could ill afford to sustain such a loss. There were many

other purposes to which I could have applied this amount. The loan was never repaid. But how could trusting Badari be put to any loss. He had known me only. I made good the loss.

A client friend to whom I had spoken about this transaction had sweetly chid me for my folly.

"Bhai,"—I had fortunately not yet become "Mabatma" nor even "Bapu" (father); friends used to call me by the loving name of "Bhai" (brother).—said he, "this was not for you to do. We depend upon you in so many things. You are not going to get back this amount. I know you will never allow Badari to come to grief, for you will pay him out of your pocket, but if you go on helping your reform schemes by operating on your clients' money, the poor fellows will be ruined, and you will soon become a beggar. But you are our trustee, and you must know that if you become a beggar, all our public work will come to a stop."

The friend, I am thankful to say, is still alive. I have not yet come across, in South Africa or anywhere else, a purer man than he. I have known him to apologise to people and to cleanse himself, when, having happened to suspect them, he had found his suspicion to be unfounded.

And I saw that he had rightly warned me. For though I made good Badari's loss, I should not have been able to find another thousand pounds for any similar loss and should have been driven to incur debt,—a thing I have never done in my life and have always abhorred. I realised that even a man's reforming zeal ought not to make him exceed his limits. I also saw that in thus lending trust-money I had disobeyed the cardinal teaching of the Gita, viz., the duty of a man of equipoise to act without desire for the fruit. The error became for me a beaconlight of warning.

The sacrifice offered on the altar of vegetarianism was thus neither intentional nor expected. It was a virtue of necessity.

PART IV CHAPTER VII

EXPERIMENTS IN EARTH AND WATER TREATMENT

With the growing simplicity of my life; my dislike for medicines steadily increased. While practising in Durban, I suffered for some time from debility and rheumatic inflammation. Dr. P. J. Mehta, who had come to see me gave me treatment and I got well. After that, up to the time when I returned to India, I do not remember having suffered from any ailment to speak of.

But I used to be troubled with constipation and frequent headaches, while at Johannesburg. I kept myself fit with occasional laxatives and a well-regulated diet. But I could hardly call myself healthy, and always wondered, when I should get free from the incubus of these laxative medicines.

About this time, I read of the formation of a 'No Breakfast Association' in Manchester. The argument of the promoters was, that Englishmen ate too often and too much, that their doctors' bills were heavy because they ate until midnight, and that they should at least give up breakfast, if they wanted to improve this state of affairs. Though all these things could not be said of me, I felt that the argument did partly apply in my case. I used to have three square meals daily in addition to afternoon tea. I was, never a spare eater, and enjoyed as many delicacies as should be had with a vegetarian and spiceless diet. I scarcely ever got up before six or seven. I therefore argued, that if I also dropped the morning breakfast, I might become free from headaches. So I tried the experiment. For a few days it was rather hard, but the headaches entirely disappeared. This led me to conclude that I was eating more than I needed.

But the change was far from relieving me of constipation. I tried Kuhne's hip-baths, which gave some relief, but did not completely cure me. In the meantime, the German, who had a

vegetarian restaurant, or some other friend, I forget who placed in my hands Just's *Return to Nature*. In this book I read about earth treatment. The author also advocated fresh fruit and nuts as the natural diet of man. I did not at once take to the exclusive fruit diet, but immediately began experiments in earth treatment, and with wonderful results. The treatment consisted in applying to the abdomen a bandage of clean earth moistened with cold water and spread like poultice on flannel. This I applied at bedtime removing it during the night or in the morning, whenever I happened to wake up. It proved a radical cure. Since then I have tried the treatment on myself and my friends, and have never had reason to regret it. In India, I have not been able to try this treatment with equal confidence. For one thing, I have never had time to settle down in one place to conduct the experiments. But my faith in the earth and water treatment remains practically the same as before. Even to-day I give myself the earth treatment to a certain extent, and recommend it to my co-workers, whenever occasion arises.

Though I have had two serious illnesses, in my life, I believe that man has little need to drug himself. 999 cases out of a thousand can be brought round by means of a well-regulated diet, water and earth treatment and similar household remedies. He who runs to the doctor, *vaidya* or *hakim* for every little ailment, and swallows all kinds of vegetable and mineral drugs, not only curtails his life, but by becoming the slave of his body instead of remaining its master and thus losing self-control, ceases to be a man.

Let no one discount these observations, because they are being written in a sick-bed. I know the reasons for my illness, I am fully conscious, that I alone am responsible for them and it is because of that consciousness, that I have not lost patience. In fact I have thanked God for them as lessons, and

have successfully resisted the temptation of taking numerous drugs. I know my obstinacy often tries my doctors, but they kindly bear with me and do not give me up.

However I must not digress. Before proceeding further, I should give the reader a word of warning. Those who purchase Just's book on the strength of this chapter, should not take everything in it to be gospel truth. A writer almost always presents one aspect of a case, whereas every case can be seen from no less than seven

points of view, all of which are probably correct by themselves, but not correct at the same time and in the same circumstances. And then many books are written with a view to inducing customers and earning name and fame. Let those, therefore, who read these books, do so with discernment, and take advice of some experienced man before trying any of the experiment set forth, or let them read such books with patience and digest them thoroughly before acting upon them. (To be continued.)

HARVEST MOON

By

MR. CYRIL MODAK

This flood of tenderness from Eye so sweet,
This argent flood of Love's infinite grace,
Has swept my 'Self' from off its puny feet;
And I must gaze insanely at thy face.
Insane?—Aye, speechless gloom o'erpowers me,
That thy great love I may but ill repay;
That impotently I must take from thee,
And give O! What?—An untuned song or lay?
Nay, take the song and take its singing tongue.
And let my vision melt into thine eyes;
Take heart and soul, for from each thou hast wrung
Its utmost joy!—Shine, Full Moon, in the Skies!

TOPICS FROM PERIODICALS

THE OXFORD UNION SOCIETY

Mr. Govinda Krishna Chettur has some very interesting reminiscences of his College days in the handsome quarterly of which he is in charge—A GOVERNMENT COLLEGE MISCELLANY. Memories of the Union Society and its debates are irresistible to the Oxford scholar. Mr. Chettur has abundant things to say and he says them with vivid picturesqueness. One feature of the Oxford Union is that almost all the great figures in society and politics come sometime or other to be connected with it. Debates in which Winston Churchill and Horatio Bottomley took part are described with becoming gusto. Churchill just fled the lurid philosophy of the reprisals in Ireland during the Coalition with such sweet reasonableness that the House heard him in silence. But the Oxford Union is nothing without its gaiety and its keen and sometimes frosty humour. There was Bottomley, another defender of the Coalition. A caustic critic of the Coalition brought the roof down with laughter as he rolled out in a magnificent gesture of reproach the words:

"There are more things in heaven and earth Horatio, than are dreamt of in your philosophy."

Question time is always the most amusing time in the Union. Once when Asquith was present by special invitation, soon after his victory at Paisley, a wag began from a far corner:—

Sir, in view of the fact that the Debating Hall of this Society is susceptible to many draughts, has the Right Hon'ble the ex-President from Balliol, who is with us this evening, been warned of the necessity for protecting himself against cross currents?"

"The Hon'ble member need not be alarmed," came the reply, much too readily as it seemed to many, "The Right Hon'ble visitor has brought with him not only his Paisley Shawl, but also his anti-waste Coat."

But the palm for brilliant reparties must be given to Chesterton whose powers of paradox are always astonishing. Every body knows that he

holds pronounced views on all subjects which he delivers in a manner peculiarly his own. Sometimes he seems to stand on his head but he can always defend himself with pertinacity. There was a clever speech in which a speaker criticised Mr. Chesterton's views on Divorce and regretted "that so famous and so responsible a writer as Chesterton should have indulged, merely for the sake of a paradox, in so shameful, yes, and so unblushing a perversion of the truth." Up rose Chesterton and said:—

His opponents had made much capital out of the drink evil, and the manner in which it tended to destroy home-life. But had the House ever seriously considered the difference that existed in this matter between a husband who was always drunk and a husband who was always sober. A drunken husband, if not a negligible quantity, was a comparatively quiet being, and could safely be pushed out of bed and left to sleep himself out of his cups, on the floor. But imagine what a wife had to put up with whose husband never touched a drop, and who nagged at her all day—and all night long, for the matter of that. Was not that man more culpable than the drunkard, whose moments of inebriation were at least his moments of quietness?

The House roared with laughter.

Here is yet another in reply to criticisms on his book—"Eugenics and Other Evils" In pointing out that the first Eugenic Law had been passed, dealing with the case of the feeble-minded, he said:—

"Now, even if I could share the Eugenic contempt for human rights, even if I could start gaily on the Eugenic campaign, I should not begin by removing feeble-minded persons. I have known as many classes as most men; and I cannot remember meeting any very monstrous human suffering arising out of the presence of such insufficient and negative types..... The people I should look up would be the strong minded, I have known hardly any cases of mere mental weakness making a family a failure; I have known eight or nine cases of violent and exaggerated force of character making a family a hell."

MR. RAMSAY MACDONALD

The following impartial character sketch of Mr. Ramsay MacDonald, the ex-Labour Premier of England appears in the HARPER'S MAGAZINE from the pen of Mr. H. N. Brailsford, himself a member of the Labour party.

"Mr. MacDonald suffers from a needless form of jealousy which renders him intolerant of any marked capacity, or of any show of independence, within the circle of his supporters. To critics he replies with querulous roughness: but he resents even more bitterly than criticism the promptings of a friend who ventures to suggest any new departure in policy.

Mr. George drinks in suggestions at every pore, pillages every mind that he encounters, plays with a new idea each week, and in the end selects those which suit his temperament and his gifts. Mr. MacDonald lacks this genial acquisitiveness. He seems in his personal contacts, above all with his abler colleagues in the Party, to be forever on his guard, fending off the intruder and resisting the bare possibility that he should stoop to receive. He expands only in public or in his dealings with foreigners or with men and women who have neither pretensions nor political ambitions.

The unreceptive mind is at the same time by no means fertile in positive and creative initiative. His caution has, indeed, hardened into a dogmatic rejection of any bold attempt to construct. He is a quietist who believes in the inevitable march of history, and feels little impulse to assist the process by deliberate action."

He is by temperament a governing man, says Mr. Brailsford, deeply interested in running the machine, but slow to devise or accept any changes.

"Unlike Mr. George, he is a reader and a man of the study. He works with incessant application, but he cannot delegate, and no one, save the genial Mr. Thomas, has ever discovered how to help him."

THE INDIAN RYOT

In India, thanks to H.E. the Viceroy, the Royal Commission on Agriculture have to a large extent brought the question of the Indian Rural problem to the fore-front. Many foreigners know the Agriculturist only as a "shy animal" and a few want to champion the cause of these "dumb millions." Is the ryot such an uninteresting fossil? asks Mr. K. R. R. Sastri in the June number of RURAL INDIA. He explains that the Indian ryot is just like any other, hospitable, cognizant of the affairs of the world, and humorous.

"But he is a shrewd rustic who learns in the hard school of experience the guiding principles of agricultural economics better than the students at costly laboratories and model farms. He loathes any circuitous method of training; and "agricultural education qua education fails to appeal" to him. "What the eye sees, the hand shall do"—this is his immemorial proverb. He is critically at his best when he solemnly curses the present system of education in the Sircar School with the tamarind seeds and clay models. The modern methods of instruction, according to him, have led to defective letter formation, shabby writing and weak memory.

Is he blind to important world events? He surely knows the name of His Majesty after the Durbar of 1911: further, his young daughter bows to him daily with "Long live the King" while he yearns to hear some sweet songs on topics divine from those tender lips. The Great War brought him face to face with a powerful State in Germany and I have strong reasons to conclude that the course of the War was better followed in villages than in towns. They also know better than urbanfolk that wars are bound to recur as long as there are the wolf and ape in man."

THE NEXT STEP IN INDIA

Reviewing the political situation in India the writer of the Indian Section in THE ROUND TABLE points out that the approach of 1929 is inevitably provoking anxious thought on the future of the Indian constitution. What is to be the next move? The demand for complete Responsible Government is growing insistent along with the growth of the National spirit. That spirit, the writer thinks, is one of the strongest forces tending to make India a united nation.

But that is not to say that the prevailing spirit is one of antagonism to the Government. Non-Co-operation has failed, and though Diarchy is not quite a success, the reforms have not been altogether vain. The horizon is now clearer and there is more Co-operation to-day than might be expected. The constitution has worked for six years not altogether without success. Two things are now clearer than ever: India wants the Reforms and wants the British connection. How to improve upon the present constitution is the one vital question of the hour. What form is the Government of India to take?

This is a question which can only be answered by the people of India themselves. All that can be said here is that there must be no freak solution, no violent change either forward or backward, no wholesale alteration in electorates or anything else which does not spring naturally out of something that already exists. Perhaps the greatest merit of the Government of India Act of 1919 is that it provides scope and opportunity for experiment. Its fundamental purpose was to make it possible for India to fashion for herself, by the process of trial and error, a constitution which will suit her own peculiar circumstances, meet her people's needs and be acceptable to them. If this purpose is to be fulfilled, clearly the representatives of the Indian people must try the framework of government which has been provided, and see where it needs alteration. If practical reforms had been demanded by solid well-organised parties representing specific interests in this country, and pressed for with all the means that the existing

constitution provides, it is unreasonable to believe that such demands either would or could, have been resisted by the Government.

And then the present moment seems more favourable for the working of Diarchy. Hitherto the Ministers had been hampered in the exercise of their function by lack of sufficient funds. The recent remissions in Provincial contributions must put more money into their hands to develop the nation-building departments. Diarchy would then function in a different and more favourable atmosphere. Political life in the Provinces will be stimulated and a healthy development may be looked for.

One of the directions in which this healthy development may manifest itself will be the formation of real parties—parties held together by a practical programme of common benefit to all classes and communities. But are such parties possible under existing conditions? There does not seem to be much hope. If so, asks the writer, why not form frankly communal parties?

It may be that Indian politics will have to pass through such a stage. If so, it need not be a ruinous or even a dangerous one for India, provided that the best men of both communities stand for election and enter the legislative bodies. It would be an immense gain to India if communal quarrels could be transferred from the streets and lanes of our cities to the floor of the Legislative Assembly and the provincial councils, where they could be discussed calmly and constitutionally by men whose only desire was to bring into being a set of conditions which would make communal quarrels unnecessary and impossible. Pacts concluded by well-led, well organised, and thoroughly representative communal parties in the legislatures would have far more validity and authority than agreements like the old Lucknow and Bengal pacts, which have never functioned and never can function. The way would then be clear for the different parties to consider programmes and action of common benefit to both communities. Little by little economic and other interests would cut across communal interests and in the end real Indian parties would be evolved out of the communal parties.

THE INDIAN CHURCH MEASURE

"The passing of the Indian Church Measure is only a beginning. It is technically the coming of age of a young province in the Anglican Church", writes the Lord Bishop of Madras in the July Number of THE YOUNG MEN OF INDIA. The Bishop says that it is not easy to forecast what the effect on the missionary undertakings of the Church in India will be after the passing of this measure. It is said that the measure limits the power of the great missionary societies in maintaining their missions in India.

The actual fact at present is that societies, hard pressed financially, are proposing to hand over work to the local Church faster than the Church in India can take it up. This is the case, e.g. with the C. M. S. in the U.P., and in a lesser degree in Madras Diocese. On far higher grounds the societies are realising that the growth of the churches they have built up demands devolution of authority and self-government and this can best be accomplished through the diocesan organisations to which, even now, the prospect of autonomy has given life. The uncouth word 'Diocesanisation' is now the watch-word of the larger missionary societies. The method will vary no doubt here and there, but the object will be the same. Two new developments may be looked for. First, the diocese, having now responsibility as a diocese, will begin to make provision for missionary work in its annual budget, and missions will not have to scramble for local collections in India, and thus a source will be built up to take the place gradually of the constantly diminishing grants from the Society.

Secondly, the Church as a whole can appeal to other Churches to take over definite areas as missions. The Episcopal Church in America has such mission in China and Japan, and is considering India also. Australia is thinking of Africa and it has the nucleus of work in India already. The brotherhood of Churches will be greatly strengthened by this mutual help. And may we not hope that the day is not far distant when the Church in India will have its missions and missionary dioceses in other parts of the world? We have our Indian colonists already; but we have no Indian missions abroad, even to our own countrymen.

TAXATION IN ANCIENT INDIA

Modern political economy owes its canons of taxation to Adam Smith—the world renowned author of "The Wealth of Nations." Whereas in ancient India public revenues were gathered with due regard to the circumstances in which the subjects had to live. Indra Vidyalankar writing in the VEDIC MAGAZINE says that taxes were not collected in olden days (in India) if there were no rains. Sometimes collection of taxes was deferred to better and more prosperous times when the subjects could pay them without any difficulty. The writer quoting from the Mahabharata dilates on the taxable capacity of a country.

The state should be regarded as a milch cow. She should never be overmilked. Being overmilked she ceases to give milk. So a Rashtra ought not to be oppressed by heavy taxation, otherwise it will refuse to function in the proper manner. All citizens of the state, therefore, should be taxed with as much leniency as possible." Indeed the people are like the hen who lays golden eggs. The moment you, out of greediness and avariciousness, kill her to get more golden eggs, she refuses to give them for good. It is for this very reason that Manu advises that a king should levy *alpapa* taxation on his subjects. Mahabharata holds that even in the time of wars the ruler should not impose new taxes, but should raise war-loans or public debts which should be paid up to the creditors later on.

To use the language of modern economics, ability and least sacrifice were the guiding principles of the framers of the financial regulations of ancient India.

Public welfare was the chief, if not the only, idea which actuated the Indian rulers to collect various forms of revenues from the people. Consequently excessive imposts were unknown in ancient India. The Governors and the governed quietly supported each other in following a righteous and wise policy with which both the imposition and the realization of taxes became incredibly unembarrassing and convenient.

NATIONALISM OR JINGOISM?

"Since 1789, or perhaps one should say since 1772, delusions with regard to nationality and race have become so deeply seated and so widely spread among Europeans that no one can hope entirely to escape infection," writes Mr. Leonard Woolf in the NATION AND ATHENAEUM. He is of opinion that nationalism, but not communism, is the most dangerous force in the world of the twentieth century.

Nationalism is a passion, a doctrine, a religion which grows out of racial and national delusions. Indeed, it is pretty clear already that those who are so busily and happily engaged in dividing Europe into two hostile armies under the rival flags of communism and anti-communism, Bolshevism and anti-Bolshevism, though they may delude themselves into thinking that what divides them is the economic theories of Karl Marx, have only been painting the old and somewhat tarnished flag of nationalism a new colour and have invented some new names for jingoism.

The sudden development of "racial" self-consciousness in nations during the last century is really one side of that wider national self-consciousness which was a product of the nineteenth century.

Nations had existed for a long time before the eighteenth century, and so had nationality; the crucial change which took place between 1750 and 1850 was that nations became keenly, and often violently, conscious of themselves and of nationality. One of the most remarkable ways in which this new national self-consciousness has operated is the change which it has effected in the relation between the nation and the State. Before the nineteenth century, it was the State which made the nation, and national character, as we know it to-day, everywhere bears the marks of this process upon it. But after the French Revolution and the Napoleonic Wars it is the nation which makes the State. The voracity of the self-conscious nation is indeed rather terrifying; it swallows the race and it swallows the State, and it even sometimes tries to swallow other races, States, and nations.

AMERICAN EFFICIENCY

A writer in HARPER'S MAGAZINE gives some interesting observations in the course of an article headed "Getting on".

"I once asked a pushing, one-third educated young man whom I knew if he really believed what he said when he assured me that modern America could, at need, produce at least forty to fifty Napoleons. "Why not?" he replied. "If the eighteenth century with all its antiquated ideas, rundown methods, and total absence of correct and scientific instruction in efficiency could produce one Napoleon, it stands to reason that this country, which has no antiquated ideas or rundown methods, and which abounds in correct and scientific instruction in efficiency, should and could produce something like fifty."

I then asked him if he did not believe that Napoleon was an exceptional and very special type of man. "There are no exceptional or special types of men," he answered. "There are only determination and scientific methods of efficiency."

I asked him if he believed that "As You Like It" was written by determination and correct methods of efficiency. "I thought we were speaking of serious things," was his reply!

THE INDO-SOUTH AFRICAN AGREEMENT

Writing in the NEW LEADER on the Indo-South African agreement Mr. Polak says that it is not easy for those unfamiliar with the complexities of the subject to estimate the meaning and value of the agreement. He believes that the agreement opens a new era for the Indians of South Africa. "Those," Mr. Polak writes "who appreciate the intensity of the racial exclusiveness expressed and implied in the Transvaal and Orange Free State Grondwets, with their absolute denial of equality between white and non-white, are entitled to assert that a new era opens for the two communities by the Union Government's recognition of its duty to promote the uplift of all the races in the Union to the utmost of their capacity and opportunity."

CONVERSION IN ISLAM

In the April Number of the INDIAN REVIEW Mr. R. R. Diwakar wrote an article on "Conversion: its theory and practice." The writer described the two kinds of conversion, "real" and "formal", and concluded that the conversion is *real* only when there is an inner change in the mind of the individual towards the world and God and *formal* when there is merely a change of clothes, and rites. Referring to this Mr. Aftab Ahmed Khan says in the ISLAMIC WORLD that there is no *conversion* in Islam in the strict sense of the word. Islam, according to him, is only a natural religion of man and if a man becomes Muslim he only begins to realize his own self. He says:

In Islam there is *self-realization* instead of *conversion*. According to Islam every baby is born with his natural religion, Islam; it is his parents that convert him to Judaism, or Christianity; or any other religion.

If a Hindu embraces Islam, he is not required to abandon his *rishis* or disrespect them. He may reverse them as before. What he is required to do is to believe that Muhammad was the last of such *rishis* or prophets. Thus it will be seen that a Hindu loses nothing by becoming a Muslim. He is the same, he is not twisted, moulded, or converted into something else. His religion is with him. He is not required to purify himself with some rituals, nor is he supposed to go through ceremonials. He has to accept a simple, fundamental truth. Similarly a Christian becomes a better Christian by becoming a Muslim. He is not required to leave Christ. On the other hand he is bound to respect Christ, as a true Prophet of God. The principle laid down by Islam that every religion originally came from God has made Islam acceptable to all and has dealt a deathblow to the idea of *conversion*, which is saturated with the spirit of *exclusiveness*. According to Islam, the whole humanity is a big family of God; and, it is His intention that its petty differences may be removed by the comprehensive teachings of Islam.

THE CHINESE WOMEN TO-DAY

"Our grandmothers were 500 years behind the women of America, but our daughters will be fifty years ahead of them," declared the widow of the famous Dr. Sun Yat Sen of China in a recent interview published in the MODERN REVIEW for July. She has founded a political school in Hankau where about one hundred young women have been carefully selected and are given inten-

sive training in the problems of China, the revolution and the role the Chinese woman must play in the social and political rejuvenation of the Chinese.

"These leaders of the women's movement whom we are training to-day have as their ideal a free Chinese womanhood who shall be a living part of the struggle for freedom. This was also the ideal of Dr. Sun Yat Sen, who continuously repeated in his writings that not only men of our nation, but also women, must be free. He was not only a political, but also a social revolutionary, and particularly in so far as women were concerned. Wherever he went and worked, he fought for the freedom of all classes and of both sexes. Women always sat at the same conference tables with him and his co-workers and women continue to sit at the conference tables to-day where the fate of China is being decided. In revolutionary ranks to-day, in the ranks of the Kuo-Min-Tang, women have, without demanding them, been given the same rights as men."

ISLAMIC HISTORY

To-day among the Muslims we find a group of people, well-versed probably in Arabic and Persian but ignorant of modern historical developments or the progress of modern life, whose only business is to indulge in tall talk of the glories of Islam in days gone by and sigh with self-complacency. Their function is only either to justify every bit of Islamic history dogmatically or to enjoy a boastful indifference towards the present thinking that Islam has achieved enough, writes Mr. A. Hassain in the DACCA UNIVERSITY JOURNAL.

"But this attitude of self complacent boasting and pompous polemical justification is the cause of our ruin and stagnation in the modern world where we are being thwarted in the race of life. The ambition, self-confidence and power of grasping problems that a critical study of history can give are woefully lacking in us. Our knowledge of Islamic history is staggeringly insufficient."

AMERICA & HER IMMIGRATION LAWS

Bishop Welch's paper on "American relations with Japan," reprinted in the VISVABHARATI QUARTERLY throws light on the mentality of a majority of American citizens on the vexed question of immigration in America. The Bishop says that there should be a system of registration and supervision, supplemented by a thorough education in "Americanism", before any foreign-born resident should have the privileges and responsibilities of full citizenship. He should be freed from allegiance to any foreign power and give evidence of loyalty, intelligence, and morality, before receiving the right to participate in the Government of the country.

The Bishop pleads for the Christian ideal of international and inter-racial respect, good-will, co-operation, and helpfulness. The Bishop says:—

However striking the present supremacy of the white race may be in the world's politics and finances, that leadership is of comparatively recent origin. We have been reminded that at the beginning of the Christian era travellers from the old and highly-developed civilisations of Egypt, India, China might have discovered our ancestors roaming the forests clad in the skins of wild beasts and offering human sacrifices. Our day has now arrived. But it too will pass unless we fulfil the promise of our destiny, and with the spirit of humility and brotherhood take a place of sincere service to humanity at large.

CO EDUCATION

How co-education is unpracticable in India is illustrated by Mr. Hari Nath Varma in the D. A. V. COLLEGE MAGAZINE. The fundamental conception of education in the East is vastly different from what it is in the West.

The one cannot separate education from religion while the other cannot think of it but as an agent of material property and advancement. The eastern life is inseparably connected with a huge body of social and religious customs. Their effect on an individual

is very deep and so he cannot easily accommodate himself to such now-fangled doctrines as 'co-education' and the like.

Another important consideration the advocates of co-education have ignored is that the distinctive feature of the "fair sex" is motherhood and their needs being different they require separate treatment.

On examining the Indian's share in co-education we find that no serious effort has been made in this direction. The writer concludes with some pertinent observations.

The scheme was tried by a few denominational institutions with no success. There are many drawbacks to it and we would like to study there in detail. We begin with the infant classes, so far as the morals of an Indian boy are concerned he is lacking in them. Even those children who do not possess sense enough to understand what they utter have been found using the most filthy and abusive language. This fact goes far to show the taste of people by whom they are surrounded. We dare not talk so vilely about the 'holy of our holies'. We mean not to lower the moral tone of our girls who are the founders of our coming generations. What! if co-education is introduced into the Middle and High classes our difficulties would still more increase.

INDIA IN PERIODICALS

LIFE IN ANCIENT SOUTH INDIAN VILLAGE. By Prof. C. S. Srinivasachari, M.A. ["The Rural India". May 1927.]

THE USE OF HYDROCYANIC ACID GAS FOR THE FUMIGATION OF AMERICAN COTTON ON IMPORT INTO INDIA. By A. James Turner, M.A. ["The Agricultural Journal of India" May 1927.]

INDIA POLITICAL AND CONSTITUTIONAL. ["Round Table", June 1927.]

THE PROBLEM OF POLITICAL REPRESENTATION IN INDIA. By Prof. Gurumukh Nihal Singh ["Modern Review", July 1927.]

THE ANGLO-RUSSIAN CONTEST AND INDIA. By Tarakanath Das, M.A., Ph.D. ["The Calcutta Review". July 1927.]

THE FUNCTIONS OF A STATE

"What the State can do?" is the subject of a paper in the OXFORD CHRONICLE by Mr. A. D. Lindsay, the Master of Balliol. Mr. Lindsay says in his paper :—

"The difference between political theory and politics was that in the latter a good deal was often taken for granted. It would be much better if people began further back and asked themselves questions about matters which seemed very simple and everyday, but which in fact were not so simple as they seemed.

"How in practice did people actually come across the State? In any community—a village, for instance—there were some persons who were directly employed by the State, such as the policeman, the postman, and the teachers. Some were doing things which it was taken for granted must be done by the State. People were generally agreed that such things as the administration of justice must be done by the State. On the other hand, there were things like religion with which people felt that the State ought to have nothing to do. People had felt more and more in recent years that the Church of England should be master in its own house, and that applied still more to the Non-conformist churches.

"The position was, therefore that there were somethings which it was thought must always be done by the State, and other things which people felt the State ought not to do. There were other things however, which came somewhere between the two. An excellent instance of these was the delivery of parcels, which could be sent either through the post or by train.

"The most distinctive feature of the State was that it was the one thing which had force behind it. One great difference between our present-day method of government and that of mediæval society was that we had put down the right of private war. That was not to say that people

could not use certain means of exerting pressure on one another.

"One of the points before the House of Commons at the present time was the question of the right of picketing, and whatever view was taken on either side as to how far this came within the definition of things which only the State could do, most people agreed that it was the State's business to decide what kind of compulsion one person, or one body of men, should be allowed to put upon another.

"It was one of the paradoxes of life that this exclusive right to appeal to force in the last resort was reserved by the State, not for the sake of force, but in the interest of peace. If there were two or three authorities in the State with regard to these matters, there would be no agreed way to settle disputes, and people would drift back into fighting. It did not matter if we had a number of different churches; many people would not agree with that, but he confessed to being a heretic on that point. It was also a good thing to have a number of different shops; there were disadvantages in it, but on the whole the thing had its advantages."

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Questions of Importance

THE STATUTORY COMMISSION

In the course of a leader entitled "Composing the Commission" the STATESMAN, referring to the idea of a Commission composed entirely of men without Indian experience, says: "Why ignorance of India should be exalted into a qualification for settling the future of our Eastern Empire, long famed as the land of mystery, which does not yield its secrets easily, it is difficult to see." The paper adds: "We should have thought that it was elementary wisdom to invite Pandit Motilal Nehru the titular leader of the opposition, to sit upon the Commission. If he were asked and were to refuse, he would incur a tremendous responsibility and would put himself out of court for all future criticism of the inadequacy of the constitution."

SIR SAPRU'S VIEWS

Sir Tej Bahadur Sapru, interviewed regarding the "Englishman" scheme of the Statutory Commission, said: "I have heard from sources which I cannot disregard as unreliable, that the scheme of having Indians as assessors is being seriously entertained in high quarters. I personally think there is no chance of such a scheme being acceptable to any political Party in India and my fear is that it will meet with no response by any Party. Whether it is as assessors or as co-opted members that Indians are invited to associate themselves with the Statutory Commission will make no difference at all so far as the substance of Indian demands is concerned."

Continuing, Sir Tej Bahadur Sapru said: "If Lord Birkenhead means business and does not mean merely to feed us upon long orations which he has been delivering in the House of Lords, and if he is at all serious in his invitation to Indians to co-operate he ought not to take a leaf out of the book of the Non-co operators. Neither Lord Irwin nor Lord Birkenhead can hope to solve the Indian problem excepting by facing the situation boldly and taking their courage in both hands. I think the word "judicial" in connexion with a

political Commission of this character is apt to be misused, if not abused. If the function of assessors is merely that of counsel, then why put the Indian taxpayer to all this unnecessary expense?



SIR TEJ BAHADUR SAPRU

Every Indian politician is a Counsel already, but the real truth of the matter is that it must be frankly recognised that it is the permanent interests of India that are at stake and Indians have a natural and moral right to take part in the shaping of their constitution for the future. I do not care at all for these subtle distinctions between assessors, counsel and judges. This experiment of assessors or co-opted members was never tried in the case of the Australian Commonwealth Act, or the Union of South Africa Act, or Canada Act, and I cannot see why it should be tried in the case of India. I sincerely hope that wiser counsels might yet prevail."

THE PRINCE OF WALES ON EDUCATION

The Imperial Educational Conference met last month in London. Many delegates from India and other Colonies were also present. In opening the Conference H. R. H. The Prince of Wales said :—

"It is generally accepted that travel is a part of education, and in this respect, at any rate, I may perhaps be allowed to claim that my education has



H.R.H. THE PRINCE OF WALES

not been entirely neglected. I know that teachers from this country who are able not merely to visit, but to settle, for a time, in one of our Dominions or Colonies and carry on their work there in new surroundings and under different conditions, must gain a breadth of vision and that wider horizon which travel alone can give. Fur-

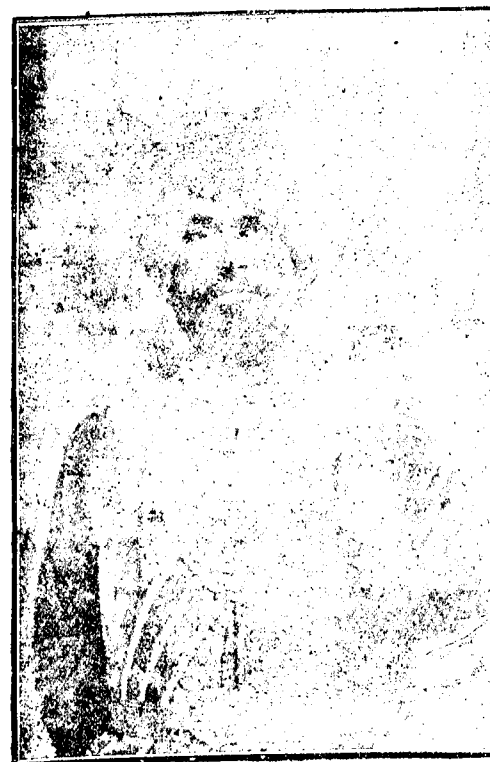
ther, on their return to resume teaching in schools at home they will be able, from actual knowledge and experience, to bring some part of the Empire vividly to the minds and imaginations of their pupils, so that the Empire will not remain for them just a splash of red upon a world map, but will be seen as a living community of men and women united by a common loyalty in a common service. No less will be gained by the teachers who come from overseas to serve for a time in this country, and they will be able to give to the children in the schools, whether here or overseas, realization of the meaning of Imperial partnership and of the inheritance which it will later fall to them to maintain."

Lord Eustace Percy, President of the Board of Education who followed the Prince spoke :—

"You are visiting us here at a rather interesting moment in our educational history, when we are planning and beginning to develop what I think can justifiably be called a new policy : the provision of new forms of post-primary education, bearing the same relation, in their sphere, to the requirements of industry and the standards of higher technical education as our grammar schools have in the past borne to the requirements of the professions and the standards of the Universities. That is a difficult and complicated task, involving not only a comprehensive re-organization of our elementary school system but also a very careful re-survey of our whole system of technical education. In all this we have a great deal to learn from you who visit us here for this conference, but also, I think, in all this the British Empire as a whole has special opportunities and a special function to perform." * * *

"It may be that the British Empire, having to focus and to fuse all those traditions and needs, may succeed in developing a balanced system of education superior to anything which has yet been developed in any country of the world."

THE PRINCES AND THE LEAGUE



THE MAHARAJA OF KAPURTHALA
who has been chosen as one of India's
representatives to the League of
Nations.

BARODA STATE SUBJECTS

At the Baroda State Subjects' Conference, a resolution was passed demanding total prohibition in the Amreli Pranth to begin with by means of local option and rationing and such other means. Another resolution passed by the Conference demanded greater representation in the popular Assembly of Baroda. The Conference demands one representative for every 25,000 men and more than one-third of the total number of Assembly as Government members. The last resolution of importance passed by the Conference stated that no law or bill should be enforced by the State without the consent of the Assembly.

NIZAM AND THE VISVABHARATI

Mr. Ghosh, Professor at Shantineketan characterised the donation of H. E. H. the Nizam to the Visvabharati of one lakh of rupees as most opportune and as much needed by Dr. Rabindranath Tagore as he had conveyed a letter from the Poet to H. E. H. the Nizam for that purpose, and said that it would be used for the creation of a chair for Islamic culture at Visvabharati, thereby providing wholesome means for the coming together of two great cultures of India for promoting Hindu-Muslim unity. In this connection Mr. Ghosh said that King Fuad's gift of a big library was a happy coincidence with H. E. H. the Nizam's donation as both to Dr. Tagore's great relief and gratification, would fulfil his long cherished desire.

COMMERCIAL ENTERPRISE IN GWALIOR

We congratulate the Department of Economic Development in the Gwalior State on its publication of a very valuable Commercial and Industrial Directory. The Directory gives copious and accurate information on the possibilities of commercial enterprise in the State. We have in the space of some 200 pages a succinct account of the position and prospects of the State in regard to every feature of its industrial, economic, commercial and financial condition. The resume of its natural resources, coupled with the account of the railway and banking systems, besides a complete catalogue of manufactures and business houses must be of special interest to businessmen in India and elsewhere. We commend this enterprise to other States which will do well to publish a similar Directory of useful information regarding their resources and possibilities.

INDIANS IN MALAYA

The Hon. Mr. P. K. Nambiar, the only Indian member of the Straits Settlements Council, who was recently in Madras, in a statement to THE HINDU regarding the status and condition of Indians, resident in the Federated Malay States and the Straits Settlements said:

INDIANS IN F. M. S. COUNCIL

"At present there is no representation for Indians in the F. M. S. Council. A deputation of Indians waited sometimes back on the Governor and the Government had not given any promise that they would consider the nomination of an Indian to the Council. As at present constituted the Council consists of 20 members including the Governor, the four Sultans, seven officials and 8 non-official members. Of the eight non-officials 5 are Europeans, 2 Chinese and 1 Malayan. There are no Indian representatives in the Councils of the individual states, both federated and unfederated. If the Government agreed to nominate an Indian to the F. M. S. Council and if he is to be of any service to his fellow countrymen who are mostly labourers that person must hail from South India, and must have a knowledge of Tamil and Telugu."

THE CONDITION OF LABOUR

As regards the condition of Indian labourers in the States, Mr. Nambiar said:—

"The rate of wages differs in different States. Labour in the whole of the States is regulated by the Labour Ordinance of 1923 and I may state that the treatment offered to labourers is generally fair. What we should agitate for in the States must be the fixing of a minimum living wage. Under the Ordinance every estate should look to the health of its employees and as far as I know the provision has been complied with. The education of the children of labourers is also looked after. But it is not of that kind which the Indians would desire it to be. There is no organised system of State education. The drink problem exists in the States as everywhere else, and as far as I know there is no organised campaign against the evil. But in some districts the manufacture of toddy is prohibited and in some the sale of distilled liquors to Indians is prohibited. The habit of drinking comes out of ignorance and if we could spread education the evil could be lessened".

THE PROFESSIONS

Regarding the position of Indians practising independent professions such as lawyers and doctors, Mr. Nambiar said that they were enjoying all the privileges of the States. They were not suffering under any disadvantage on account of their nationality. In his opinion there was ample scope for Indians and the independent professions in the States. He was also of opinion that more Indians should go there so that their presence would encourage the poor and ignorant labourers. As regards appointments, he said that all the Civil Service posts were reserved to Europeans and as such no Indian could dream of becoming a civil officer. Therefore they must put up a strong agitation to get their posts thrown open to Indians also.

INDIANS IN IRAQ

The recent order of the Iraq Government to its departments that no Indians except experts should be employed and the charges against and the dismissal of Indians by the Port Directorate of Basrah were discussed at a meeting of the Basrah Indian Association. The Secretary said the Government must realise on the basis of reports of the heads of departments, that its true interests do not lie in proceeding with the policy, which for the time being appears economically beneficial, but it will look to the future and discover that co-operation with and the contentment of Indians in Iraq is in the best of interests.

FRANCHISE IN NATAL

The Appeal Court has awarded judgment against an Indian appellant, in a test case regarding an Indian's right of Municipal franchise in Natal, holding that the Municipal Ordinance requiring burgesses to possess the same qualifications as Parliamentary voters is not *ultra vires*, as alleged by the appellant. Hence, except in a few instances, Indians will not be entitled to the Municipal franchise.

INSTITUTE OF BANKERS

Considerable progress has been made towards the formation of an Institute of Bankers in India. The Sub-Committee formed on the 17th March to go into the details of the constitution has held its meetings in the Bombay Head Office of the Imperial Bank of India and discussed and finally drafted its report. Although the constitution of the English Institute of Bankers has been followed in regard to various classes of members and rates of subscription fixed at approximately rupee equivalent of English rates it has been found necessary to base the actual wording of the constitution of Indian Institute more on the lines of the Indian Companies' Act, with due regard to work and objects of the proposed Institute. The draft memorandum of the articles of Association have been thoroughly discussed in detail. If the present rate of progress is maintained a further final meeting of the representatives of the various banks interested in the scheme will shortly be called to approve of the report and recommendations of the sub-committee.

ANOTHER DEFLATION OF 2 CRORES

It is understood from well-informed circles that the Government of India have once again deflated to the extent of two crores of rupees against sterling reserve. With the latest deflation sterling securities in the paper currency reserve, which amounted to 29 millions, are entirely wiped off.

When prominent members of the Indian commercial circles were interviewed, it was understood that the opinion expressed was: "These deflations are like bleeding operations. We have been bled in the present Finance Member's regime so often that we have not energy even to protest."

FILM INDUSTRY IN INDIA

According to Mr. J. J. Madan who has returned to Calcutta after a tour in America and Europe extending over 16 months, India and Calcutta in particular may expect to see not only considerable advance in the standard of films exhibited but also improvement of cinema amenities. In an interview Mr. Madan states he gained valuable experience and many new ideas at Hollywood where he met the best known producers and film actors and actresses in America. He has studied the production of pictures and the business side of the film industry and as a result he hopes to introduce innovations into India. He has imported a lot of new equipment.

TELEGRAMS BY PHONE

The views of the Bombay Chamber of Commerce have been invited by the Postmaster-General, Bombay circle, on a scheme for providing facilities for telephone subscribers to send and receive telegrams in plain English by telephone. The messages will be known as phonograms. The Bombay Chamber have expressed the view that the charge of two annas per telegram proposed to be levied is excessive and that it would be better if in order to popularise it no charge were made at the commencement and later a small charge might be made which will cover the extra cost involved.

MR. HENRY FORD

Mr. Ford, the multi-millionaire motor-car manufacturer, has purchased a large farm near Dearborn, where he intends to demonstrate by public tests how farmers can produce staple crops by intensive scientific methods with greatly reduced labour. Mr. Ford states that under his scheme instead of six months or a year, the actual labour to produce crops will not amount to more than 15 or 20 days.

RURAL RECONSTRUCTION FUND.

The Hon'ble Mr. A. Ranganatha Mudaliar, Minister for Development, (Madras), has issued the following Memorandum on the Rural Reconstruction Fund:—

There can be no question that rural amelioration and rural reconstruction work deserve the first consideration of all public servants. Conscious as I am of this I have decided that during the time I continue as Minister, I shall contribute every month, beginning with the month of June, '27, a sum of Rs. 800 which I propose shall form the nucleus of a Trust Fund to be named, managed and utilised as set forth hereunder:—

NAME

The Name of the Trust shall be:—

"The Rural Reconstruction Fund, Madras."

OBJECTS

The objects of the Trust shall be:—

(a) To make experiments (within a selected area of about 20 villages each) and to secure data that form the basis for rural reconstruction work on a larger scale.

(b) To organise and encourage the economic development of each village within the selected area or areas.

(c) To organise the social and civic needs of such villages.

(d) To do all such things as may seem advisable to the Managing Committee to improve the happiness and general well being of the villagers.

MUSSOLINI AS FARMER

Among his many duties Signor Mussolini has found time to seek honours as an agriculturist, says the LONDON DAILY MAIL. He has entered a small farm he owns near Forli in a corn raising competition promoted by the Ministry of National Economy in which money prizes will be awarded to farmers whose average crop per acre shows the highest percentage increase over the average of the surrounding districts.

The corn on Signor Mussolini's farm was planted by the Premier himself during a visit there when he ploughed his farm behind two big snow-white oxen.

THE UNIVERSITY AND AGRICULTURE

Dr. Macphail in the course of his evidence before the Agricultural Commission in London declared that the danger of the University course in India was that candidates for the Agricultural



DR. MACPHAIL, C.I.E.

Degree regarded it as an opening for a career in something else. He gave an example of a man passing in biology and becoming a lawyer or a civil servant. He thought that if people only looked upon Universities as places to provide learning rather than to provide degrees, and induce the people to attend classes without the idea of necessarily graduating in anything a great deal could be done. The witness thought that there was a lowering of the standard of education in India and primary education was needed in villages.

THE TUBERCULOSIS GERM

Chemical analysis of the germ that causes tuberculosis has led to the discovery of a new type of compound, a phosphorus-containing fat, which has peculiar biological properties, according to Professor R. J. Anderson of the Department of Chemistry at Yale University.

The tuberculosis bacterium is unique among single-celled organisms in being the possessor of a waxy covering which renders it highly resistant. This is why it can defy the phagocytes which police the body, for instead of being dissolved by them and destroyed, the T. B. organism survives and may multiply after being engulfed. The waxy sheath is so thick that it makes up one-fifth to two-fifths of the weight of the dried bacteria.

Professor Anderson extracted eight pounds of the germs with a mixture of alcohol and ether to dissolve out this waxy coating. He obtained a pound of wax, half a pound of fat proper, and half a pound of phosphatide or phosphorus containing fat-like substance. The last material, to which he has given the name phosphosucide, is the most unusual constituent of the germs. It has been shown to contain phosphoric acid, a sugar and fatty acids. This compound differs from all other known phosphorized fats.

CURE FOR SCURVY

Scurvy in adults used to be a very common condition, particularly among sea-faring folk, but with the systematic introduction of fresh fruit and vegetables into the dietary, the disease has become less frequent, says the LANSBURY'S WEEKLY.

As in adults, scurvy may occur in children in consequence of imperfect feeding. The rearing of infants on certain proprietary foods and condensed milks in which the vitamins are absent seems to be the important factor in producing the disease, although cases have been found in which it has developed in breast-fed infants.

The particular vitamin whose absence tends to the onset of the disease is the "water soluble C"

or "anti-scorbutic" variety which is normally present in fresh fruit and vegetables.

The general effect of the disease is the occurrence of severe internal bleeding particularly in the bone and muscles. Often the first thing that is noticed about a scorbutic child is that it appears to suffer from severe pains in the limbs and greatly resents being moved. The pains are followed by visible swelling in the limbs which appear to become partly paralysed.

A very startling appearance may be observed in the front of the chest which seems to sink backwards and lumps may appear on the top of the head and on the face.

The eye may bulge with accompanying puffiness and straining of the upper lids. If the teeth appeared the gums may be spongy.

Owing to the severity of the internal bleeding the consequent anaemia may be very marked indeed.

It is, however, satisfactory to know that with the administration of fresh fruit juices recovery is usually prompt and satisfactory. Systematically, some orange-juice or lemon-juice should be given three or four times a day to every child.

JOHN'S DISEASE

Investigations carried out in the field by Mr. Menon and checked by laboratory examinations indicated that this disease had assumed large proportions in certain centres in Southern India. In the case of one it was decided that the large incidence of the disease precluded control by segregation, and that the alternate method of resorting to wholesale slaughter of valuable animals might be averted by having recourse to vaccination with an avian strain of tubercle bacilli, following upon the principles enunciated by Von Behring, MacFadyen and Calmette in this connection. A set-back was received by somewhat high mortality in the vaccinated animals which proved to be due to the unanticipated and surprisingly high virulence of the strain employed.

MAGNETIC PROPERTIES OF GASES

Professor C. V. Raman of the Calcutta University has discovered a new and extremely sensitive apparatus by which the feebly magnetic properties of gases and vapours may be accurately measured.



PROF. C. V. RAMAN, F.R.S.

The apparatus is so delicate that small quantities of the gas or vapour under study will suffice, and with its help it is readily demonstrated that the rare gases of the Argon type are actually repelled by a magnet. The measurements made with the apparatus suggest that in certain cases there is a noticeable increase in the strength of the magnetic properties of a molecule when it passes from the condition of liquid to that of vapour. A large and very powerful electro-magnet has been specially constructed in the laboratory for researches in molecular magnetism. With its aid and auxiliary optical

apparatus it is possible to demonstrate in a visible manner that the molecule of a liquid when placed in a strong magnetic field tend to turn round and arrange themselves parallel to one another. The effect is very strong in some liquids, such as benzene and carbon-di-sulphide, but is relatively very weak in others such as water, ether or alcohol. In papers appearing in recent publications of the Royal Society and of the French Academy, Dr. Raman has shown that the magnetic character of a molecule determined in such observations can be definitely connected with its chemical structure.

AUTOMATIC PHOTOGRAPHY IN N. YORK

Anatol Josepho, a young Russian inventor who went to New York three years ago, has just received from a group of men, headed by Mr. Henry Morgenthau, the former United States Ambassador to Turkey, a cheque for £200,000 for his interest in an automatic photographing device.

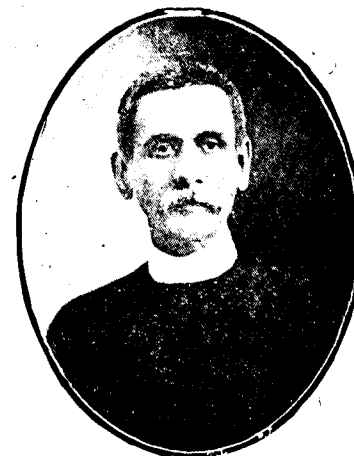
Six months ago Josepho opened a studio in Broadway at which bystanders by placing a 1s. in the slot could take a series of eight photographs of themselves in different poses. Crowds gathered thickly outside the studio and formed long lines in front of the five "photomaton" decorated with invitations to "make your own movies for a shilling."

Among them, one evening, was Governor Smith of New York State, and Senator Wagner, who took photographs of themselves with their hats and cigars at different angles in each of the eight poses.

Mr. Morgenthau announces his intention of establishing in every city in the United States with its own photomaton—"of doing, in fact, in the photograph field what Woolworth has accomplished in novelties and Ford in motor cars."

A RETIRING VICE-CHANCELLOR.

THE TEACHING OF LITERATURE



SIR B. K. BOSE
Vice-Chancellor of the C. P. University
who is retiring very shortly.

DEATH OF A WELL-KNOWN NOVELIST

Jerome Klapka Jerome, the famous humorist, and the creator of Montmorency, whose death was reported by Reuter last month was born on 2nd May 1859. Educated at Marylebone Grammar School, he had a varied career as, successively, clerk, school-master, actor and journalist. He edited *THE IDLER* and *To Day* in the last decade of the 19th century. His most famous works were: "Idle Thoughts of an Idle Fellow," "Second Thoughts of an Idle Fellow," "Three men in a Boat," and finally, the most interesting "My Life and Times—An Autobiography," published last year. His well-known play, "The Passing of the Third Floor Back," has had an extraordinary success and provided a great part for Sir Johnston Forbes-Robertson.

Mr. M. U. Moore asserts in the *ISLAND REVIEW* of Ceylon "with a fair degree of confidence, that literature cannot be taught at all".

Literature was written not to be studied but to be enjoyed. What passes for the teaching of literature is *the history of literature*, which is quite another thing; and as a recent writer remarks "about as irrelevant to its appreciation as a knowledge of the origin of our break-fast sausage would be to our enjoyment of it." The teaching, in fact resolves itself into a mere chatter about sources and origins, entirely worthless from an educational point of view. What we should notice in this connection is that we are here confronted with a feature of academic teaching *viz*, a *subordination of substance (or life to form)*. This can be seen even more clearly by another instance. Anybody who has any knowledge of literary text-books for students of the present-day will recognize that the work itself, which is the subject matter, occupies but an insignificant part of the text-book. A play of Shakespeare's "edited" by some academic light, consists of its lengthy introductions, going into minute details of origin and the date when it was written, and concluding with voluminous notes of a pedantic character, glossary of terms and so on. Here is a complete subordination of substance to form, a mere encumbering of the mind with futile facts which, it is to be hoped, are forgotten as soon as learnt. And the result of this concentration on the part of academic lecturers on this mechanism of literature, this taking of the machine to pieces, as it were and seeing how it works, not only causes a fictitious interest in the machinery, but usurps the rightful interest in literature as such. Take a thing of beauty to pieces and you destroy the beauty; vivisection a genius and the genius escapes you.

INDIAN WOMEN'S UNIVERSITY

Addressing the Convocation Sir Sankaran Nair referred to the adoption by the University of a modern Indian language as the medium of instruction and made some general observations on the importance of this departure from the usual practice in the Indian Universities. He



SIR C. SANKARAN NAIR

said; "In one sense the language is no doubt only a vehicle of thought. But there is little doubt, it also tends to fashion your minds and in some ways regulate and form your thoughts. Your education, therefore, for its results to be permanent and effective should be imparted in your own language. In addition there is also another reason. You have got a sacred literature of your own. The literature will form part of yourself if your education itself is in that language."

Sir Sankaran Nair appealed to the educated women to take a lesson from the example of their

sisters abroad and see that education of the right kind was given to their less fortunate sisters in India so that their enfranchisement and advancement might be secured. He concluded with the assurance that they would encounter no opposition from men in their endeavour.

THE FASCIST WAY WITH TEACHERS

Curious sidelight on the thoroughness of Fascist methods is thrown by an article inserted in a Royal Decree recently published, says the Milan correspondent of the DAILY NEWS.

This states: "The teacher who, in or out of school, does not show that he is faithfully doing his duty, or who places himself in a position of opposition to the Government's general policy, is dispensed from service."

This completes what has already been done with the University Professors. Unless a Professor is prepared to make a "declaration of faith" (of course in favour of the present Government), he must be prepared to pitch his tent elsewhere. One, who was once the Socialist Mayor of Pavia, is renowned for his teaching skill and erudition, his place has been taken by a young and inexperienced master who knows, however, how to wear a black shirt with distinction and grace.

EMPIRE EDUCATION

The Duchess of Atholl, representing the Board of Education, at the Imperial Educational Conference in London, said:

"For many months I and others at the Board of Education have been looking forward with great interest to the opening of this Conference. It is the third Imperial Conference within the last eight months. It may possibly attract less attention from the public than the Imperial Conference of November, but no one with any understanding can fail to realise the significance and importance of such a gathering." It was to education that we must look, she said, to build up thought and character and to maintain traditions and ideals,

INDIA AND THE LEAGUE



Hon. Sir C. P. Ramaswami Iyer, Law Member of the Madras Government has been selected as one of India's representatives to the League of Nations.

IN VINDICATION OF SOCRATES

M. Paradopoulos, an Athenian barrister recently applied to the Supreme Court at Athens with a request that it should reconsider the verdict against Socrates, on the ground that his condemnation was a miscarriage of justice and his death a judicial murder. Having spent ten years in the closest study of that case, M. Paradopoulos had reached the conclusion that the death sentence was pronounced by the judges against their better judgment.

"The honour of Greece," writes M. Paradopoulos—requires a revision of the judgment and an unequivocal judicial declaration of Socrates' innocence." It is frequently necessary, he adds, to vindicate a man's honour after his death, and the question of time is irrelevant to the principle;

whether it be two years or two millenniums is all the same.

The Athens Court replied to the applicant that it would be a waste of time and money to proceed, as the good name of Socrates had long been vindicated by the unanimous judgment of mankind, and few men enjoyed a higher or more universal reputation.

But M. Paradopoulos is adamant; the blot on Hellenic jurisprudence can only be removed by a new verdict in an Hellenic court. He has, therefore, formally repeated his application and is now awaiting the further reply of the Court.

INTERNATIONAL JURISDICTION

According to a writer in THE POLITICAL SCIENCE QUARTERLY, in the matter of migration regulations International agreements have gone very far in the past 25 years. First there are the varied activities undertaken prior to or apart from the League of Nations including the large number of bi-lateral treaties and the multilateral treaties dealing with the various phases of the problem. In 1924 the Italian Government projected and actually convened an International Emigration and Immigration Conference in Rome at which 59 countries including the U. S. A. were represented. The activities of the League of Nations and the International Labour Organisation have also to be noted. The latter appointed an International Emigration in 1920-21 which indicated many objectionable features in current migration activities and proposed suitable remedies. Brazil proposed the establishment of a permanent International Commission to direct migration and compose conflicts among nations arising in this connection. The powers agreed that international treaty agreement constituted the most desirable, if not the only effective method of dealing with many phases of the migration problem.

THE HON. MR. G. A. NATESAN

Commenting on the appointment of Rao Bahadur G. A. Natesan, Editor of the *INDIAN REVIEW*, for a second time as a Member of the Council of State, the *MADRAS MAIL* writes:—



THE HON. MR. G. A. NATESAN

"He was an ardent Congressman in the early years of the Congress. When the Congress adopted Non-co-operation he joined the Moderate Conference in 1919, and was one of the organisers of the Madras Liberal League, of which he has been the Secretary. He was also one of the organisers of the Third National Liberal Federation held at Madras in 1922 and in that year was elected as its joint General Secretary.

Mr. Natesan has always taken a keen interest in the condition of Indians overseas. It will be remembered that in 1912 he gave evidence before the Public Services Commission emphasising the need for the immediate Indianisation of the services, and in 1921 he gave evidence before the Repressive Laws Committee. Early in 1924 he

was nominated by the Madras Government to a seat on the Council of State where his speeches and interpellations on the Kenya Question and the South African Indian question greatly helped the discussions thereon.

From a very early period of his career as a public man, Mr. Natesan has evinced a keen interest in matters connected with the Corporation of Madras, and the University of Madras. In 1910 he was elected to the Council of the Madras Corporation and his work both in the Council and in the Standing Committee were so well appreciated that he was returned again and again with an overwhelming majority and sometimes unopposed to the Corporation during the past fifteen years. An active member of the Senate of the Madras University Mr. Natesan has been repeatedly elected to the Syndicate to which he has rendered valuable service.

He was one of the three representatives chosen by the Madras University in May 1924 to represent the University at the Universities Conference held at Simla. Mr. Natesan, who has been in public life for over a quarter of a century, has distinguished himself as a publicist, politician and as a citizen."

MR. SASTRI ON ANDREWS

The following rich tribute by Mr. Sastri in his article in the *HINDUSTAN REVIEW* for April on the South-African agreement, to Mr. C. F. Andrews will be endorsed by every Indian who knows anything about that great Christian worker:—

"No praise in the cheapened currency of the day is adequate for the patience, devotion and humbleness of spirit with which this saintly man has gone about on his work of healing and conciliating in all grades of society, among those who wield power and those who are their victims, among politicians, tradesmen, journalists and priests. The settlement was made possible by his exertions."

THE NEW HOME MEMBER

The Hon. Mr. James Crerar has been appointed to succeed Sir Alexander Muddiman as Home



MR. JAMES CRERAR

Member. Mr. Crerar was formerly a Bombay Civilian and has been Secretary in the Home Department.

THE ANGLO-SOVIET RUPTURE

As was to be expected the Labourite motion on the Government's proposal to terminate relations with the Union of Soviet Republics was rejected by the Commons by 357 votes to 111. Mr. Clynes, who moved the Labour resolution, characterised the White Paper issued by the Government in this connection, as a bright and diverting comic publication. He also referred to the set-back in the reduction of unemployment caused by the scrapping of the 10 million sterling credit arranged by the Midland Bank. Mr. Lloyd George charged

the Government with taking a leap in the dark into a whirlpool. In the end, the Labour motion was lost by 357 votes to 111 and the Conservative amendment to abrogate the Trade Agreement carried by 346 votes to 98.

"The rupture is a prelude to war, and the present international situation therefore, is pregnant with grave complications," said Rykoff, President of the Council of Commissars, in a speech on the Anglo-Soviet Diplomatic rupture at a plenary session at the Moscow Soviet. Rykoff instanced acts of counter revolutionary espionage by England in Russia but, he added the Soviet Government had made no fuss about them as they did not consider that they warranted a diplomatic dispute. He concluded by saying that the rupture would hurt Britain more than Russia.

NON BRAHMINS AND THE NATIONAL CONGRESS

The Non-Brahmin Confederation which met at Coimbatore has passed a resolution permitting Non-Brahmins who desire to do so to join the Congress. There are many Non-Brahmins already in the Congress who do not believe in the Non-Brahmin communal movement. The hope that the Congress can be converted to the views of the Madras Non-Brahmin Party is not likely to be realised. There is no Brahmin—non-Brahmin controversy except in Madras and Maharashtra and at no all-India gathering will there be much sympathy for the narrow, bigoted ideas of the erstwhile Ministerial Party of Madras. The Coimbatore resolution, says the *INDIAN DAILY MAIL*, really means that the Madras Non-Brahmins realise that there is no future for their party and are anxious to take shelter in another which appears to enjoy more prestige in the country. They may find that it's distance lends enchantment to the view.

LAWN TENNIS

The Davis Cup tie between Britain and Denmark was continued at Harrogate last month Denmark winning the doubles. Worm and Ulrich (Denmark) beat Gregory and Godfree (Britain) by 6-4, 1-6, 6-2, 7-5.

Denmark was leading by two matches to one and two singles remain to be played.

DULEEPSINHJI

Mr. H. J. Henley in the DAILY MAILS says: "It is sometimes a misfortune to be related to a famous man. Everyone knew that Duleepsinhji was the nephew of the great Ranji and a mere boy was at once compared with one who was a genius of the cricket bat. When young "Duleep" made a big score people said, "Yes; a fine knock; but if his uncle had been playing against that bowling—well!" That the slim, tall Cambridge undergraduate will ever bat as well as his uncle is doubtful. A Ranji, like a Shakespeare, comes only once in a long span of years. But at least Duleepsinhji, who has opened the season in a blaze of glorious strokes, stands out as the most picturesque personality of cricket's younger generation.

His style scarcely recalls the play of his uncle. His stance is difficult—he crouches a little, to begin with; and he has few of the strokes which caused a sorely tried bowler to describe Ranji as "an infernal juggler." But he has that same feline grace which inspired C. B. Fry to write of Ranji. "He moves as if he has no bones." Last season Duleepsinhji was a good bat. This season he is approaching the border-line which divides the good from the great.

Practice and coaching an in-door pitch during the winter have removed some of his deficiencies. A year ago his off-side strokes, although beautifully made, lacked power. But now he hits the ball harder, places it better, remembers that there are more things in the game than those fashionable on side shots that deflect rather than hit the

ball. He has splendid wrists—wrists as strong as steel, as flexible as rubber; he has the keen eye that belongs to men born in Eastern sunshine; he has a good method. What more could any batsman desire?

CRICKET HUMOUR

Humour on the cricket field! What sacrilege; Can there be humour in such a noble game as cricket? There is a lot of it, and especially in country cricket.

Who has not heard the story of the umpire in a country house match, when a butler was umpiring, and a confident appeal was made for stumping against his lordly employer? "Not out, but have your bat in the crease next time, my lord."

When Robert Carpenter, Thomas Hayward, and George Tarrant were contemporaries, and played for Cambridgeshire, that county could hold its own with any county in England. In a game between Cambs and Surrey, Hayward showed great form, and from the last ball of the day he was convinced that he was lbw, but no appeal was made.

During the evening, when the players were fraternising together, as was the custom in those days, Hayward was jubilant about his escape. "What escape?" asked an ardent Surrey player. "I was certainly out from the last ball sent down, as it hit my pads and I was dead in front of my wicket," said Hayward.

The sequel was unhappy for Hayward, writes G. W. S. in SPORTING LIFE:—The umpire was appealed to, and he confirmed that Hayward was out.

The next morning, before a ball was bowled there was a loud appeal from the bowler who had delivered the last over the previous day for lbw against Hayward. The umpire replied "Out," and out Hayward had to go, because the laws of the game at that time stated that an appeal could be made before the next ball was bowled.

INTERNATIONAL PRESS CONFERENCE

Mr. K. C. Roy, has been invited by the League of Nations to attend the great International Press Conference (Committee of Press



MR. K. C. ROY, C. I. E., M. L. A.

Experts) which meets under the auspices of the League of Nations at Geneva on August 24. The object of the Conference is:—

(1) to determine methods of ensuring the more rapid and less costly transmission of press news with a view to reducing risks of internal misunderstanding, and

(2) to discuss all technical problems, the settlement of which would be conducive to the tranquillisation of public opinion.

THE GENEVA CONFERENCE

At the Labour Conference Sir Louis Kershaw, in a speech, eulogised the impartiality with which the Labour office was carrying out its mission. He said that it was hoped that these Conferences would lead to an improvement in the relation between 'Capital and Labour' but in that respect he thought that the Labour organisation was a complete failure, largely owing to the group system

KURUKSHETRA RESTORATION SOCIETY

We have received a copy of an appeal to the Hindus, issued on behalf of the Kurukshetra Restoration Society "for the restoration and improvement of the innumerable Tirthas scattered over 48 kosas of the Holy Land of Sri Kurukshetra and particularly for the erection of Gita Bhawan at Joytisar, the very place where the Gita was preached by Lord Krishna to Arjuna." The Society, which came into existence in 1918 and has ever since been patronised by leading Maharajahs and public workers, has already done much by way of renovating historic places but a great deal still remains to be done.



SIR FASL-I-HUSSAIN

Who has been selected as one of India's representatives to the League of Nations.

Diary of the Month

June 4. Lord Lansdowne died to-day.
 June 5. Col. Haker, President of the Council of Regency, Gwalior, and Mr. Rushbrook Williams arrived in London to-day.
 June 6. The Soviet Minister to Poland has been shot dead by a Russian monarchist.
 June 7. The Report of the Indian Textile Tariff Board is published.
 June 8. The Right Hon. Srinivasa Sastri sailed for South Africa by "S. S. Korea."
 June 9. General Election in Irish Free State has begun to-day.
 June 10. The State Government entertained Dewan Bahadur T. Rangachari in Melbourne.
 June 11. The Duke and Duchess of York left Australia by "S. S. Renown" for England.
 June 12. Mr. James Crerar is appointed Home Member of the Viceroy's Executive Council.
 June 13. The Royal Commission on Agriculture began its public sittings to-day in London.
 June 14. The engagement of the Prince of Wales to Princess Infanta of Spain is announced.
 June 15. The debate on the Indian Bills was resumed today in the S. African Union Assembly.
 June 16. A satisfactory settlement of the Anglo-Egyptian relations was reached to-day.
 June 17. The India Office Estimates were discussed in the House of Commons to day.
 June 18. The negotiations between Chiang Kaishek and Chank Tso-Lin have broken down.
 June 19. The three-Power Naval Limitation Conference opened to-day at Geneva.
 June 20. The Debate on the Reform of the House of Lords was opened in the House of Lords.
 June 21. The Full Bench of Lahore High Court has sentenced the Editor and Publisher of the MUSLIM OUTLOOK for contempt of Court.
 June 22. The Rt. Hon. Sastri reached Dar-es-Salaam and was presented with an address.

June 23. Mr. Cosgrave has been elected President of the Irish Free State Executive Council.
 June 24. Sir Basil Blackett has been appointed Leader of the Legislative Assembly:
 June 25. The two South African Indian Bills passed the final stage in the Union Assembly.



SIR WILLIAM BIRDWOOD

June 26. Sir William Birdwood is appointed Knight of the Grace of the Order of St. John of Jerusalem.
 June 27. The Bills dealing with the Indo-South African Agreement passed the final reading successfully.
 June 28. Rt. Hon. Sastri arrived in Pretoria and was presented with an address.
 June 29. The Indian Navy Act has received the Royal Assent.
 June 30. The U. P. Legislative Council has adjourned *sine die*.
 July 1. Government have re-imposed the land customs line in the Kathiawar ports,

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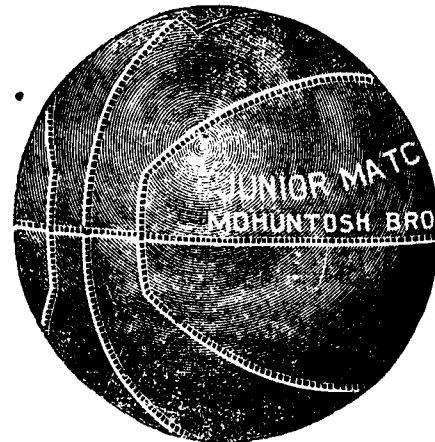
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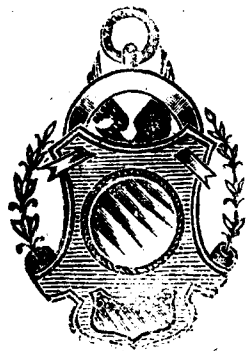
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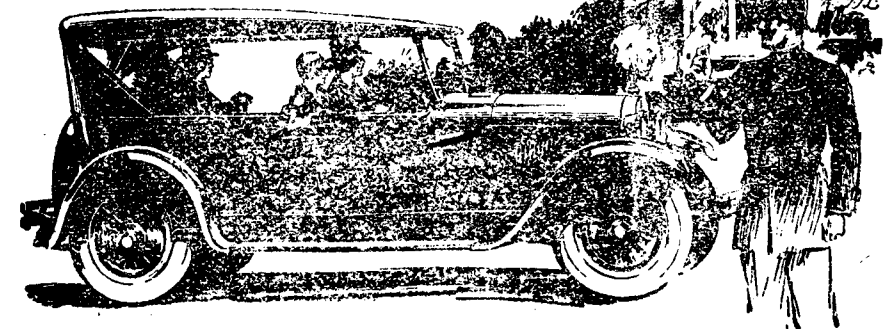
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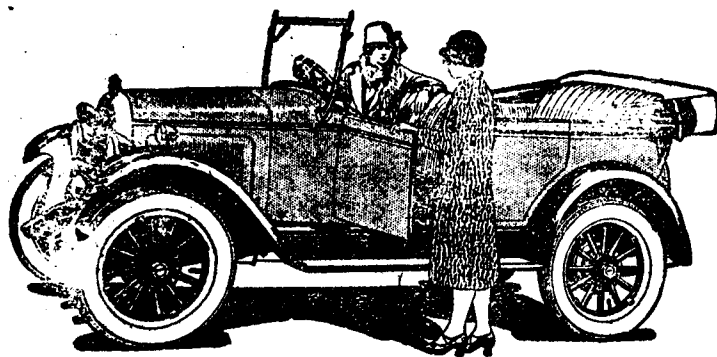
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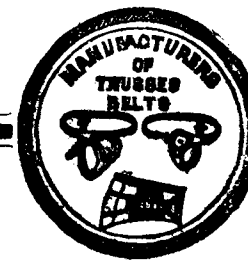
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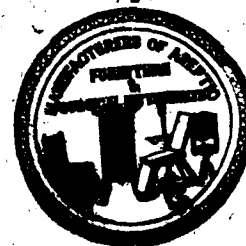
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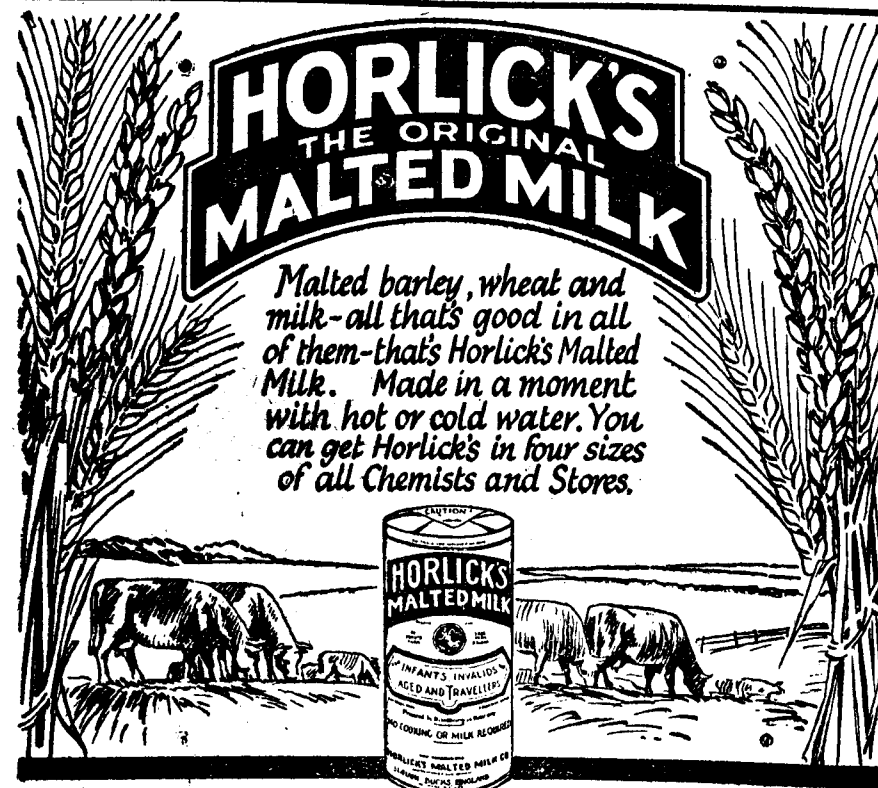
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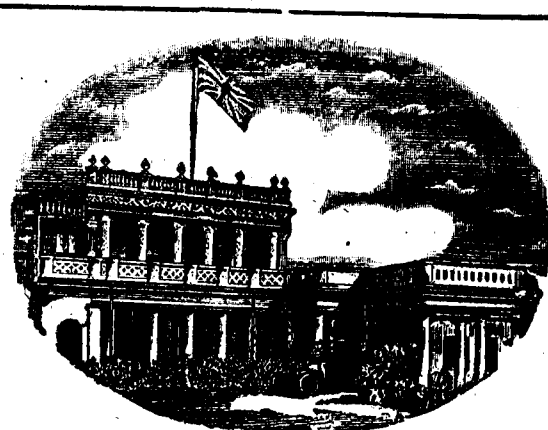
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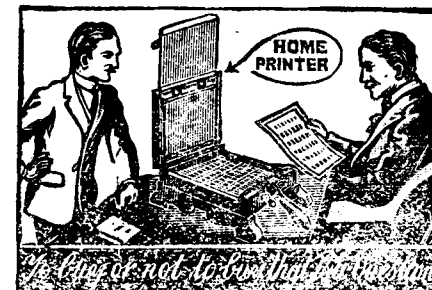
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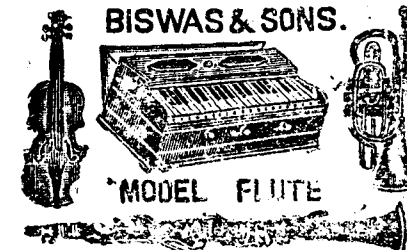
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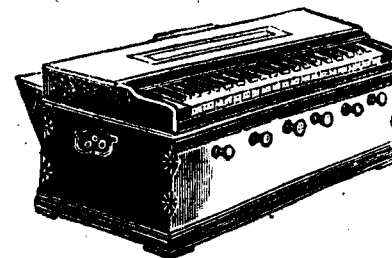
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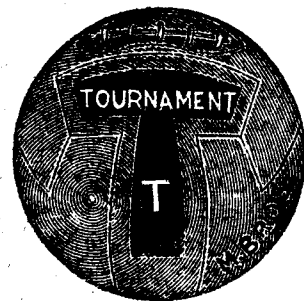
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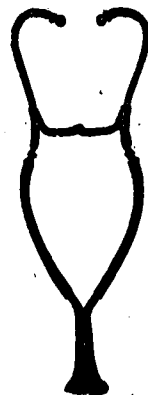
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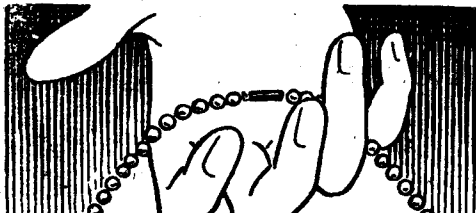
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5th to 14th	Puttur	Dharmaraja Feast
9th	Villivakkam	Audi Tuesday
12th	Gudiyattam	Vettivanathamman Feast
12th to 16th	Tungabhadra River	Sri Manchala Raghavendra-swami Feast
16th	Villivakkam	Audi Tuesday
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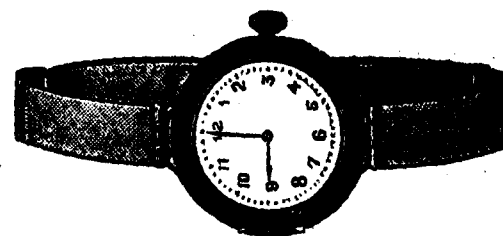
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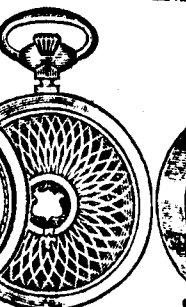
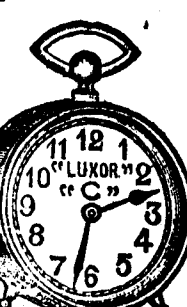

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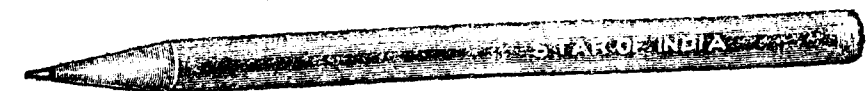
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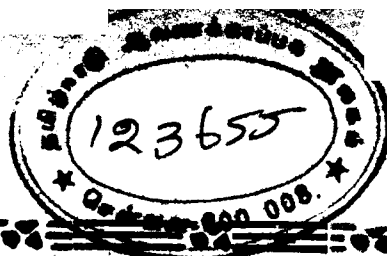
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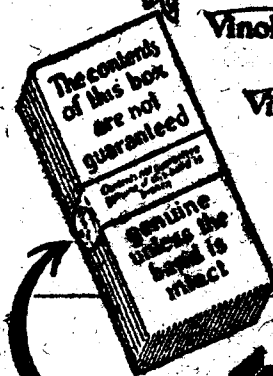
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