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THE INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY G. A. NATESAN

Vol XXVIII.

OCTOBER : CONTENTS.

No. 10. 1927

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THE AUTUMN SESSION

BY 'A STUDENT OF POLITICS'

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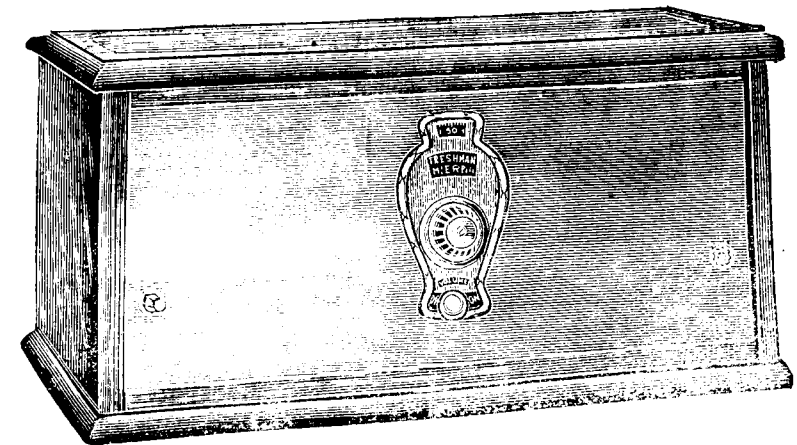
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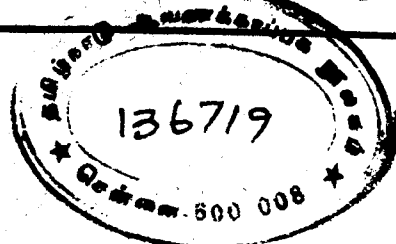
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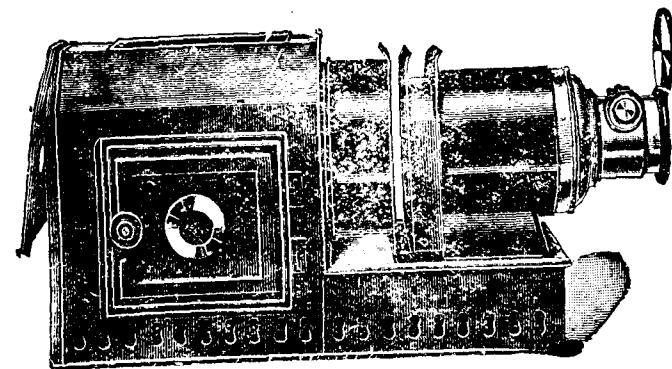
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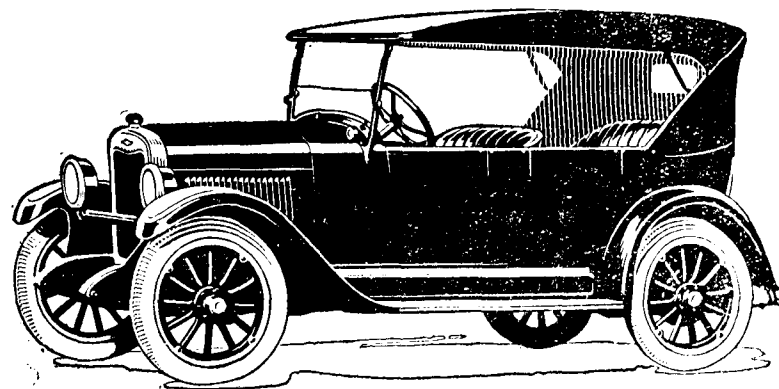
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Vol. XXVIII.]

OCTOBER 1927

[No. 10.]

THE QUEST

BY

SAROJINI NAIDU.

My foolish love went seeking Thee at dawn
Crying *O Wind, Where is Kanhya gone?*

I questioned at noonrise the forest glade
O rests my Lover in thy friendly shade?

At dusk I pleaded with the dove-gray tides
O tell me where my Flute-player abides

Dumb were the waters, dumb the wood, the wind,
They knew not where my Playfellow to find.

I bowed my weeping face upon my palm
Moaning *Where art Thou O Sweet Ghanashyam?*

Then like a boat that rocks from keel to rafter
My heart was shaken by Thy hidden laughter,

Then didst Thou mock me with Thy tender malice,
Like nectar bubbling from my own heart's chalice.

Thou saidst, O faithless one self-slain with doubt,
Why seekest thou My loveliness without?

And askest wind or wave or flowering dell
The Secret that within thyself doth dwell?

I am of thee, as thou of Me a part,
Look for Me in the mirror of thy heart.

The New Criminal Law Amendment Act

BY

MR. S. SRINIVASA AIYANGAR, M.L.A.

President, the Gauhati Congress.

THE Criminal Law Amendment Act adding Section 295 (A) to the Indian Penal Code has caused more stir and opposition than it deserves. In the first place, the feeling about it was due to the fact that Mussalmans including the Mussalman members of the Assembly wanted a law and naturally the Hindus thought that the bill was a surrender of principles in consequence of that agitation. In the second place, the press opposed it on the ground that it interfered with its liberty. The truth is that the Rangila Rasul case and the consequent Mussulman agitation merely furnished the occasion for a legislative check on communal recriminations which had gone on long enough without let or hindrance. Nor is the liberty of the Press to any extent interfered with. The Bill as originally introduced by the Government, was far too wide and was capable of great abuse. The Select Committee altered the Bill against the arguments of the Home Member so as to make it substantially different and to contain safeguards. The Assembly by a majority quite wrongly and inexcusably dissented from the majority of the Select Committee and made the offence a non-bailable one. It should have been bailable as recommended by the Select Committee. I should have preferred that instead of the sanction of the Government the initiation of the prosecution should be left to the unfettered discretion of the Advocate General or of an equivocal law-officer in each province. If we put aside these two defects, the new enactment however much from an ideal point of view it is objectionable cannot

prevent freedom of speech or of writing and is badly needed at the present juncture for the purpose of checking fanatical, inflammatory and malicious attacks made upon the religions of India, in particular on Hinduism and Islam. The Bill is as much needed in order to protect Hinduism from malicious and offensive attacks as it is needed to protect Islam. I think the insults to Hinduism have been, to say the least, quite as numerous and offensive as insults to other religions. A spirit of tolerance is what is sorely needed and I cannot understand how by giving the fullest scope for mutual insults and communal passions and riots, that spirit of tolerance will ever become prevalent. It is the present condition that is full of intolerance and bigotry and this new enactment, if it is properly and impartially applied, as to which there is naturally considerable misgiving will ensure greater tolerance. Apart from that aspect the mere putting it on the Statute Book will discharge the communal electricity to an appreciable extent and sensibly modify the atmosphere. As the insulting attacks must be malicious and deliberate, all bonafide comments or criticisms and all bonafide attacks on a religion or its beliefs and founders or reforming propaganda are excluded from the new enactment. The prosecution has to show that the speech or writing was made maliciously; and of course the law is well-settled that if it is bonafide it is not malicious and that if it is malicious it cannot be bonafide. 'Malicious' of course means 'malicious in fact', and what is

malicious is well-known in law. The word occurs in the explanation to Section 153 (A) which unlike the new enactment, places the burden of proof of good faith or absence of malice on the accused. Any newspaper which publishes or republishes inflammatory attacks upon any religion or religious beliefs will certainly not come within the new law. Any malicious writings in the Press will of course come within it. It is equally wrong to assume that the new law will prevent reformers in Hinduism from criticising it powerfully or even unfairly, insolently and violently. The law of blasphemy in England only looks to the scurrilous or ribald language employed. But here, though the language and the nature of the comment may be some evidence of malice in extreme cases, deliberate malice in fact is made the gist of the offence. Sir Hari

Singh Gour's statement that in England the law of blasphemy is required and not in India because the King is the Defender of the faith there is wholly wrong and misconceived. If we want Swaraj for India our religions require protection at the hands of the Swaraj State from extreme malicious attacks and insults. This ought to be one of the fundamental laws of the Swaraj State. There is no analogy whatever between this enactment and the whole armoury of repressive laws such as 124 (A), 153 (A), the State Prisoners Regulations, the Bengal Criminal Law Amendment Act and the other Criminal Law Amendment Acts whereby the present Government wants to perpetuate its reign and powers and prevents the freest and unrestricted fight for Swaraj which is the inherent right of the Indian people to carry on.

The Autumn Session.

BY

A STUDENT OF POLITICS.

THE autumn session of the Central Legislature has ended in a smoke. And the circumstances which have led to this debacle have demonstrated very strikingly as to where the seat of power still lies. That this testimony to Whitehall's supremacy should have taken place on the eve of the appointment of the Statutory Commission is all the more painful, and combined with the testimony of eminent leaders of Indian opinion, like Sir Tej Bahadur Sapru it goes to establish the fact that die-hard opinion is now dominant in Imperial politics.

Never before in the history of working of the Central Legislature, since the introduction of Reforms, has a similar situation arisen and the fear that it may be made further memorable by a constitutional crisis leading to Sir Basil Blackett's resignation has not yet passed.

When Whitehall agreed to the appointment of the Hilton Young Commission it did not bargain for proposals leading to transference of its own control to India and placing it in the hands of a Central Bank. However as the Commission was unanimous on the need for such an institution to control currency and credit,

this bitter pill was swallowed in the hope that the Shareholders scheme recommended by the Commission would ensure, in effect, the continuance of London City influence in the direction of the Bank.

And Sir Basil Blackett it seems had definite instructions on the point. That was why he would not yield on the question of Legislatures being debarred from electing Directors. The non-official parties in the Assembly were prepared to give up this direct representation in favour of the scheme for Electoral Colleges and Sir Basil too welcomed this proposal in a spirit of compromise. But the Muslim members raised a little difficulty by insisting on reservation of two seats for their community on the Directorate elected by these Colleges. So in his anxiety to save the bill from foundering in this communal whirlpool the resourceful Sir Basil at once developed a Stockholders scheme which guaranteed the best that was there in the State Bank and the Shareholders Bank schemes. And three days informal discussion led every one to hope that after all a way had been found of the impasse.

It seems the India Office jingoes were all this time perturbed at Sir Basil handing over to India the hen that had laid, so long, the golden egg for London financiers. And at once a fiat was issued for suspending the bill. Sir Basil took the affront seriously and tendered his resignation, but the Viceroy, feeling, it is said, that the affront was as much directed against him as against any individual member of his government, declined to accept the resignation. The Government of India at once resolved, as a body, to back the Finance Member, and the Assembly's adjournment motion served the same purpose. Lord Birkenhead

smelt a constitutional crisis and conveniently explained that he wanted time to consider details of the proposed Stockholders scheme. It seems, according to the latest advices, that anything short of a Shareholders scheme will fail to get any change out of the India Office. If that is so Sir Basil carries his resignation in his pocket every morning. It was feared in the first week of October that Sir Basil was probably going, but again some patch-work seems to have been arranged to stay the crisis. However we wait and see.

With the Reserve Bank out of the field the other legislative outturn was confined to the passage of some bills, particularly the adoption of a vicious measure to safeguard cotton textile industry, vicious because it hit the handloom industry without corresponding advantage to the mill industry. The Lighthouses Bill is an important administrative reform provided, it is sincerely carried out and Indians are trained in the line; and the "Intolerance" Bill.

The last measure roused considerable controversy and the Journalist members of the House undertook a sort of a crusade against it. Lala Lajpatrai and Mr. N. C. Kelkar, while agreeing with the other Journalist members, in their objections to the bill felt convinced that a measure of this kind, however unfortunate, had some justification in the present circumstances. The others held that was a concession to baseless sentiment and that the root of the trouble would never be tackled by this legislation. But whatever view is taken of the measure there is no doubt that the Assembly members, on the non-official side, failed to realize their grave responsibility in the matter as their benches were

very thin, and even the motion for limiting its operation to 3 years was defeated.

The Skeen Report Debate was of singular importance as it showed non-official recognition that it touched the most vital point in relation to advance towards Swaraj. The Commander-in-Chief was apparently surprised at this change but found it difficult to meet the opposition. Colonel Crawford took up cudgels on his behalf but his arguments were smashed by Mr. K. C. Roy in one of his brilliant contributions. And what was left of the gallant Colonel was mercilessly exposed by Mr. Jinnah who finally carried the day. The Council of State too held a discussion and though Sir Phiroze Sethna did not act quite wisely in moving a resolution, as there was every risk of its defeat, he made out a very strong case for adoption of the Report. It is feared however that the War Office is planning out a scheme of even larger segregation than that involved in the 8 units scheme. And the Colonial office is preparing its plans to hand over Indians to the whites in East Africa. The Assembly's protest has gone unheeded. On the cinema question however, the Council of State can claim its due share of credit in moving Government, by two of its resolutions, one of Sir Ebrahim Jaffar and the other Mr. Ramdas, to institute an enquiry. The Committee has just been constituted under the Chairmanship of Dewan Bahadur T. Rangachariar and its conclusions on the question of cinema control, development of film industry in India and preference for Empire films, will be awaited with considerable interest.

Any review of the session will be incomplete without a reference to the remarkable speech delivered by Lord Irwin on the com-

munal situation. The Unity conference that followed achieved nothing, but the speech is still ringing in the ears of all the well-wishers of the country. It may be that sooner or later public opinion will veer round to the view that for a proper solution, all the three parties should sit round a table, the Government, the Hindus and the Muslim representatives. The passage of measures like the "Intolerance" Bill will lead to little result without a proper understanding on matters of political importance.

And as for parliamentary figures, the front benches on the Government side, have undergone considerable transformation. Some of the new entrants are not yet firmly on the saddle but they will soon be. The Assembly has suffered in this respect, particularly. That is why the level of debate during the session was comparatively low. The Council of State has however kept up its level. On the whole the session has given a good opportunity to the new entrants to initiate themselves into parliamentary mysteries and acclimatize themselves to its special conditions.

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World Events

BY

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

September :

THE LEAGUE OF NATIONS

SEPTEMBER is becoming more and more important as the International Month, for at that time each year representatives of over fifty nations of the world gather at Geneva for the annual Assembly meetings of the League of Nations. There was a gloom cast over the Assembly at the beginning of last September, owing to the failure of the Conference on Naval Limitations, but we sincerely hope that negotiations preceded by adequate preparations and agreements against war will be resumed before a great while.

India's delegation of six members was particularly strong this year! On September 6th Reuter reported that the Indian members were preparing a division of the subjects which they would especially follow, namely :

Lord Lytton would take disarmament and questions affecting women and children and the report of the Economic Conference.

The Maharajah of Kapurthala would deal with certain social and political questions, particularly slavery.

Sir C. P. Ramaswamy Iyer would deal with the Budget and certain technical organisations especially the health organisation and also assist Lord Lytton with regard to the Economic Conference.

Sir Edward Chamier would deal with legal and constitutional questions, assisted by Mr. S. K. Mallick who would also deal with opium and alcoholism.

Sir Fazli Hussain would deal with financial matters and certain technical organisations.

The first matter of importance was elections to membership on the Council. Belgium failed to be re-elected, and Canada has taken her place; Belgium has taken her defeat very well, for she has declared that she "will still continue to collaborate with undiminished ardour in the work for world peace, for which the League stands." Sir Austin Chamber-

lain's speech outlining British aims for peace was received with mingled feelings. But the Foreign Minister has this assurance that the majority of public opinion in Britain and also the Dominions is dead against Britain assuming any more obligation on the part of other nations at present which may involve her in war. The issue arose over Sir Austin not being able to saddle Britain with any more responsibilities in connection with the Protocol agreement of the League of Nations. It is certain that the Protocol agreement does compel every signatory State to take up arms against an offending nation if requested by the League. It was on that point that Chamberlain felt that he could not commit his nation, and without Great Britain's co-operation the Protocol could not function. The DAILY NEWS puts the matter very clearly in this way: "British public opinion is deeply suspicious that Britain, for various and obvious reasons, would be called upon to play a leading part in these obnoxious punitive operations. In our opinion, the theory of rigid automatic intervention embodied in the Protocol is impracticable at the present time; and those who are seeking to re-impose it on public attention are not really serving the cause of the League or of the peace of the world." One really definite thing has been done by the League: outlawing wars of aggression.

LORD CECIL RESIGNS

Something in the nature of a sensation in British politics has been caused by the resignation from Mr. Baldwin's Cabinet of Lord

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Cecil of Chelwood. He belongs to a noble family, son of the great Marquis of Salisbury, and he has done yeoman service as perhaps Britain's greatest protagonist for the League of Nations and world peace. In his letter of resignation Viscount Cecil stated the reasons which led him to take this action :

"I look back on the refusal to accept the Treaty of Mutual Assistance, the unconditional rejection of the Protocol, the Ministerial declaration against compulsory arbitration, the partial failure of the Preparatory Commission, and now the breakdown of the Three Power Conference. In each case the policy I advocated has been more or less completely over-ruled."

This step has meant for Lord Cecil the sacrifice of his personal position in the Government for the sake of freeing himself for greater service on behalf of world peace and the interests of the League of Nations. We will all agree with Lord Grey of Falloden in paying "a tribute to Lord Cecil's work for the League of Nations. He has been one of the most devoted workers in creating public opinion in this country in favour of the League's Policy." Whether there will be any political effect as a result of this action we shall have to wait and see. But certain we are that a great deal more work must yet be done for world peace, if "Security, Arbitration, and Disarmament" are to be achieved. If Lord Cecil now freed and "unmuzzled from officialism" can hasten the day of real and lasting peace his first step may result in a great march forward.

IRISH FREE STATE.

It is a common saying about Ireland that the unexpected always happens, but even in that country there are exceptions. It was believed that the Government party would be returned to power in the general elections, and that has happened. Several things made it necessary to take a vote of the country. There

was the murder of Kevin O' Higgins, Minister of Justice; the recent vote of "No Confidence" resulted in a tie, and the Speaker only saved the situation by voting for the Administration; and the generally precarious position of the Government rendered a general election necessary.

Mr. De Valera is without doubt a strong Republican leader, and his party throughout the country is almost as strong as Mr. Cosgrave's Government Party. Mr. Cosgrave was unfortunate in having no great fighting issue to present to the people. He was standing for the strict observance of the Anglo-Irish Treaty, careful financing, and the payment of debts. Mr. De Valera on the other hand proposes to tax heavily all imported goods. That will hit England, of course, and serve the Republican interests. He wants to re-open the financial settlement with England; and to lessen the cost of Government by greatly reducing official salaries.

The election figures as was expected ran very close. The two chief parties returned—Government 61 and Republicans 57. The other parties and their grouping bring the final figures up to Government 79 seats, and the opposition 73, giving a small majority of only 6 votes to the Government. Mr. Cosgrave intends to carry on the Government of the country, and expects not to be defeated on any major issue for at least a year.

TRADE UNION CONGRESS

The British Trade Union Congress recently held at Edinburgh will be memorable for the stand it took against Russian Communism; by a majority of nearly 2,000,000 on a card vote it resolved to break off negotiations with the Russian trade unions. Coming as it does so

soon after the British Government's decision to sever diplomatic relations it is the more remarkable. Mr. Citrine, Secretary of the Congress, in presenting the General Council's recommendations gave as the reasons for this action : (1) It is now recognised that Moscow demands the dominating power. These Russians claim the right to impose their revolutionary principles on the world. "They think themselves the guardians of the world's workers." But British Trade Unionism claims the right of self-determination. (2) Every privilege granted to the Russians has been used as a lever for revolutionary propaganda. (3) Language of the grossest insolence has been applied by these Russian "comrades" to our most trusted Labour leaders. So long as the present attitude is maintained we cannot go on.

No one believes that this is the attitude of the rank and file of the Russian people ; they are being led by a gang of men who are utterly discredited now by both the Government and the workers of Britain. If this step will lead to a drastic change in the personnel of the Russian Trade Union leaders it will be a blessing to Russia herself as well as to Europe and the world.

FAST TRAVELLING

The rate at which aeroplaning is developing and the speed which is being attained is simply marvellous. The daring exhibited in trying to cross the Atlantic Ocean is calling forth protests against any further loss of brave lives. But on the top of these protests comes the British success in the Schneider Cup Race, and we are all excited again and filled with admiration. Lieutenant Webster reached the terrific speed of $281\frac{1}{2}$ miles per hour. He thought it might be possible to go 300 miles

per hour, and he almost reached it. Enormous crowds of spectators on the beach below watched with almost breathless silence the turning of the "death corners" by the brave pilots. Lt. Webster describing the race in the DAILY MAIL said :

Although the wind screen was obscured by exhaust fumes, I dared only just put one corner of my goggle covered eye round it, otherwise my head would have been knocked back at once. Had I stuck my head outside the machine, my neck would have been broken. Equally, if I had put a hand out, it would have been snapped. So terrific was the speed that to turn round the pylons I had to select landmarks. I was so concentrated on the flight that I did not see the flags which were hoisted on Excelsior Hotel during the race, to show us what was happening. I calculated that I should complete the course in about 50 minutes. After I had done the seventh lap, I looked at my watch and found that I had been up only about three quarters of an hour. I feared I had made a mistake and decided to do another lap to make sure. The cockpit was like a furnace. I was mighty glad to get out of it. When the flight was ended, I was absolutely deaf. I had not noticed that while in the air." Webster added that although the race was one of great nervous tension the actual speed did not affect him physically, and he was in as good condition at the end of the race as at the beginning.

THE LATE ST. LOE STRACHEY

There occurred last month the death of Mr. St. Loe Strachey, the great English journalist and brilliant Editor, at the age of 67. In earlier life he wrote for the SATURDAY REVIEW, the STANDARD the ECONOMIST, and other papers. As an Editor he was associated with the LIBERAL UNIONIST, and the CORNHILL but his greatest work was done as the Editor of the SPECTATOR ; under his direction and his great doctrine of Free Exchange the paper became a real power in the land. THE LONDON TIMES says :

Mr. Strachey kept a very high standard of journalism in his own writings, though his style was often hasty and careless. He drew upon a very wide range of political, literary, and expert contributors who wrote for him. Many, Lord Cromer for instance, whom he described as his best reviewer, were already his friends ; others became his friends through contributing to the paper. Their influence was not less because anonymity was a rule. He once wrote that "the delicious notoriety of the individual is the ruin of the better political journalism."



HINDU CEREMONY IN NEW YORK

Mr. F. Wayne Mayer of New York and East Orange, U. S. A. a devotee of Hindu music paid his homage to the home of his art when, a few weeks ago, he launched a motor yacht built for him, blessing the vessel according to the rites of Hinduism. The yacht is named "Chandra" the Sanskrit word for moon which is written on it in Sanskrit characters. It has two state rooms and six berths and is fitted with a 65 h. p. Kermath engine having a maximum speed of 12 knots per hour. The yacht was put to sea, off Clason Point, the Bronx, New York, with a "puja" to Lakshmi, the goddess of prosperity which was performed by Mlle. Ragini Devi, an accomplished exponent of Indian music, vocal and instrumental, who was born in Srinagar, Kashmir, and spent her earlier years there and has since settled down in Brooklyn, New York. Mr. Wayne Mayer hopes to cruise to Eastern countries including India, on board his yacht.

[By Courtesy of the Madras Mail]

THE INDIAN VILLAGE

BY MR. K. S. VENKATARAMANI

(Author of "Paper Boats," "Murugan, the Tiller," etc.)

I

The Indian village is ever worth a serious study as an ancient rendering of a civic ideal. Now it has also a topical attraction in view of the Royal Commission on Agriculture and Lord Irwin's genuine interest in rural India. Nor are the Indian people less keen about it. Village reconstruction features now as the head-line in the draft Swaraj of all parties.

The reason for this all-round earnestness is quite simple. Even as mere arithmetic, ninety per cent. of India, one sixth of the human race, live in the villages and follow the plough. From a higher aspect, the Indian village is steeped in the sweetness and tradition of a continuous life with which India has not blessed many of its political institutions.

It is a good thing that attention is now centred on rural problems. It is timely. Disease reminds us of health. Decay brings ideas of renovation. Ever since the transfer of India to the Crown, the Indian village has been slowly crumbling into ruin like the pagoda of its own temple. Pedants and professors who specialise in prophecies for the day teach us to suppress a tear at the happening of the inevitable. They talk of merciless world causes and pitiless economic laws. But thank God, a new wind is now blowing all over, with rain-clouds on the sea-line.

The pure Indian village is somewhat rare now but not yet extinct. Many of its characteristic features remain. Within the last fifty years the mainspring has snapped. But the wheels have not yet stopped clicking and the hands still continue to show time in obedience to a long impulse.

II.

A true Indian village or a homogeneous group of villages nestling together within the well-marked boundaries of meandering rivers and roads, is always a self-supporting unit. It is a perfect whole, a complete thing not merely in the excellence of its soil and climate but also in the outlook and temper of its citizens. It has a definite atmosphere. It satisfies the first conditions of decent life. It raises its own corn and oil adequate to nourish its population. It has enough cattle for milk and for agricultural purposes. It has its own artisans to serve the primary needs of civilization, though not its refinements and luxuries. Weavers, carpenters, smiths, barbers, washermen and potters work together for the commonweal of the village with a devoted heart, for their interests are well entwined with those of the land-holding classes. For they too hold *maniyam* lands on service tenure from one generation to another and the *maniyam* is the choicest acre in the village and their pride and pay. The village temple crowns this material framework. It inspires all labour with a selfless joy. It promotes and keeps alive the unity and co-operation of the different classes in the village.

The real beauty and strength of the village system lie in the simple harmony between capital and labour. The one is intimate with the other. One works for the other and the need of each which is limited by a long course of tradition is the scale of reward. So, minimum is the conflict. The village prosperity is firmly secured. Indeed, Capital and Labour are, to the casual eye, almost undistinguishable.

Every artisan and labourer is paid primarily by an allotment of land in the village adequate to keep a family in comfort as tropical needs are, though not in luxury. Certain fixed recurring duties are the incidents of the tenure. And extra work is remunerated by payment in kind,—paddy, ragi or maize. The efficient monetary system of the civilized but bankrupt world plays little part in this primitive but idyllic society. The carpenter who fashions the plough and the blacksmith who forges the share have their *maniyam* lands and free residential quarters. So also the barber, the washerman and the potter. There is hardly a man in the village, who does not look up to agriculture as his primary profession. So everything on which the prosperity of agriculture depends is carefully looked after. Work has the joy of recreation and the sweat on the brow is a pearl-like drop. For you don't sweat for another. The manuring of the fields, the clearing of the silt of the channels co-operative irrigation and drainage of the fields, tank-digging and temple festivals and sundry repairs are done with a fidelity of spirit and devotion of heart that lift common work to the level of a sacred duty. When so many have to be provided with lands, none holds so predominant a share as to ignore or paralyse the small holders.

Then we shall see the internal arrangement for the actual agricultural work in the fields. Every labourer or tenant, like the artisan, has his own free quarters and his *maniyam* lands, usually half an acre. He is paid also daily wages in kind on active field days. In addition, he has a share in the gross produce varying from ten to twenty-five per cent. He

is entitled to certain perquisites which include a pair of cloths on Deepavali or Pongul and on certain fixed festive days in the year, about half a dozen. Every birth and death in the house of labour is entitled to a cash commiseration from capital.

There are also a few petty officers. They too are paid mainly by an allotment of lands. The *Talayari* has his *maniyam*. He is the village watchman and an important person who combines many offices in himself, chiefly police duties and the summoning and organising of labour for field work. The *Niranikan* has also his *Maniyam*. His chief duty is to irrigate the fields impartially and attend to the growing crops, be they of the rich or the poor. In addition, they are entitled to a sheaf of corn on every threshing day in the harvest season.

Then superimposed on this simple framework is the celebrated Panchayat system which governs the village. It is a body usually of five and the work is honorary, an example which might well be followed by the central Executive Government of any country in the world. This village Panchayat is the only effective Government which the average citizen of South India had known and cared for till the British power reached its mighty, centralising arms from Delhi so as to control and shape the smallest inland village.

In the Panchayat, it is the president who really counts. He is often a hereditary holder coming from a family reputed for its learning, piety and character, and owning a decent share of lands in the village. Neither wealth nor intellect by itself had ever commanded great respect in India till British Raj began to reward with well-minted and shapely coins, mere cleverness and energy. Piety,

learning and character were everything. Theoretically, the chief Panchayatdar has great powers, to summon and chastise any one. But tradition and his own broad humanity and culture fix him to a just orbit of *Dharma* and village work. The other Panchayatdars act as silent checks on any likely abuse of power by the chief. The one common ideal is the efficient cultivation of the land and a simple life of peace. If the mind is not very much cultivated in the modern sense with a plethora of books and an array of humid lectures, at least land and life are to the utmost. The weeds are pruned with incessant care. A full, humane and moral life is the reward. Nature and men are golden in the true Indian village like the ripening corn in the field.

Nature has made every thing perishable and the Indian village never attempts to preserve Nature's gifts in the cold storage of coins, copper or silver. So whenever any one has surplus grains or vegetables that must surely perish one day, he distributes them gladly to his fellowmen on improvement work or religious vows or general philanthropy. What is raised by co-operative labour is returned to the villagers, if not in the exact ratio of the quality or quantity of work of each benefited, at least fairly and adequately. So no one is actually unemployed or destitute in a true Indian village. The secret of this prosperity is in the universal devotion to the plough as the primary emblem of wealth and the trade-seclusion which the village enjoys.

The above sketch may seem ideal but it is real where the essential conditions obtain. Even today there are a few *Inam* or Tax-free villages on the banks of the Cauvery which have this loveliness and peace because of the

shelter they have from the howling trade winds of civilization. Once it was the rule.

This idyllic peace is possible only on certain conditions. Let us now examine the external rules for this internal prosperity. There should be no exacting Central Government above the village Panchayat, which resorts to direct and heavy taxation on land. There should be no export of food stuffs to any considerable degree in return for luxuries. Agricultural products should never be exchanged for the industrial.

But, to many, these are impossible rules under modern political and economic conditions especially in India. A costly and huge central Government, coupled with an agricultural population which has developed a taste for industrial manufactures which a village can never produce without maiming its identity, have rapidly hastened the decay of the Indian village and has almost blotted out within half a century one of the fairest and most ancient of our institutions which survived many changes and onslaughts for over twenty centuries.

III

Now let us examine the decay and the present condition of the Indian village. Previous to the advent of the British, political control was never effective. A central Government never functioned in India with capacity to levy regularly every year for even a decade or two, a fixed tax even from remote villages. Political power shifted like sand dunes on the sea coast, and the Indian village was never really within the grip of a Central Government for any considerable length of time, except for the Punjab and a small tract round Delhi. The financial and the currency net was never woven so close and strong as to catch even the

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smallest fish frolics in the sea. Predatory raids there were into the hearts of villages now and then, but the plunder was limited by the carrying capacity of the horseback—foodstuffs weighed heavier than their worth in gold and occupied more area in transit! Neither horse nor man had the infinite mechanical greed of a huge monetary system which sucks the life-blood, like a vampire, to all alike invisible, itself unenriched and unsatiated.

A central Government is no doubt a blessing to a few but it is hardly one for the many, unless it is content to collect only slight and indirect taxes and devote them for the spread of a life of plain living and high thinking. Let us see how an Indian village fares now. Owing to the growth of population, almost every village has now reached its maximum capacity to support. In India, land is directly taxed. A single small holding of even the fraction of an acre cannot claim any immunity from land tax. Roughly a village pays from 30 to 35 per cent.—and the per centage increases if the yield decreases, as the land-tax is fixed—of its gross income as revenue to the Government for the privilege of being governed and gets nothing in return in terms of food stuffs. It really means that a village exports three months food to pay for peace and protection and to keep alive the towns and high officials, and correspondingly it starves.

In the wake of civilization new tastes and habits are being acquired which are neither nourishing nor necessary. In return for cloths from Manchester, soaps from Paris, sugar from Java, match box from Sweden and kerosine oil from America, another 30 per cent. of the food stuffs of a village are exchanged. And the drink shop under license from the Govern-

ment which make a good revenue of it, completes the exploitation of the poor, voluntary and involuntary. After these several items of severe drain, a village is now left with food sufficient for only three or four months in the year. Even in an Indian village there is and will be an unequal distribution of this three months supply. So what is left, is a bare subsistence even for the big land-holder. The labouring classes suffer acutely, and, more and more join their ranks in the general ruin. *Maniyams* have been either annexed by greedy land lords or have become unattractive. For, agriculture has become unprofitable under these conditions. The common co-operative work on which it thrives, such as silt-clearing, manuring of fields and rearing of cattle and etc. are naturally neglected. The joy in work that springs from a sure harvest is no more. In a decade ruin is certain. And ruin has come.

Nor these only. And the worst evil that has now befallen an Indian village is the quantitative and the qualitative depletion of its best men in the wake of these initial difficulties. The best men, its hereditary *Panchayatdars*, are no more in the village. They have fled to towns for a living, as vakils and clerks duly hoping to become Judges and Magistrates, Collectors and Council Members. Our vision, in the wake of Western ideas, nay our very bones, have become commercialised. Ambition, unreal and ruinous, is driving us away from real and nourishing work. The eddies of the market place have caught our soul. Its shouts and excitement have deprived us of the voice of the simple folk and the joys of humanity.

The remedy is simple on paper but difficult to work out in practice. The habits, ideals,

tastes and outlook of the people should change from the exotic to the indigeneous, from the luxurious to the simple, from the urban to the rural, from the raw new to the very old. Simple life should once again be fixed as the ideal for all time.

The revenue exactions of the Government should considerably lessen and small holdings be totally exempted from tax. The Government should bestow more attention to irrigation and rural needs and think more of corn which is India's need than of cotton. It has done so far very efficiently only revenue collection and police duties. It must hereafter function more in accordance with the genius and traditions of the peoples and at far less cost. It must revitalise the hundreds of Indian villages by reviving the old agencies which rendered the Indian village a little paradise. Its preservation is the first duty of any Government. The duty is clear to one who knows the significance of an Indian village and its importance to the world.

IV

What is the meaning of an Indian village? What is its significance to the world?

The Indian village offers the only solution to the economic ills inherent in all progressive society which remodels itself for a higher stage. It enshrines a great and a human principle. It recognises the fundamental right of man to be paid a salary not in accordance with his skill but in accordance with his needs for honest work done and paid in the most primary form of wealth, assignment of lands. In the eye of the Indian village, wages are equal for all, for stomachs are an equal span for all, be he the cleverest artisan, or the most average tiller of the soil.

Energy, intellect, piety and character are best rewarded in India not in an upward and soaring scale of salaries, but by increased affection and respect of the people. Is this not a lesson to the West and the East? The payment is never sumptuous. For sumptuousness is not at all in the line of our philosophy. We take a pride in limiting our needs. We always honour simplicity, character and piety. We do not worship the mere intellect as they do in the West, for it is after all only a means to make a full man, even as an engine is to a factory.

The Indian village stands for a great principle. Every form of labour must be paid equally, be the worker the highest State official or the porter who handles his luggage, for the true economic needs of men are equal, as hunger is the same the world over—two measures of paddy for each per day. This is the rich cry and the world-message of the Indian village.

V

The Indian village is a bright crystal which reflects a great civic ideal. It is the most direct and cheapest form of Government. It is India's solution to the craze of over-government, costly, grinding, sterile, pale and unshapen, that is now sweeping into an ugly and futile knot the best brains of the world. Simplicity alone can save humanity. The Indian village is the very embodiment of simple life.

The Indian village is not a necessary accident in an agricultural country. It is the fruit of a philosophic enquiry into the highest wheelings and the lowest circlings of man. Our Rishis have built it as a hermitage for

collected humanity on the way-side of evolution. It is an ideally fit abode, for men of learning, piety and character. It is the working place for the worker and the cloister for the scholar. The one could change easily into the other, like a cloud into the rain. It is the best

reconciliation between the perpetual demand for action which matter makes, and freedom from action which the spirit demands. Even as the body is to the soul, the village is to a body of men—a haven of rest for the water-laved and storm-bitten ship.

Indian Statesmen

BY

DR. RUSHBROOK WILLIAMS

THE publication of this excellent little book* is one more manifestation of the interest which the public of British India is now taking in the affairs of the Indian States. In parenthesis, it is perhaps a pity that the now obsolete and officially deprecated term "Native" is employed at all. Doubtless when a second edition is called for—a contingency that I hope will not be long delayed—this slight error of nomenclature will be corrected.

The biographies which comprise the contents of the book are seventeen in number; and while they are all of interest, the characters with which they deal are of unequal importance. Sir Salar Jung, Sir Dinkar Rao, and Sir Pratap Singh, are men whose reputation was not merely universal throughout India, but well known to the world outside. [In parenthesis, I question the propriety of including Sir Jung Bahadur among Indian Statesmen. If Nepal, why not Afghanistan and Amir Abdurrahman?] On the other hand, there are a number of other figures whose reputation, however great locally, did not penetrate far afield, such as Rangacharlu, Seshadri Iyer,

and Seshiah Sastri. It seems to me that there is a wider division between these two classes than the arrangement of the book would suggest; and that it would have made for clarity if the editor had distinguished between those who, by a combination of parts and opportunity, really stand forth as notable statesmen, and their less prominent colleagues several of whom did little more than vindicate the capacity of India to produce reliable administrators of a routine order. This, however, is after all a matter of opinion; and I have really little to say against the plan employed, save that it seems to me to minimise, rather than to emphasise, the characteristic nature of the career which is offered by service in the States.

For in truth, when we come to analyse the matter, what is the secret of the reputation built up by Sir Salar Jung, Sir Madhava Rao, and their like? Simply that their position in an Indian State enabled them to handle problems of a complexity and importance which in British India would never have come their way. On the other hand, the career of a man like Seshiah Sastri, creditable as it was, gave little opportunity for the display of statesmanship, as distinguished from highly developed

administrative capacity; and might just as well have been confined entirely to British India. Personally I could well have dispensed with some of the biographies in this book, if I had been allowed my choice in the same field. Indeed, the more I come to consider the matter, the more I am convinced that the collection is not really representative. We have four of Baroda; two of Hyderabad. Is not Southern India a little overweighted? I should have liked a few more examples of soldier-statesmen like Sir Pratap Singh; I miss all mention of the great names of Rajputana; and where are the strong men of the Punjab States, the "fighting arm" of India? It is, of course, impossible to satisfy everyone; and I dare say that many readers of this book will profess themselves perfectly well content with the selection that has been given us. Be this as it may, the biographies here brought together, if not completely representative, are at least illustrative of the type of men who in the past, whether immediate or comparatively remote, have been found in positions of authority in the Indian States.

A study of these men is more important than might appear at first sight; and for this reason. We are all rather inclined to be misled by labels; and if we do not happen to like any particular label, we are often unjust to the thing itself. Because the Indian States are labelled "autocratic" at a time when to be labelled anything except "democratic" is grossly unfashionable, we rather tend to shake our heads and look no deeper than the label. Many of us have smiled at the story of the rich upstart, of whom it was said that his intimacy with the aristocratic world of which he boasted was exactly equivalent to his knowledge of the

books in his own library—being limited in each case to their titles. We do not perhaps realise that in ordinary political discussion, we conduct ourselves on exactly the same principle. After all, what really matters about a government, as about a book is not what it happens to be called, but what the inside is like. Now the best substitute for that first hand study of what the governments of the Indian States are like, which is not the less essential for being possible for only a few of us, is some knowledge of the type of men who have worked in the States. If these men are found to be of a conspicuously high order of merit, then there are some grounds for assuming that the government of the States is not so bad as is sometimes asserted. For, first and least, it is the men who matter. An Englishman finds little difficulty in recognising this as an elementary principle, for centuries of practical experience in self-government which is almost an English invention have taught him that no polity is better or worse than the way it works. Paper constitutions to him mean less than nothing; he does not care what a government looks like; he judges it by the way it runs. For my own part, I do not think this attitude is particularly philosophical; and it leads to certain difficulties in understanding the importance which more logical if less experienced peoples attach to words, phrases, and the exact clauses of a paper constitution. But I am very clear that such an attitude is quite necessary for anyone who wants to understand the Indian States today. What matters about them is how they work; not what they look like; and how they work is entirely a question of the men who guide them.

That is why this book is so useful.

* Indian Statesmen, Dewans and Prime Ministers of Native States, with seventeen portraits. G. A. Natesan & Co. Madras. Rupees Three.

Nehemiah Goreh.

BRAHMANS AND CONVERSION

IF conversion from Mahomedanism was difficult, Brahman converts were rarer still. For centuries past the Brahmans had developed a tradition, stronger and more rigid than even the Mahomedans. Hinduism does not permit of conversion into its fold. And the Brahmans have for ages been, as it were, the custodians of a culture and civilization, exclusive, aristocratic, yet singularly vital. They have been looked upon as the spiritual guardians of the race and have retained their prestige as the inheritors of the wisdom and philosophies of the Rishis—a position which, in spite of all that has happened in the vicissitude of time, they have held in unbroken continuity. It may be that they have fallen from their high estate; it may be that they are a dwindling minority; it may be that social forces and the current of modern thought have conspired to disrupt their work and diminish their influence; but they continue, as of yore, a singularly tenacious and vital community playing their part in the economy of life with their wonted sagacity and resourcefulness.

No wonder that Christian missionaries were particularly anxious to recruit from this class. It was thought a greater achievement of missionary enterprise to have brought about a single Brahman conversion than a host of converts from what are called the lower classes. Not that the other classes were wanting in the strength of resistance to exotic influences but the conversion of even a stray member of what were known as the intelligentsia of the country gave them especial gratification. It was thought that Brahmans being the natural

leaders of Hindu society, their example would lead to beneficent results from the standpoint of evangelisation. It was further considered a real conversion in the sense that conviction rather than extraneous causes alone should have led to baptism in the case of the disputatious Brahmins, who are habitually given to argument and controversy. From this standpoint it was a great victory for the missions when Nilakanta Sastri, the pandit and scholar, abandoned the religion of his forefathers and embraced the religion of Jesus.

GOREH'S EARLY LIFE

Nilakanta Goreh was born of a high class Konkani family in a village 50 miles east of Jhansi on the 8th of February 1825. His father who was born in Poona migrated early in his career to Hindustan. Soon after Nilakanta's birth the family removed to Benares and lived in great prosperity as an uncle of the young Goreh became Dewan of a State. Goreh was thus brought up in the lap of fortune and had the best education of the time. That is to say he received his Sanskrit education under two or three very learned Shastris studying the Vedas, the Nyaya and Grammar. Thus was his faith in the religion of his ancestors fortified by his education and the traditions of his house. But mysterious are the ways of God. He says:

"In early life I was unacquainted with English, and my faith in Hinduism was undisturbed...I despised Christianity, and thought that it was a religion fitted for ignorant *Mlechhas* only, and that it could never be compared with our philosophies, whose doctrines were doctrines of deep wisdom. I was very proud of those philosophies, and I even ventured so far as to undertake the refutation of Christianity. With this object I began to hold discussions with missionaries, read some controversial books, and even wrote in refutation of Christianity, and so I went on for some years."

That has been the beginning of some other converts as well. Goreh began an earnest study of the Bible just to pick holes in it, and ended by admiring the Sermon on the Mount which so captivated him that he found himself irresistibly drawn to it. His interest increased and subsequent conversations and disputations with the missionaries confirmed him in the belief that the religion of Christ is the only true religion. After months of conversation with Rev. William Smith which he has described in his book called *Dwij* young Goreh made up his mind to receive baptism. But he could not do it secretly. For his love of his father was so great that it was with considerable difficulty that he could make up his mind. Many a time his father implored him not to desert him in his age; his uncle who counted for something in the orthodox circles used every means in his power to dissuade him from becoming Christian. Many of his friends and relatives appealed to him and used their influence to wean him from what they thought his heresy. But all to no purpose. He met the Pandits of Benares and challenged them one after another. Men are not always won over by arguments, and we cannot say whether Goreh was able to convince the Pandits of the error of their ways. In such cases what invariably happens is that either party becomes the firmer in conviction after the disputation than even before. That is the psychology of human beliefs. Reasoning and arguments do not shake the faith of all; only when there is a will there is a way. And so Goreh became as distinctly Christian in his beliefs as the Pandits were Hindus in their ways of life and obedience. Only his deep affec-

tion for his father stood between him and Christ. But even that gave way. He delayed for a time. But delay meant further troubles and trials, and so on Sunday, March 12th 1848 he set off for Jaunpur and sought the protection of the Church Missionary Society there.

CONVERSION AT JAUNPUR

At the Mission house, Jaunpur, Nilakantha was welcomed by the Rev. Robert Hawes, the European missionary in charge. On the following Tuesday, March 14, 1848, he was baptized, and the missionary gave him the Christian name of Nehemiah, by which he was always afterwards known, save to his Hindu friends, to whom he was always Nilakantha Sastri.

The same day he wrote to "Mr. M." (*i.e.* Mr. Menge) at Benares, telling him the happy news in his own simple way:

"Through the goodness of God I arrived here safely on Monday, and to-day, *Mangal*, that is Tuesday (in English, *gladness*) I was admitted by baptism into the Church of Christ a little after eight o'clock in the morning" (*"Dwij,"* p. 141).

GOREH'S WIFE

Though he became a Christian it was not easy for him to take his wife. Orthodox society had placed every inconvenience and obstacle in his way to reach her. She was supposed to be widowed (her husband having lost caste) and she was kept in privacy and gloom. After great efforts on the part of the mission people and of the magistrate the husband and wife were brought together. The wife, however, continued in her own way for a time. But that was not for long. She was steadily inhibiting his teachings and was baptised with her daughter, a few months after her joining Goreh. Unfortunately, to the great grief of Goreh, she died soon after and left an orphan girl

who became the pride of her father in after time. For Miss Goreh received an excellent English education and wrote a small book of English verses of which one—"In the secret of his presence how my soul delights to hide"—has become famous.

WITH DULEEP SINGH IN ENGLAND

By this time Goreh was employed in the delightful occupation of writing for the mission press. He was indeed an adept in English and Vernacular and was proficient in Sanskrit. He employed his profound knowledge of the classics in translating some works to justify the ways of Christ to his fellow countrymen. It was about this time that he came in contact with the Maharaja Duleep Singh. The Maharaja, it will be remembered, was a recent convert and the company of a scholarly and pious Christian like Goreh was one after his heart. How the Prince came to know the Pandit is described by Mr. Gardner in his *life of Goreh*. On March 22, 1854, the Maharaja was at Benares, where he visited the Church Missionary Society's Mission. At the Jay Narayan College, Pandit Nilakantha had the honour of a presentation to his Highness. After his return to the hotel his Highness sent a message, requesting the attendance of the converted Pandit, and favoured him with about an hour's private conversation.

One result of this interview was the choice of the Pandit to accompany the Maharaja to Europe in 1854 as his tutor. The tutor was twice the pupil's age. The Prince, it must be remembered, became a Christian only a few years before and the companionship of Goreh, another convert of culture and piety was of especial service to him. In England the Maharaja and Goreh had a splendid time visiting vari-

ous places and persons of interest. Goreh was also presented to the Queen with the Maharaja.

FATHER GOREH AND THE QUEEN

Nehemiah visited various persons and places of interest, with the Prince, which are described in some detail in his letters home. He was indeed enchanted with the sights and scenes of England. The one outstanding event of the visit was his presentation to the Queen along with the Maharaja. The Maharaja was of course received with due honours in Buckingham Palace where he had a memorable interview with the Queen and other members of the Royal House.

In the course of conversation, Pandit Nehemiah's name being mentioned in high terms, Her Majesty, we are told, expressed a desire to see the young Brahman convert who had the charge of the Maharaja's Oriental education. H.R.H. the Prince Consort was also anxious to see him. Consequently, Sir John Login brought him to the Palace for a private audience.

Father Goreh had been previously instructed as to the etiquette of the Court, but on being ushered into the Royal presence it is said that he became very nervous, and forgot all his instructions, and made a mistake in addressing his Sovereign. The Prince Consort took occasion to ask him some questions about his conversion; and, using the common parlance of the day, asked him if he intended "entering the Church." The good Pandit, says his biographer, had not heard this too common English phrase, and told the Prince that he could not understand him, as he had already been a member of the Church eight years; on which it had to be explained to him that the inquiry was as to his intention of

taking Holy Orders in the Church. The Queen was meanwhile conversing with Sir John Login, when she turned to Prince Albert, saying, "Sir John Login tells me that the women of India are very superstitious;" whereupon the Prince at once replied, "So they are in this country," at which the Queen laughed heartily, and the Pandit was much amused.

While in England he attended some theological lectures at the Church Missionary Society Institution at Islington. He did not become a regular student, but joined some of the classes. He was especially struck with Paley's "Evidences," which, with Butler's "Analogy," were two of the subjects he studied. Many years after this, Canon W. R. Churton sent him a copy of the Rev. W. E. Heygate's "Why am I a Churchman?" which he valued as completing Paley's argument. Among the students at the College whom he met at this time was Mr. James Vaughan, the author of "The Trident, the Crescent, and the Cross," and afterwards Church Missionary Society Secretary at Calcutta, whose acquaintance he renewed later on when Mr. Vaughan came out to Bengal as a missionary.

FATHER GOREH AND PROF. MAX MULLER

During his visit to England he also went down to Oxford to see Prof. Max Muller. In some of his reminiscences, the Professor gives an account of Nehemiah's first appearance when he called upon him at the Bodleian. The Pandit looked sad and despondent. Nehemiah never set much store by the Professor's Indian scholarship. He used to say he did not at all understand Hindu philosophy, owing to his Western training. His attempts to give it a Western

appearance were futile. Nor, on the other hand, did the Professor understand Nehemiah's becoming a Christian. The following occurs in the *Guardian's* review of "Chips from a German Workshop," and evidently refers to the subject of our sketch:—

"Never shall I forget the deep despondency of a Hindu convert, a real martyr to his faith, who had pictured to himself from the pages of his New Testament what a Christian country must be, and who, when he came to Europe, found everything so different from what he had imagined in his lonely meditations at Benares."

The visit to England, involving, as it did, a great deal of fashionable life, was, as we might imagine, not at all congenial to the retiring disposition and modest tastes of our young convert. So, after less than half the time of his three years had expired, he obtained leave of Sir John Login to return to his native country.

Many a young Indian would have been only too glad of their opportunity of such English travel, and would have made the best use of it. But Nehemiah Goreh seems to have longed for India, and soon regretted his three years' engagement. Dr. George Smith, in his memoir published in the *STATESMAN* of March 12, 1896, says of him:—

"He did not cease his study of the Sanskrit books, that he might, through them, be a missionary to the Brahmins. He was welcomed in London, Oxford, and Cambridge, where his modesty was never destroyed by the lionizing which injures Hindu and Moslem visitors to England, both Christian and non-Christian."

He thus only spent sixteen months in Europe, and then, bidding good-bye to all, joyfully set sail for his native country. He had the good fortune to sail in the same ship as the celebrated Dr. Alex. Duff, who was also returning from a trip to Great Britain. It reached Bombay on Nov. 16, 1855.

MISSIONARY WORK IN INDIA

Goreh left Bombay for Poona the home of his ancestors, where he continued the discussions with the Pandits—discussions interrupted by his tour to England. He then went to Benares. At Ahmednagar he gave four lectures to some young men who called themselves deists. Three of them were so much impressed, that they began to study Christianity, resulting in their conviction of its truth. These three were the Rev. Ratonji Naorji of the C. M. S. at Aurangabad, the Rev. M. Kassimbhai of the American Mission at Satara, and the late Mr. Shahu, Daji Kukade, who was for more than 25 years the Marathi Editor of the DNYANODAYA. Moulvi Safdar Ali, Extra-Assistant Commissioner of Bhandara, also owed his conversion to the instrumentality of Nehemiah Goreh.

Nehemiah then settled down to the quiet work of teaching and writing for which he seemed to have been peculiarly fitted. For about 13 years after his return from England, Nehemiah acted as a Catechist and Headmaster of a Girl's School under the C. M. S. Afterwards adopting what are called "High Church principles," he joined the Gospel Propagation Society. In 1861 he was ordained as Deacon by Bishop Milman, who sent him to start a Mission at Mhow in Central India, and afterwards to Chanda in the Central Provinces.

FATHER GOREH AND KESHAB

When Fr. Goreh was at Cawnpur, Babu Keshub Chunder Sen, the great Brahmo leader came to call. Mr. Hill introduced the two men to one another, and was struck at once with the contrast between them—"Keshub handsome in person, confident and agreeable in

deportment, with a ready flow of rhetoric; Nehemiah diffident, thoughtful, reticent." Keshub had given a public lecture in the station theatre, in which he had set forth the grounds and principles of his movement. The conversation turned upon this, and to the Pandit's great astonishment especially, the Babu acknowledged that he had never read Paley or other books on the evidences of Christian faith. Patiently had Nehemiah, says his biographer, weighed and thought out every argument, *pro* and *con*, of every author and authority to which he could procure access before arriving at a conclusion upon the most important of all subjects! This Brahmo movement, as might be expected, at once secured his attention and he was more impressed by and interested in a Brahmo missionary who remained after Keshub's departure, and whom some pupils of the school took him to see. He daily visited this man at the Bengali's house in the town at which he was lodging, and hoped he had made some impression upon him. He described him as an earnest and devoted man. On his leaving, the Pandit set himself to write the first of his tracts for the Brahmos. This took him to Calcutta. In Calcutta, where he arrived on May 29 he made his headquarters at Bishop's College; but he sadly missed good Dr. Kay, who had been his host there at his last visit.

He remained at Calcutta until his ordination, in 1868, and received continual kindness from the Rev. B. T. (afterwards Archdeacon) Atlay, and the Rev. H. J. Matthew, the late Bishop of Lahore. He had no definite place on the College staff, but he appears to have undertaken some work among the students, at least occasionally.

Nehemiah visited England again in 1876, when he was admitted a novice in the Society of St. John the Evangelist. During his stay of 18 months in England he read a paper at a Missionary Conference at Grantham. At the end of 1877 he returned to India, and proceeded to Indore. In the middle of 1879 he went to Poona, where the remainder of his life was chiefly spent in the Mission House at Panch Howds. Frequently, however, he made journeys to places often widely distant from each other. Sometimes he would be in Bombay delivering lectures to the Jews. At the close of 1882 he paid a visit to Pandharpore. In 1883 a house was taken for him in the heart of Poona, that he might be in easy contact with educated Hindus.

HIS WORKS

In this year he wrote his important work in Marathi, entitled, *Is there any proof that Christianity is a Divinely-given Religion?* It was written to meet certain religious difficulties of the Pandita Ramabai, not then a Christian. At Calcutta in 1888, he published a series of Lectures, entitled, *Christianity not of Man, but of God.*

His talents were not confined to eloquence. He was a writer, quite as much as he was a preacher, and he wrote both in English and in the vernacular. He first became known as the author of a Hindi work, *Shad Darshan Darpan*, an examination of the six philosophic system of the Hindus. This book appeared in English under the title, *A Rational Refutation of the Hindu Philosophical Systems* by one Fitz Edward Hall, D. C. L. (Oxon.) In Calcutta Father Goreh came in touch with the Brahmos and especially with Keshub Chandra Sen. His criticism of the Brahmo movement

which he thought was a compromise between Hinduism and Christianity appeared in a *Letter* published in 1867. Then came lectures and pamphlets innumerable defending Christianity against Hindu orthodoxy and the tenets of Brahmoism. Almost the last and one of the most useful to missionaries was—*The Genuineness of the Holy Gospels*—published in 1887.

THE END

During the last years of his life Father Goreh was much engaged in the revision of the Book of Common Prayer in Hindi and Marathi. Gradually his health failed more and more, and on the 29th October 1895, he died, aged 70 years, after having been most tenderly nursed by the Sisters and Brothers of the Society he had joined. It has been remarked:—

"The intense devotion and self-denial of the Brahman Missionary, his genuine humility and modesty, as well as his profound erudition, set off the external mode of his life, his poverty, his emaciated look, his plain mendicant-like attire—made him to be regarded by the people generally—European and Indian alike—as a *Sadhu*—the *beau ideal* of a Christian Missionary."

Father Goreh's name will always have a prominent place in any record of missionary enterprise in Northern India. For not only was he a distinguished convert himself but he was a great preacher and missionary by instinct and by training. By his example and the vigour and persistency of his advocacy he was able to convert several men who afterwards became his colleagues in the propagation of the Faith.

Above all it was the character and example of a life of singular purity and piety that made

Goreh the great Christian evangelist that he was. Father Benson in one of his letters has given a charming account of Father Goreh's last days, the sad, contemplative Oriental brooding over the immensities, and we cannot do better than close the sketch with the following. As years went on, says Father Benson

he became feebler and less capable of taking ordinary food. He felt, too, that he ought to be going back, so as to work among his own people. Physical infirmity developed scrupulosity. Of course, at last he could not live by rule. He had to live a painful life, but cheerful amidst it all, although depressed. The body was depressed, but the mind was always resting in God's goodness—not with the ecstasy of a Spiniard, or that mixture of contemplation and action which gives brightness and calmness

to an English Churchman, but with a sense of perfect repose in God as the end to be attained when this weary life of isolation and feebleness should be over. There was never any cloud of distrust. He did not distrust God; he distrusted himself. Sore wrestlings with Satan could not be wanting to one who was so exceptionally called from Satan's tyranny to bear witness to the truth. Was joy wanting to Lazarus? He had a sense of joy too deep to show it. Was joy wanting to One greater than Lazarus? Surely not. Yet the expression of joy was not such as beams upon the triumphant face of a modern philanthropist. I would sooner have the joy of Fr. Goreh in his weakness of body, his spiritual struggles, his sense of isolation from every natural surrounding, than all the outward joyousness of an active partisan who rejoices in the success of plans which surpass his expectation because his expectation is not calmly resting in the security of God.

Maxim Gorki: Humanist

BY

MR. S. M. VANJARI

WHEN we come to think of modern Russia, we like to think of her as a young or rejuvenated nation on the threshold of a new civilization. The picture at times presents a blurred enough impression, no doubt,—the interested, subtle propaganda, the bugbear of the ugly Soviet Union and its world 'menace', these, and chiefly our total helplessness in possessing first-rate, unadulterated information are distracting enough. But the noble vision, if only in flashy but clear-cut outline, is there. This has been vouchsafed to us, who are of an alien race and clime, by the indestructible instrument of greater, surer propaganda—Literature.

PROPAGANDA AND PROPAGANDA.

The propaganda I am speaking of is not of the kind that journalists and 'agents' are paid

to spread. It is not controlled by State censorship because it could never be detected. Not only no Czar of terrible memory but no other agency of any interested nation, British or Central European, could discover, much less stop, the unconscious, clever propaganda of Literature. It evaded the last of the Czars who wholesale suppressed even *bona fide* literature out of his incurable obsession of political propaganda and though to-day a prized bit of the hidden treasure is occasionally redeemed, the loss to the nation must have been considerable indeed. The Czarist regime could not suppress *all* literature and that literature steadily grew up right in the heart of those horrible conditions of national existence which would appear even to-day to stifle not only normal activities of creative

art but to kill its germ itself. Strangely enough, however, the Russian character was not to be seriously affected by them; if anything they strengthened it and the result was the pre-eminent tragic trait in the work of this period which puzzles and fascinates us by turns by its naked strength, its utter disregard of material environment, its great, permanent, spiritual qualities.

THE NEW SCHOOL.

Tolstoi and Dostoevsky, Turgenev and Chekov, these men so widely different in personal temperament and outlook on life make, along with their equally notable colleagues, the line of Russian writers who not only created a national but a world literature that is remarkable essentially for its new note of fresh values. The school of realism that they founded overhauled the traditional table of values of literary art and while assimilating every good thing from the olden tradition, so perfected the instrument of literary expression as to adequately suit their own special needs.

GORKI AND THE MASTERS.

Maxim Gorki has carried on this literary tradition besides adding to it something of his own rich experience. He is about the most representative writer to-day for the reason that his personality never suffered from the shackles of tradition. He has thoroughly absorbed the quintessence of the good that was in that tradition; he has turned what might have been a handicap in the case of any other man into a great advantage, and every reader of Gorki ought to be able to testify to this act. He lived his own life in his own way and has brought the invaluable experiences of his extremely interesting, exceptional life into his work. Dostoevsky and Chekov were perfect masters of psychology and their best work

treats of the research into the soul of Russia of their own day that they so wonderfully conducted in their powerful minds' gigantic, well-equipped laboratories. Gorki carries on that work. He continues where his illustrious predecessors left off; and his work records results of his checking of his tragic predecessors' research work. But in the main, he too like them busies himself with critically analysing the aspirations and voicing the cry of suffering of the soul of the nation of his own day and describes and interprets the contemporary Russia coolly, sympathetically and with a marvellous, rare detachedness that nobody, however, who knows anything of his life could wonder at.

THE SWEET BITTERNESS OF LOVE.

Gorki is not a visionary and still there is something about his personality that inevitably suggests the high-souled idealism of one. He is as ruthless a realist as any of the other able painters of Russian life. While his perfect, refined expression is obviously the result of his artistic sincerity, that understanding and insight into human heart that he invariably displays comes of his intimate contact with real, representative humanity. He received his training in the free, wild world over which he restlessly, studiously, humbly wandered to learn. Life taught him and the magic of his description of the lowest of humanity, of the very scum of Russian Society had to be dearly paid for. He mixed himself amongst peasants, tramps, thieves and prostitutes as one of themselves, as a comrade, suffered terribly but in the end came through every description of crime and corruption unscathed. He saw, felt, weighed and analysed Life and his 'Mother' and 'Spy'

and 'Diary' and 'Reminiscences' are full of the soul-stirring conclusions of reality he arrived at. By heredity and environment a true son of the people, he understands with remarkable facility the mind of the mass of Russian humanity but is free at the same time from what is called in the current jargon 'proletarian consciousness' which perhaps means blind passion, bitterness, hate. His adoption of the pen-name 'Gorki, (the bitter) must have been a meaningless, whimsical choice. Even his bitterness (when there is any) is the rare bitterness that is only a manifestation of love. Love would appear to be the one overpowering passion of his life—love that burns out by its intensity, nobility and power, every other base feeling. Love must have made him a saint and sustained him while undergoing awful ordeals of physical and mental suffering. Imprisonment, other privations, physical violence, starvation, he faced them all: they did not break Gorki's spirit. An indomitable faith in humanity makes a poor tubercular like him work as zealously, cheerfully to-day as if he were a young man with a great ambition in his youthful soul, with wild spirits and the whole world before him. When the long-dreamt-of, post-War Revolution came it found Gorki co-operating with the new *regime*. He had, I think the state department of education in his charge. But conflict soon arose and a restless idealist that he is, he threw up his job in favour of some little quiet man and took to his old, dear path of life.

THE MAN AND POSTERITY.

Of course, Gorki has long received his due. He has long been acknowledged as a *litterateur* of international-game which judging from the

character of his works, is not likely to suffer for a long time to come. As I said even we, a distant, foreign, people, respond to the call of his heart when it reaches us through an English admirer's love. It is essentially through the propaganda of Literature that Gorki and the other Russian masters carry on, that Russia awakens our interest and feeling and enables us to understand the mind of the Russian peasant and proletarian. The bonds of internationalism, the bonds of common suffering are the only real bonds that unite different nationalities as mere artificial propaganda of the Third International will never do. And one sometimes sighs to think that the world does fall into forgetfulness, that a man like Gorki might one day be quite forgotten by the struggling, forgetful, poor humanity: What a pity!

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NEW GOVERNOR-GENERAL FOR SOUTH AFRICA
The Earl of Athlone, brother of H. M. the Queen will succeed his cousin Prince Arthur of Connaught as Governor-General of the Union of South Africa.—Photo, the Photo News Agency, Madras.

Recent Advances in Agriculture in India

BY

MR. S. K. SEN, B. Sc., F.E.S.

ASSISTANT VETERINARY RESEARCH OFFICER, MUKTESAR.

It is said of Haber that when, on his return from a world tour, he was much concerned at the economic plight of Germany, as reflected in her lack of raw materials and decrease of agricultural efficiency, he declared that what needed immediate and first attention for the reconstruction of his country was an "invisible item" in the national balance-sheet, and this item, according to him, was the trained human intelligence. Haber's observation in regard to such a basic fact as the importance of trained human intelligence would seem almost platitudinous, had it not been for the fact that in the history of civilization one notices that the chief factor that has retarded human progress has been the failure to pay due recognition to the importance of this "invisible item". The formulation of principles by the scientist or the enunciation of ideas by the theologian can only be categorized as "crying in the wilderness" when the collective mind of the nation is not of the analytic type and when the rationalistic spirit is throttled by the grip of intellectual obscurantism.

A perusal of Dr. Clouston's *Review of Agricultural operations in India, 1925-26* inevitably leaves one with the question whether the results of the very extensive and valuable investigations set forth therein are likely to receive their share of recognition from the intelligentsia of India, or whether such printed chronicles of departmental endeavours to ameliorate the condition of the Indian *ryot* are destin-

ed merely to provide material for the future historian, whose special sphere of study will be concerned with the evolution of the national mind of India in relation to scientific innovations.

Be that as it may, the volume before us conveys a striking impression of the vigorous growth of research relative to agriculture in India. The material of the volume has been selected with excellent judgment and the recent advances in the subject have been marshalled and woven together into a convincing narrative, whilst the picturesque illustrations and the valuable appendices must be regarded as a notable step forward in the much-needed operation of informing the general public of the best results achieved by the Department.

Dr. Clouston strikes the basic note of agricultural renaissance in India when he alludes to the necessity of running what he designates "bias schools," that is, schools with a definite bias towards agriculture. The practical recognition of this psychological principle will doubtless conduce to the development of a truly agricultural atmosphere in the country by encouraging, on the one hand, *bona fide* students of agriculture in the pursuit of this science, and eliminating, on the other, individuals whose interest in agriculture does not extend beyond what is needed to fulfil the requirements of a Service. As a matter of fact, the task of popularizing scientific agri-

culture in India will continue to present serious difficulties until the subjective aspect of the question has obtained due recognition, and it is obvious that the step immediately needed in this direction is the scrupulous observance of the system, as suggested by Dr. Clouston, of selecting only such men for admission into the various agricultural institutions of the country as are temperamentally adapted to the pursuit of agriculture as the vocation for life.

Coming to the main contents of the REVIEW the average reader's attention will naturally be drawn to what has been achieved by the Department in the field of what goes by the name of "applied" agriculture, although it must be stressed that to the student of so-called "academic" agriculture, the distinction sought to be conveyed in this manner is, to a very large extent, evanescent.

Stated simply, the fundamental factors which operate in both animal and vegetable worlds to produce the endless variety of forms are, as is well known, heredity and environment. The provision of only improved environmental conditions in the form of better manure and better irrigation can obviously be of little avail in producing the suitable type of crops, when the very material with which the ryot starts is initially endowed with inherited characters of the very lowest order, and the Department's immediate concern is therefore the introduction of the right type of seeds into the field of agriculture in India. A perusal of the chapter on "Economic work on Crops" shows that results of considerable value have been achieved in this direction by the Department, an increase of 100 per cent. and over in the net profits having taken place

in some cases where either an improved variety of the same crop or quite a new crop has been introduced. Dr. Clouston remarks: "Assuming that the additional profit obtained from the adoption of all departmental varieties is on an average only Rs. 10 per acre, it is estimated that the annual value of agricultural crops of the country has been enhanced by nearly $7\frac{1}{2}$ crores of rupees." As a concrete example of the success of the Department in this direction, reference may be made to the heavy-yielding, rust-resistant wheat, well-known in this country and abroad as Pusa 4 and Pusa 12. According to the REVIEW, the area under these wheats in India now exceeds two million acres.

One would be mistaken if one considered that the Department preferred to confine its activities to the exalted realm of research and that it did not condescend to come down, in moments of necessity, to those humbler spheres where sordid human agencies were at work to undo the hard-earned results of its scientific endeavours. A perusal of the section dealing with the cotton industry shows the extent of the Department's concern in view of the malpractices prevalent in the cotton markets of India. At the same time, the REVIEW contains evidence of recognition by the Department of the importance of the general principles of toleration in respect of matters which, if too violently "reformed," might destroy the *morale* of the parties concerned. The essentially constructive character of its endeavours is illustrated by what the REVIEW observes in regard to the question of improving the cotton marketing conditions in Karachi: "The policy of the Central Cotton Committee in such cases is not to interfere in

matters of local detail but to render every assistance in improving existing conditions."

The section dealing with the question of improving the sugar industry in India is of particular interest in that it strikingly illustrates the Department's earnest endeavours not only to place the industry on a sound basis, but also to give wide publicity to the results already achieved in this direction. The little map at the bottom of page 27 graphically indicates the extent of popularity enjoyed by the new breeds of sugar-cane evolved by the Department, whilst its recognition of the importance of "team" work in investigations of this kind is exemplified by the fact that certain well-demarcated aspects of the problem are concurrently engaging the attention of the Imperial Agriculturist, Imperial Mycologist, Imperial Entomologist, and the Secretary of the Sugar Bureau.

A perusal of the section dealing with the tobacco industry discloses the disconcerting fact that the quantity of Virginian and other foreign types of tobacco imported into India during the year 1925-26 alone was valued at Rs. 213 lakhs, and judging from the rapidity with which these foreign brands are making their way into the rural life of India, it is none too early that the Department is seriously contemplating to arrest this enormous drainage of the financial resources of the country by growing and manufacturing a tobacco possessing the flavour of the imported Virginian cigarette. In the meanwhile, trials at Pusa with certain American tobaccos would appear to have shown that these tobaccos can be successfully grown in Bihar, and that it may be possible to produce a bright-coloured tobacco where the necessary curing methods have been devised.

The section on fruit growing is very suggestive of a relatively simple method of solving, to some extent at least, the question of unemployment in India by providing a source of subsidiary industry to small-holders. Many of us, who possess first-hand knowledge of the stringent dietary restrictions imposed upon Hindu widows by the orthodox sections of their community, must have been moved at the physical hardship to which these widows are frequently subjected on account of their inability to treat themselves to the "luxury" of fruits, which usually sell at rates which are practically beyond the means of the average Hindu widow. Dr. Clouston's suggestion to explore the horticultural possibilities of the country is therefore one which should readily appeal to the Indian sentiment in view of the opportunities it holds out for the realization of a high ideal of service.

As a matter of fact, the entire chapter on "Economic Work on Crop", although purporting to be a mere survey of the actual results achieved by the Department, bears unmistakable evidence of a large outlook and an insight into the potentialities of the agricultural industry in India as a factor in promoting not only the physical, but also the moral, happiness of its people.

Chapter III (Research and Investigation) is particularly for those who are interested not so much in the products of the science as in its methods, although the very readable and succinct account of the advances made by the Department in the elucidation of certain groups of phenomena should excite at least a passing curiosity in the minds of the first category of

nen and enable them to appreciate, even though dimly, the extent to which scientific research enters into the foundation of applied agriculture. Amongst the investigations in progress in this connection, mention may be made of those dealing with the movements of nitrates in the soil, the conservation of soil moisture, the fixation of nitrogen, the storage of farmyard manure, the possibility of providing artificial farmyard manure, the utilization of the sources of natural indigenous phosphate, the influence of manures on the quality of crops, the manufacture of *gur*, the detection of adulterants in *ghee*, animal nutrition and the chemistry and bacteriology of silage. The reference made in this chapter to the possibilities of cattle manure as a factor for increasing the fertility of the Indian soil illustrates the Department's anxiety to explore the potentialities of indigenous resources and to relieve the country, as far as possible, of its dependence on imported products, the high price of which is a serious limiting factor against their adoption on a large scale by the Indian *ryot*. The REVIEW is replete with similar evidence of the Department's recognition of the importance of proceeding in its investigations with sympathy and with due regard to the tradition of the country. Whilst the Department is stubborn in the insistence of those principles which it has elaborated after years of patient and intensive research, the essentially critical spirit with which it approaches the question of introducing agricultural innovations is exemplified by the fact that, *apropos* of the possibility of producing artificial farmyard manure, the REVIEW observes; "It appears that there is no need to employ expensive starters like 'adco', ammonium sulphate or cyanamide,

as cattle urine has proved an effective starter."

It is impossible, within the compass of an article of this kind, to do justice to the many issues raised in the course of Dr. Clouston's discussion of the problems which confront the Agricultural Department in India. Even a hurried glance into the contents of the REVIEW brings home to one the extremely complex character of the Department's activities connected with such diversified branches as agricultural engineering, agricultural and veterinary education, co-operative movement, prevention and treatment of diseases of livestock, veterinary research and cattle-breeding; whilst the question of awakening the *ryot* to the possibilities of modern agricultural method will continue to engage the anxious thoughts of the Department until his primitive mentality has undergone drastic reformation for the reception of new agricultural ideals.



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

RAJA RAM MOHAN ROY

BY

MR. C. F. ANDREWS

VERY nearly 100 years ago, Raja Ram Mohan Roy passed away into the unseen world of spirit, but his personality has remained with us, guiding and directing almost every reform movement, which has been initiated since he left us.

Raja Ram Mohan Roy * represents the dawn of the modern Indian Nation. No other name in Indian history stands out with such prominence as his as the founder of modern India. Not only did his personality awaken new life in his own country, but it also awakened new life throughout Asia. From Bengal went forth the great religious and cultural movement which has spread during the 19th century, to almost every part of Asia. This Bengal Renaissance anticipated by more than 50 years the Meiji period in Japan, which represents the high watermark of modern progress in the far east of Asia. It can be proved historically, that this renaissance in the Far East which has since spread to China, Indo-China and Siam, owed its origin to Raja Ram Mohan Roy in Bengal.

Just as in the Far East, this awakening of Asia has spread far and wide from Bengal as its centre, so also in Western Asia the repercussion of the same movement has been marked and profound. Raja Ram Mohan Roy's Islamic ideals and culture linked him closely with Persia. Thus the movement which he founded in Bengal was able to penetrate westward as well. Indeed it went much further

than Western Asia. Its influence spread widely throughout Europe and America.

When it is asked how this majestic personality, rising like the sun-above the horizon at the end of the 18th century has had such an effect upon the main currents of human history the answer is simple. By his genius he anticipated the different problems with which the future had to deal. He gave the solution to them in such a way, that those who came later could receive direction from him and carry into effect his own far-sighted wisdom. Let me take three aspects of his influence in our own times. The first that I would dwell on is this. He saw with extraordinary clearness that the new Western knowledge must be assimilated by the East, so as to produce fresh life-giving currents in the soul for the new humanity of Asia. He did not reject Western Science. At the same time, he did not merely copy it, or take it in a second hand or unassimilated way. He became master of it; he never became its slave. Whilst he absorbed into his own magnificent intellect this 'new learning' of the West, he was able at the same time to correlate it perfectly with the wisdom of the East. He stands out, therefore, as the one personal meeting place in history between the East and the West at the time of their first modern contact.

Secondly, Raja Ram Mohan Roy is the founder of the Science of Comparative Religion. It is true, that Lessing and others, in Europe, had already outlined such a Science. But Ram Mohan Roy practised it in every

* Raja Ram Mohan Roy. His Speeches & writings. Price Rs. 3. To Subscribers of the I. R. Rs. 2-8-0. G. A. NATESAN & Co., Publishers, Madras.

action of his own personal life. Lately, I have been reading carefully some of his writings in English, which form part of his literary legacy as a scholar. I have found how deep his knowledge was of the Christian scriptures, in their original Hebrew and Greek languages. I have been told by scholars of Islam, that his knowledge of Persian and Arabic culture was equally deep and profound. Thus his life was given to the solution of the problem of religious unity. The result is, that 100 years after his death, he can be claimed by Hindus, Muhammadans and Christians alike, as the true sympathiser with their own religions. He can point out the way in his own personal life and teaching to the solution of our present religious and communal difficulties.

Thirdly, Raja Ram Mohan Roy was the true pioneer of social reform. He was essentially a man of faith, a man of religion, a man whose life was established in God. From this basis, his social reform proceeded. Social Reform was not in any way divorced from true religion.

These three qualities in him, which I have mentioned, are still of vital importance. After 100 years, the bridge is not yet fully built between the Science of the West and the Wisdom of the East. Again, the problem of Hindu-Muslim Unity has become quite recently perhaps the most serious and alarming factor in Indian political history. Here, we may study Raja Ram Mohan Roy and find help and strength in our difficulties. Lastly, Social reform has become urgently pressing in India, but we sadly lack direction. We can learn from Ram Mohan Roy that a reverent conservative spirit is not incompatible with radical social change.

In the end, I would dwell upon the inner character and personality of Raja Ram Mohan Roy himself. His moral sincerity, his intellectual freedom, his honesty, his forgetfulness of injuries done to himself by his opponents, his generous and liberal spirit,—all these are part of his personal charm. Cardinal Newman has described in a well-known passage in modern English literature, the character of the 'perfect gentleman.' In my own mind, as I go through the characters in history who come nearest to this ideal, I put first and foremost as my own vision the 'perfect gentleman' of this modern age, Raja Ram Mohan Roy.

THE DEODAR*

BY

MR. V. V. CHINTAMANI.

My native home is in the Himalayan snow
And there with my inherent strength I grow

To manhood in an elemental pride;

Defying time and space I there abide,
Nor age nor death I ever have to know.

I am the first to greet the dawn of day,
I frolic with the clouds, with hail-stones play,

As loud as thunder laugh, and also smile

As soft as lightning in the clouds awhile
To tempests I bend not, break me they may.

* DEODAR—a sub-species of cedar, a large tree closely allied to the cedar of Lebanon, found native in the Western Himalayas from Nepal to Afghanistan. The wood is of extreme durability. Sanskrit *deva-dara*—divine tree, tree or timber of the Gods.—"New English Dictionary."

Pilgrimage to a Sufi Poet

BY

PROF. T. L. VASWANI.

IT was a starlit night. I sat with a few friends. They knew of my love of music and song. They induced a singer of local fame to be with us for an hour or two. He was a mason with a rich strong voice. He began with a moving song from Kabir. The burden of it was:—"Certain is Death". He followed it with a Sindhi song of which the burden was:—

"The Beloved has put on robes of Beauty,
And entered the Garden of the World."

That is the great note of Sindhi poetry. Several Hindu poets have sounded the note of *maya* and represented the Eternal as being far away from the Many. The Sufi poets of Sind have sounded the note of *leela* and represented God as Beauty and life as a Banquet.

Three things, says an Indian sage, ease the heart of man from sorrow—water, green grass and beauty. A recent poet of Sind has sung with great power of salvation through beauty. He was born in 1859. He died in 1881. So young, so captivating if you hear his songs! He was the son of a mystic named Bedil. The father was a poet also. The son's name was Mahomed Hussein. He called himself 'Bekas,' which means without self *i.e.*, nothing, zero! And by 'Bekas' is he known throughout Sind. They hold him in high reverence,—the people of my native land. They hold every year a three days' mela at his Tomb.

Sometime ago, I attended the mela. It began at night under the gaze of the moon. The Khalifa of the place stood on a raised platform

and sounded a bugle. Others with other instruments struck up music, a fit tribute to Bekas, a lover of music and song. Groups of men, women and children sat near the Poet's Tomb. They call it Dargah. It has become a sacred place, and his book of songs is a scripture to his disciples. They believe the Poet is still linked with them in some unseen way, and will bless all who lift up their thoughts to him. A little boy was ill; his mother brought him to the poet's shrine in the faith that she would be told in her dreams at night of how to cure her boy. Cures through dreams may be explained as psychological phenomena but they indicate the love and reverence this Sindhi poet inspires among his countrymen. It is a beautiful belief that the poet is a healer.

And I saw groups of singers, Hindus and Muslims, come from different parts to pay Bekas their tribute of song. Hindus and Muslims sang together. Sind is a land of unity and aspiration. The songs continued till 4 in the morning. Their dominant notes were two.—

(1) Love is the only King, and (2) There is but one self in all that is, and at about 5 A. M. I heard a woman singing at the poet's Tomb of Guru Gobind Singh, the tenth Guru of the Sikhs! Politicians talk of Hindu-Muslim Unity. But the makers of true unity are poets and prophets. Let those who would have an object-lesson in unity attend one of these wonderful fairs in honour of the Sufi poets. With them unity was not a matter of an external pact but a living experience.

Bands of singers sang poems of the Master and other poets of Sind. Bekas was a great singer himself; he was a master of music and melody. And in his heart was love for all, irrespective of creed or caste. It was a Hindu whom this Muslim loved with a love which was almost worship. The poetry of Bekas has but one inspiration, the beautiful; but one creed—Love.

There are, to my mind, not many such perfectly lyrical poets in the world's literature as this Sindhi poet of the beautiful. And there is in several of his songs, something shy, something strange, something aerial, unearthly. It is impossible to do him justice in translation. Often translation is transformation. Here are a few brief extracts from my unpublished collection of his poems:-

Thy Beauty fills me with wonder, Friend !
Thou hast concealed Thyself in the within.
And I sit here singing love-songs !

Thou hast made these harps that sound thy Beauty.

Why then dost thou conceal thyself ?
Thou hast worn the Robes of Beauty,
Why then dost thou thy lovers slay ?

The mystics have entered the Deep within the deep ?

The Mystics have looked into themselves.

Thou hast entered on a voyage to the world.

Here thou wear'st the Hindu garb, there the Muslim form.

Here thou creat'st confusion of creeds,
There thou art radiant in unbelief.

Here thou seem'st a Seeker,

There thou stand'st a Pir, a teacher of the

faithful.

Come into my courtyard !
A flame is in my heart,
The body burns with yearning,
The soul panteth for thee, my love !
Behold me, comrades ! In my plight,
Krishna the Beautiful has captured my heart.

And in utter hopelessness I cry.

The arrow of His eyes has smitten me.

But I must not lengthen out this little paper with more quotations. There is a note of energy in many of the songs of this Sindhi poet. A Dream of Fire was in his eyes. A Flame of Love was in his heart. He died of fever—at the age of 22. So young—you say. It is the young who dream dreams. And dreams have seeing eyes. Bekas had the eyes of the mystic who sees into the Great Mystery that weaves the daily wonder of the world. And in what better words may I frame a message for young India than in these of Bekas the Young:—

Arise ! Awake. This sleep will spell your death,

Look ! The sun is up ! Will ye slumber still ?

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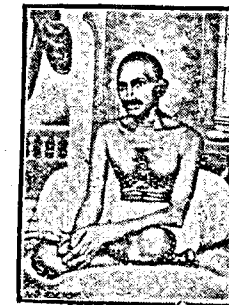
OF

My Experiments with Truth

BY

MAHATMA GANDHI.

[In the chapters that follow, Mahatma Gandhi continues his narrative of his sanitation work during the outbreak of the Black Plague in Johannesburg. He also tells with vivid interest how his work during the epidemic was the cause of his friendship with Messrs. Henry Polak, West and others who along with Mr. Gandhi were among the pioneers of the Phoenix Settlement.—Ed. J. R.]



PART IV—CHAPTER XVI

THE BLACK PLAGUE II

The Town Clerk expressed his gratefulness to me for having taken charge of the vacant house and the patients and frankly confessed that the Town Council had no immediate means to cope with such an emergency but that they would render all the help in their power. Once awakened to a sense of its duty, the Municipality made no delay in taking prompt measures.

The next day they placed a vacant godown at my disposal and suggested that the patients be removed there but the Municipality did not undertake to clean the premises. The building was unkempt and unclean. We cleaned it up ourselves, raised a few beds and other necessities through the efforts of charitable Indians, and improvised a temporary hospital. The Municipality lent the services of a nurse, who came with brandy and other hospital equipments. Dr. Godfrey still remained in charge.

The nurse was a kindly lady and would fain have attended to the patients, but we rarely allowed her to touch the patients, lest she should catch the contagion.

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.

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We had instructions to give the patients frequent doses of brandy. The nurse would even ask us to take it for precaution, just as she did herself. But none of us would touch it. I had no faith even in its beneficial effect for the patients. With the permission of Dr. Godfrey, I put three patients who were prepared to do without brandy under the earth treatment, applying wet earth bandages to their heads and chests. Two of these were saved. 20 died whilst still in the godown.

Meanwhile the Municipality was busy taking other measures. There was a lazaretto for contagious diseases about seven miles from Johannesburg. The three surviving patients were removed to tents near the lazaretto, and arrangements were made to send fresh cases also there. We were thus relieved from our work.

In the course of a few days we learnt that the good nurse had had an attack and immediately succumbed. It is impossible to say how the two patients were saved and we remained immune, but the experience enhanced my faith in earth treatment as also my diffidence in the efficacy of brandy even as a medicine. I know that neither this faith nor the diffidence is based upon any solid grounds, but I cannot efface the impression which I then formed, and which I still retain, and have therefore thought it necessary to take note of it here.

On the outbreak of the plague, I had addressed a strong letter to the press holding the Municipa-

lity responsible for the negligence after the location came into its possession and for the outbreak of the plague itself. This letter scoured me Mr. Henry Polak, and was partly responsible for the friendship of the late Rev. Joseph Doko.

I have said in the earlier chapter, that I used to have my meals at a vegetarian restaurant. Here, I met Albert West. We used to meet here every evening and go out walking after dinner. Mr. West was a partner in a small printing press. He read my letter in the press about the outbreak of the plague, and not finding me in the restaurant felt uneasy.

My co-workers and I had reduced our diet since the outbreak, as I had long made it a rule to go on a light diet during epidemics. I had therefore given up my evening dinner these days. Lunch also I would finish before the other guests arrived. I knew the proprietor of the restaurant very well, and I had informed him that as I was engaged in nursing the plague patients I wanted to avoid the contact of friends as much as possible.

Not finding me in the restaurant, for a day or two, Mr. West knocked at my door one early morning just as I was getting ready to go out for a walk. As I opened the door Mr. West said: 'I did not find you in the restaurant and was really afraid lest something might have happened to you. So I decided to come and see you in the morning in order to make sure of finding you at home. Well, here I am at your disposal. I am ready to help in nursing the patients. You know that I have no one depending upon me.'

I expressed my gratefulness, and answered without taking even a second to think; 'I will not have you now as a nurse. If there are no more cases, we should be free in a day or two. There is one thing, however.'

'Yes, what is it?'

'Could you take charge of the "INDIAN OPINION" Press at Durban? Mr. Madarjit is likely to be

engaged here, and some one is needed there. If you could go, I should feel quite relieved on that score.'

'You know that I have a press. Most probably I will go but may I give my final reply in the evening? We shall talk it over during our evening walk.'

I was delighted. We had the talk. He agreed to go. Salary was no consideration to him, as money was not his motive. But a salary of £10 per month and a part of the profit if any was fixed up. The very next day Mr. West left for Durban by the evening mail, entrusting me with the recovery of his dues. From that day until the time I left the shores of South Africa, he remained a partner of my joys and sorrows.

Mr. West belonged to a peasant family in Louth (Lincolnshire), had had an ordinary school education, but had learnt a good deal in the school of experience and by dint of self help. I have always known him to be a pure, sober, God fearing, humane Englishman.

We shall know more about him and his family in the chapters to follow.

PART IV CHAPTER XVII.

LOCATION IN FLAMES.

Though my co-workers and I were relieved of the charge of patients, there were many things arising out of the black plague still to be disposed of.

I have dealt with the negligence of the Municipality about the location. But it was wide awake so far as the health of its white citizens was concerned. It had spent large amounts for the preservation of the health of its white citizens, and now it poured money like water for scotching the plague. In spite of the many sins of omission and commission against the Indians that I laid at the door of the Municipality, I could not help commending its solicitude for the white citizens and I rendered it as much help as I could in its laudable efforts. I have an impression that if I had withheld my co-operation the task would have been

more difficult for the Municipality, and it would not have hesitated to use armed force and do its worst.

But all that was averted. The Municipal authorities were pleased over the Indians' behaviour and much of the future work regarding plague measures was simplified. I used all the influence I could command with the Indians to make them submit to the requirements of the Municipality. It was far from easy for the Indians to go all that length, but I do not remember any one having resisted my advice.

The location was put under a strong guard, passage in and out being made impossible without permission. My co-workers and I had free permits of entry and exit. The object was to make all the location population to vacate it and live under canvas for three weeks in an open plain about thirteen miles from Johannesburg and then to set fire to the location. The settling down under canvas with provisions and other necessaries was bound to take some time, and a guard became necessary during the interval.

The people were in an awful fright, but my constant presence was a consolation to them. Many of the poor people used to hoard their scanty savings underground. This had to be unearthed. They had no bank, they knew none. I became their bank. Streams of money poured into my office, I could not possibly charge any fees for my labours in such a crisis. I coped with the work somehow. I knew my bank manager very well. I told him that I would have to deposit with him these moneys. The banks were by no means anxious to accept large amounts of copper and silver. There was also the fear of bank clerks refusing to touch money coming from a plague affected area. But the manager accommodated me in every way. It was decided to dis-infect all the money before sending it to the bank. Nearly sixty thousand pounds were thus deposited, so far as I can remember. I advised

such of them as had enough money to place it as fixed deposit, and they accepted the advice. The result was some people became thus accustomed to invest their money in banks.

The location residents were removed by special train to Klipsroot Farm near Johannesburg where they were supplied with provisions by the Municipality at its expense. This city under canvas looked like a military camp. The people who were unaccustomed to this camp life were distressed and astonished over the arrangements, but they had not to put up with any particular inconvenience. I used to cycle to them once every day. Three weeks' stay in the open air evidently improved their health. Within twenty-four hours of their stay they forgot all their misery and began to live merrily. Whenever I went there I found them enjoying themselves with song and mirth.

So far as I recollect the location was put to the flames on the very next day of its evacuation. The Municipality showed not the slightest inclination to save anything from the conflagration. About this very time, and for the same reason, the Municipality had burnt down all its timber in the market, and incurred a loss of about ten thousand pounds. The reason for this drastic step was the discovery of some dead rats in the market.

The Municipality had to go in for heavy expenditure, but it successfully arrested the further progress of the plague, and the city breathed freely once more.

PART IV. CHAPTER XVIII

THE MAGIC SPELL OF A BOOK

The black plague enhanced my influence with the poor Indians, and increased my business and my responsibility. Some of the new contacts with Europeans became so close that they added considerably to my moral obligations.

I made the acquaintance of Mr. Polak in the vegetarian restaurant, just like that of Mr. West.

One evening a young man dining at a table away from me sent me his card expressing a desire to see me. I invited him to come to my table, which he did.

"I am sub-editor of the CRITIC," he said, "When I read your letter to the press about the plague, I felt strongly moved to see you. I am glad to have this opportunity".

Mr. Polak's candour drew me to him. The same evening we got to know each other and we seemed to hold very closely similar views on the essential things of life. He liked simple life. He had a wonderful faculty of translating into practice anything that appealed to his intellect. Some of the changes that he had made in his life were as prompt as they were radical.

INDIAN OPINION was getting more and more expensive every day. The very first report from Mr. West was alarming. He wrote: "I do not expect from the concern the profit that you think there would be. I am afraid there may be even a loss. The books are not in order. There are heavy arrears to be recovered, but one can make no head or tail of them. Considerable overhauling will have to be done. But all this need not alarm you. I shall try to put things right as best as I can. I remain on, whether there is profit or not."

Mr. West might have left when he discovered that there was no profit and I could not have blamed him. In fact, he had a right to arraign me for having described the concern as profitable without proper proof. But he never even once uttered a word of complaint. I have, however, an impression that this discovery must have led Mr. West to regard me as credulous. I had simply accepted Mr. Madanjit's estimate, without caring to examine it, and told Mr. West to expect a profit. I feel that a public worker should not take things on trust and should not make statements of which he has not made himself sure. Above all, a votary of truth must exercise the greatest caution. To allow a man to believe a thing which you have not fully verified is to com-

promise truth. I am pained to have to confess that in spite of this knowledge, I have not quite conquered my credulous habit for which my ambition to do more work than I can manage is responsible. This ambition has often been a source of worry more to my co-workers than to myself.

On receipt of Mr. West's letter I left for Natal. I had taken Mr. Polak into my fullest confidence. He came to see me off at the station, and left with me a book to read during the journey, which he said I was sure to like. It was Ruskin's "Unto this Last."

It was impossible to lay the book aside, once I had begun it. It gripped me. It was a twenty-four hour's journey from Johannesburg to Natal. The train reached Durban in the evening. I could not get sleep that night. I determined to change my life in the light of the book.

I had not read a single book of Ruskin's before this. During the days of my education I had read practically nothing outside textbooks, and after I launched into active life I had very little time left me for reading. I cannot therefore claim much book knowledge. I believe I have not lost much because of this enforced restraint. On the contrary, the limited reading may be said to have enabled me fairly to digest what I did read. Of these books, the one that brought about an instantaneous and practical transformation in my life was "Unto this Last." I translated it later into Gujarati entitling it "Sarvodaya" (the welfare of all).

I believe that I discovered some of my deepest convictions reflected in this great book of Ruskin and that is why the book so captured me and made me transform my life. A poet is one who can call forth the good latent in the human breast. Poets do not influence all alike, for every one is not evolved in an equal measure.

This is how I understood the teachings of "Unto this Last."

1. The good of the individual is contained in the good of all.

2. A lawyer's labour has the same value as the barber's inasmuch as all have the same right of earning their livelihood from their labour.

3. A life of labour i.e., of the tiller of the soil and handicraftsman is the life worth living.

The first of these I knew. The second I had dimly realised. The third had never occurred to me. "Unto this Last" made it as clear as daylight for me that the second and the third were contained in the first. I awoke with the dawn, ready to reduce these principles into practice.

PART IV. CHAPTER XIX

THE PHOENIX SETTLEMENT

I talked the whole thing over with Mr. West described to him the effect *Unto this Last* had produced on my mind, and proposed that INDIAN OPINION should be removed to a farm, on which every one should labour, drawing the same living wage, and attending to the press work in spare time. Mr. West approved of the proposal, and £3 was laid down as monthly allowance, irrespective of colour or nationality.

But it was a question whether all the ten or more workers in the press would agree to go and settle on an out of the way farm, and be satisfied with a bare maintenance. We therefore proposed that those who could not fit in with the scheme should continue to draw their salaries and gradually try to reach the goal of becoming members of the settlement.

I talked to the workers in terms of this proposal. It did not appeal to Sjt. Madanjit who considered my proposal to be foolish and opined that it would ruin a venture on which he had staked his all, the workers would bolt, INDIAN OPINION, would come to a stop, and the press would have to be closed down.

Among the men working in the press was also Chhaganlal Gandhi, one of my cousins. I had broached the proposal to him at the same time as to West. He had a wife and children, but he had from childhood chosen to be trained and work under me. He had full faith in me. So without any argument he agreed to the proposal, and has been with me ever since. There was the machinist Govindswami who also fell in with the proposal. The rest did not join the scheme, but agreed to go wherever I removed the press.

I do not think I took more than two days to fix up these things with the men. Thereafter I at once advertised for a piece of land situated near a railway station in the vicinity of Durban. An offer came in respect of Phoenix. Mr. West and

I went to inspect the estate, and within a week purchased twenty acres of land. It had a nice little spring and a few orange and mango trees. Adjoining to it was a piece of 80 acres which had many more fruit trees and a dilapidated cottage. We purchased this too, both costing a thousand pounds.

The late Mr. Rustomji was always my help in such enterprises of mine. He liked the project. He placed at my disposal secondhand corrugated iron sheets of a big godown and other building material, with which we started work. Some Indian carpenters and masons who had worked with me in the Boer War, helped me in erecting a shed for the press. This structure which was 75" x 50" was ready in almost a month. Mr. West and others at great personal risk stayed with the carpenters and masons. The place which was uninhabited and thickly overgrown with grass was infested with snakes and was obviously dangerous to live in. At first all lived under canvas. The main building was ready in a month. We carted most of our things to Phoenix in about a week. It was thirteen miles from Durban, and two and a half miles from Phoenix station.

Only one issue of the INDIAN OPINION had to be printed outside in the MERCURY Press.

I now tried to carry with me and to draw to Phoenix those relations and friends who had come with me from India to try their fortune and who were engaged in some business or other. They had come in search of wealth and it was a difficult job to persuade them, but some agreed. Of these I can single out only Maganlal Gandhi's name here. The others went back to business. Maganlal Gandhi left his business for good to cast in his lot with me, and by his ability, sacrifice and devotion he stands foremost among my original co-workers in my ethical experiments and as a self-taught handicraftsman his place is unique among them.

Thus the Phoenix Settlement was started in 1904, and in spite of numerous odds INDIAN OPINION continues to be published at the Settlement.

But the initial difficulties, the changes made, and the hopes and disappointments demand a separate chapter.

PART IV—CHAPTER XX

THE FIRST NIGHT

It was no easy thing to issue the first number of INDIAN OPINION from Phoenix. Had I not taken two precautions, the first issue would have had to be dropped or delayed. I had little inclination to have an engine to work the press. I had thought that hand-power would be more in keeping with the atmosphere where agricultural work too was to be done by the hand. But as it had not appeared feasible, we had installed an oil-engine. I had, however, suggested to West to have something handy to fall back upon in case the engine failed. He had therefore a wheel which could be worked by the hand. The size of the paper was that of a daily and was considered unsuitable in an out of the way place like Phoenix. So it was reduced to the foolscap size, in order that in case of emergency copies might be struck off with the help of a treadle. In the initial stages, we had all to keep late hours before the day of publication of the paper. Every one, young and old, had to help in folding the sheets, and we usually finished our work between ten o'clock and midnight. But the first night was unforgettable. The pages were locked but the engine refused to work. We had got out from Durban an engineer to put up the engine and set it going. He and West tried their hardest, but to no avail. Every one was anxious. West in despair at last came to me, with eyes wet, and said, 'The engine will not work, and I am afraid we cannot issue the paper in time.'

'If that is the case, we cannot help it. But it is no use shedding tears over it. Let us do what-

ever else it is humanly possible to do. What about the handwheel?' I said comforting him.

'Where have we the men to work it? We are not enough to cope with it. It requires relays of four men each, and our own men are all tired.'

Building work had not yet been finished, and so the carpenters were still with us. They were sleeping on the press floor. I said pointing to them, 'But can't we make use of these carpenters? And we may have a whole night of work. I think this device is still open to us.'

'I dare not wake up the carpenters. And our men are really too tired,' said West.

'Well, that's for me to negotiate,' said I.

'Then it is possible that we may get through the work,' said West.

I woke up the carpenters and requested their co-operation. They needed no pressure. They said, 'If we cannot be called upon in an emergency what use are we? You rest yourselves and we will work the wheel. For us it is easy work. Our own men were of course ready.'

West was greatly delighted and started singing a hymn as we set to work. I partnered the carpenters, and all the rest joined turn by turn and thus we went on until 7 a.m. There was still quite a lot to do. So I suggested to West that the engineer might now be asked to get up and try again to start the engine, so that if he succeeded we might finish in time.

West woke him up, and he immediately went into the engine room. And lo and behold! the engine worked almost as soon as he started it. The whole press rang with peals of joy. 'How could this be. How is it that all our labours last night were of no avail, and this morning it has been set going as though there was nothing wrong with it?' I enquired.

'It is difficult to say,' said West or the engineer, I forget who. 'Machines also sometimes seem to behave as though they required rest like us.'

For me, the failure of the engine had come as a test for us all, and its working in the nick of time was the fruit of our honest and earnest labours.

The copies were despatched in time, and every one was happy.

This initial insistence ensured regularity of the paper, and created an atmosphere of self-reliance in Phoenix. There came a time when we deliberately gave up the use of the engine and worked with the hand-power only. Those were, to my mind, the days of the highest moral uplift for Phoenix.

(To be continued.)

THE WORLD OF BOOKS

EGYPT. By George Young, Ernest Benn Ltd., London.

Writing of Zighlul Pasha in our September number we referred to Mr. Young's book on Egypt in terms of appreciation. We take this opportunity again to commend it as a judicial survey of historical forces in that distracted country. Mr. Young's first hand knowledge of the problems of the Near East has naturally attracted the attention it deserves and Mr. Fisher is to be congratulated on his selection of a writer with the knowledge and authority of Mr. Young to write on Egypt. For, Mr. Young brings to his task a fresh and always independent judgment to bear on the growth of Egyptian nationalism, "discovering" says the Editor, "in the history of the recent past ampler grounds for hope than his countrymen are wont to conceive." In the last two chapters he discusses at some length the frankly controversial field of the relations hereafter to be established between Britain, Egypt and the Sudan. It is impossible to expect unanimity of opinion on subjects of this nature but the author has attempted to present a fairly judicial review of the situation and the policies which he recommends are set forth with considerable skill and argument.

STUDIES IN ADDISON AND HIS TIMES by Prof. R. A. Kulkarni, M.A. Principal, Bijapur College, J-8-0.

A handy and comprehensive annotated edition of Fowler's selections of English Writers prescribed for the Intermediate Examination of the Bombay University.

A BOOK OF EASY ENGLISH VERSE by V. Ramachandra Rao. Devghar Publishing House, Kumbakonam. 3 Annas.

A BROCHURE of poems depicting incidents in the RAMAYANA. The poet is in love with his subject and his Verses are good with promise of better things to come. A contribution above the average.

SOVIET UNION YEAR BOOK 1927. Compiled and Ed. By A. A. Santalor and Louis Segal, George Allen & Unwin Ltd., London.

Soviet Russia has had many detractors which not all the Bolshevik propaganda of our day have been able to silence. The Capitalist press has nothing but contempt for everything Bolshevik. At any rate we can know nothing of the real Russia from the press that is not contradicted by other evidence. Those who have been to Russia are equally divided, biased as they are with preconceived notions of the efficacy or the futility of the Soviet Regime. And so a book of this kind designed to provide business and public men with reliable information on the economic and political life of the U. S. S. R. is a welcome addition to our books of reference.

THE PLAN OF THE EDUCATIONAL COLONIES ASSOCIATIONS (OF GREAT BRITAIN AND INDIA) by J. W. Petavel [R. E. Retd.] Published by the Educational Colonies Associations, London and Calcutta.

Capt. Petavel advocates a systematic development of Educational Colonies, altogether self-sufficient and self-supporting in scope, to solve the pressing problem of unemployment in India. The examples of Belgium, Switzerland and America are cited to show what Educational colonies and kindred measures have done towards national betterment. Capt. Petavel's enthusiasm is infectious and one cannot but feel that no harm, but very probably lasting good, will result from adopting his measures.

THE FLUTE—A STUDY by P. Sambamurthy, B.A., B.L. Indian Music Publishing House, Madras. Annas six.

Lovers of the flute of whom there is a very large and increasing number will welcome this booklet by a cultured flutist and enthusiast on the subject. A foreword by Mr. Popley is added. We are glad to know that Vernacular editions of this book will be shortly issued.

ANTHROPOSOOPHY IN INDIA by Dr. Hans Koester. Blacker Spink, & Co., Calcutta and Simla.

The impact of Western thought on Indian life is reflected *inter alia* to a corresponding pro-Indian sentiment in Europe and America. The International Anthroposophical Society (Dornach, Switzerland) of Europe is one sign of this continuing and abiding interest. The Anthroposophical movement is naturally strongest in Germany where the name of Dr. Hans Koester is familiar to a circle of followers of Anthroposophy in Europe. The present publication reproduces the substance of four lectures for the benefit of all Europeans in India who study and venerate the spiritual depths of ancient Indian culture." The lectures are very interesting if a little too dogmatic at times. The outlook is distinctively German and the German philosophic system permeates the book. It is doubtful if Dr. Koester has dived deep into ancient Hindu and Vedico-Hindu Philosophy. But his evident desire to appreciate Hindu systems of philosophy and his avowed love for India go far towards reconciling the various drawbacks in the book.

PRACTICAL EDUCATION by G. N. Gokhale, Principal, C. E. College, Karachi. The Educational Publishing Co., Karachi.

The writer of this interesting and suggestive book was the Secretary in 1921 of the Sir Sveswaraya Committee on Technical Education. His observations on scientific education, practical education, manual training, technical education, and industrial education are valuable because some of his ideas on these subjects have been successfully given a trial in his own College. We commend this little book as one of the ordinary run.

THE INDIAN MOVEMENT IN MAURITIUS. By A. F. Fokker. Shiva Mayam Press, Mauritius.

This is a very clear and lucid survey of the disabilities and drawbacks confronting Indian settlers in Mauritius, by a very capable Indian settler in the Island.

ENGLISH GRAMMAR. By L. Tipping, M.A. Macmillan & Co., Ltd. London.

Mr. Tipping's two volumes (A higher English Grammar and English Grammar for Beginners) deal mainly with modern English usage, taking into account the idiom and phraseology of current speech and writing. English, like the living language it is, is growing and changing, and hence the need for a periodical guide to the intricacies of English speech. The principle followed by Mr. Tipping is that of teaching grammar by practice and example rather than by theory. Another feature of the books is the large number of exercises attached to the lessons. These will be found handy to teachers of grammar in our schools.

THE EVILS OF DRINK by S. George D'Souza. D.B. Taraporevala Sons & Co., Bombay Rs. 1 8 0.

A realistic novel written somewhat on the model of Emile Zola's famous novels, painting the evils of drink and the horrors of drunkenness. In spite of certain tell-tale indications that the author is new to his role, the plot moves easily to the climax and the narrative grips the reader. Mr. D'Souza has the gift of story-telling and we hope to have more such from his pen. The story is taken from Bombay native Christian life and is intended to wean that community from its besetting vice. But a wider public will welcome the story.

OCCULTISM, CHRISTIAN HEALING AND HEALING by Arthur W. Osborn, M. C. Salon Publications Ruskin Press, Melbourne.

A readable book on the subject written by an ardent believer in occultism. The chapters on Healing are among the best expositions of the subject we have read.

INDIA AND BOLSHEVISM.

"Red menace to India," is the subject of an interesting article by one who assumes the *nom de plume* of Said Ali Khan in the current number of the EMPIRE REVIEW. It is well known that the red propaganda of the Russians spares neither enemies nor friends, because it has an essential unity of purpose—world revolution.

"It consists of creating a state of active unrest, revolution, or mutiny amongst the people of a country. During the upheaval the stronger party is approached with offers of assistance in men, money, and material. Whether the gifts are accepted or not is irrelevant; a definite sense of gratitude is all that is desired. When the disturbance is quelled and the Government still reels with the impact of the blow, Bolshevik aid is again proffered; first, a treaty of commerce is arranged, and then one of active alliance completes the process."

The greatest Bolshevik danger which India justifiably feels has its deep root planted in Turkestan. In its march to the regions east of Khyber, it obviously passes through Afghanistan.

"Whether it does so with either the consent or even the knowledge of the Afghan Government is beside the question; it is sufficient for the present purpose to indicate its course India-ward. And, although one might reserve any expression of opinion as to the manner in which the Red propagandists' advances are viewed by responsible men at Kabul, it is idle to suppose that at the capital of Afghanistan satisfaction prevails over what occurred at Darqad when the Russians wantonly occupied Afghan territory, and recent racial difficulties in the Northern Provinces of Afghanistan necessitated a personal visit of King Amanullah Khan to the banks of the Oxus."

What would Bolshevik Russia do for India? The writer answers:

"Under the Red regime, the political, social, and economic phases of Indian life will have to be altered from what they are to-day. Equal distribution of wealth will be the first step, and all the rich mill and mine owners will have to be as poor or as rich as their factory hands. The intellectual professor will be paid not an anna more than a dock labourer, the Maharajas will have to ride on their horses, turn about with their grooms in fact, there will be no Maharajas; all will be Indian Comrades. There will be no need for religious men; mosques and temples will be shorn of all their usefulness, for God does not enter into calculation in Soviet life. It is all peasants' and workmen's elbow grease that makes the world go round. They will not require to have any Kazi's or high caste Brahmins for the performance of marriage ceremonies; all that could be done by applying for a license at the marriage commissariat. A postal application will be sufficient. In those cities of India where modern plumbing is still considered as a "white magic", the local temple priest and the Moslem legal practitioner will need to take their turn with the cross-road sweeper, after which they will sit down and share the humble fare out of the same dish, squatting on the floor—comrades all!"

In their desire to supplement the present order of things by revolution, the Bolsheviks are only seeking the hegemony of the East. "There will be less cry for Swaraj," says the writer, "and little wringing of hands in despair about our 'oppressors,' when the emblem of the sickle and the hammer, with its red background, flutters in the breeze from the imperial gate of the mighty Moghul fort at Delhi."

COMMUNALISM AND PUBLIC SERVICES.

Among the many evils which flow from the spirit of communalism the injury which it is bound to inflict on the efficiency of Public Services is one of the most serious. Writing in a recent issue of the *NEW INDIA*, Sir P. S. Sivaswami Aiyar says that any principle of selection for public appointments which passes over the ablest in favour of the less able is bound to detract from the efficiency of the public administration. Granting that the qualifications to be prescribed for entrance to the public service must vary with the parts for which recruitment is made and the character of work required to be performed, Sir Sivaswami Aiyar adds:—

"No one would suggest that for the post of a copyist or a mere routine clerk a B. A. degree is a necessary qualification. Nor would any one prescribe that for a menial appointment a School Final Certificate is necessary. But the qualifications to be prescribed have to be fixed in such a manner that if the entrant into the service is likely to rise to a higher post he will be able and fit to discharge the duties which he may be called upon to perform at the higher stages of his career."

As the tendency of communalism is to lower the standards unsuitably, the writer warns that it has to be watched by one and all interested in maintaining the efficiency of the services.

Referring to the Inspector-General's advertisement calling for applications for the appointment of Inspectors in the city of Madras, Sir Sivaswami Aiyar thinks that the appointment of an Inspector of Police, is one which in the nature of things requires higher qualification like an Arts degree.

"An Inspector of Police has to possess a good knowledge of the Penal Code, the Criminal Procedure Code and the various other penal laws in the country, and has to undertake work of a responsible character. The knowledge of English which is ordinarily implied in the possession of a

Secondary School Leaving Certificate is certainly inadequate for this purpose. Except on the hypothesis that it is necessary for the purpose of appointing Anglo-Indian or Mussalman lads or some particular Non-Brahmana lads whom it is designed to favour, it is difficult to understand, the necessity for such an absurdly low standard. It is to be hoped that this lowering of the standard will be condemned even by the advocates of communalism if they have any regard for the efficiency of the services."

THE ROYAL BLOOD

In an intimate and self-revealing article in the September number of *PEARSON'S MAGAZINE* Queen Marie of Roumania asks "Is Royal Blood a Blessing" and answers, "Yes, and No!"

"It is a blessing as long as you stick to your guns, as long as you believe in your 'Royal rights,' which means nothing else but your 'Royal obligations,' nothing else but the fine old 'Noblesse Oblige.' Then, indeed, if with bitter but grand self-denial you mean to live up to the highest conception of your duties, Royal blood is a blessing."

"No! if you deny that birthright. In that case, it becomes a curse."

"For this I have seen: the one who believes he can buy freedom, by denying his caste, by throwing his Royalty away, finds no real rest, no real compensation, no real satisfaction, no real happiness, not even peace, because the Royal blood within him is for ever hankering back for that which he was brought up to and that which, in spite of the sacrifices it imposed, had a glamour that even freedom cannot give him.

His Royal blood holds him, it flows in his veins in spite of himself, and with it, all the memories of something that was perhaps irksome, stern and lonely, but was also noble, worth while, and which sends out formidable roots. He was born to the chains of Royalty, born to its traditions, to its honours, to its special outlook."

THE PRINCES AND THE REFORMS

The daily growing contact with British Indian affairs and the difficulty of disentangling their special interests from the general interests of British India lie at the root of the uneasiness with which many Indian Princes now regard the political situation in British India", says the writer on India in the September number of the *ROUND TABLE*.

"They see that the Government of India has changed almost beyond recognition. They anticipate that it will change even more in the future. It is no longer the same kind of government as that with which their treaties were originally signed. Plainly, it is not the unquestioned arbiter of the destinies of India, but has become increasingly responsive to the opinion of a certain class of the ruled. Here many Indian Princes frankly confess themselves puzzled. In their view, the British Government in India is abdicating its power progressively in favour of the educated middle class."

According to the writer, the Princes are concerning themselves deeply with the present trend of affairs in British India. They are now beginning to examine their own position and take stock of their strength and weakness.

"The Princes themselves seem to desire an opportunity of presenting their views to His Majesty's Government; and of receiving satisfactory assurances that the obligations, whose sanctity has been so often asserted, will be honoured in the spirit as well as in the letter. The treaty with the Irish Free State shows that it is not beyond the ingenuity of statesmen to arrange for two species of Imperial connection within the confines of a single country. There is a further point: either by enlargement of the functions and powers of the Chamber of Princes, or in the some other measure, the Princes fear that they should be given a voice in any legislative or administrative action which markedly

affects their interests, in common with those of British India. The procedure of the League of Nations provides some analogies that may be useful here. But the whole question requires careful investigation by experts. Until the results of such investigation are available, it seems impossible to conceive the position which the Indian States will occupy in the future polity of India. Yet, to exclude them from the picture is impossible. They are too strong and too virile. If some world-catastrophe were to compel the British to leave India to-morrow, and abandon the destinies of the country to the arbitrament of the sword, the States would remain the only stable political units. They are the living embodiments of the Indian tradition of government; as such, they are entitled both to study and to respect."

AN OLD CIVILIZATION.

IN *THE WORLD TO-DAY* for September, Mr. Hyatt Vessill describes the story of a city in Panama which flourished and was destroyed probably by a Volcano centuries before Pompeii existed:—

Excavations have revealed an entirely new and hitherto undreamed-of culture; and though comparative investigations must be made, and intensive field work carried on for several years before definite conclusions can be established, nevertheless from the material already obtained it is obvious that there existed a civilisation as old as, if not older than, anything we know of. This civilisation had great culture; and their decorative art shows that these early Panamanians had a wonderful sense both of figure and of proportion.

One of the most remarkable things about this early people is that their entire civilisation seems to have been wiped out at a single blow; but this fact is readily accounted for by the signs of a most gigantic volcanic upheaval encountered by the excavators.

ASIA AND MODERN GERMANY.

During the coming twenty-five years, all the outstanding world problems will be solved through and with the aid of Asia, says Dr. Tarakanath Das in the pages of the CALCUTTA REVIEW. No political calculations of any magnitude can be made without asking the question : Where will be the support of Asia in such circumstances ? The writer says :—

"It can be safely asserted that Asian nations will be inclined to support those Western powers which will not oppose their political independence and aspirations. It is being asked by many Asian statesmen : "Which of the Western nations might be genuinely interested in the cause of emancipation of Asia, including the programme of racial equality for the Asian peoples ? " The Western powers which wish to maintain their Asian colonies and dependencies by force and against the will of the people, can never enjoy full confidence of the Asian peoples ; on the contrary, their professions of friendship will be looked upon with suspicion. Thus Great Britain, France, the United States and Holland, unless they give up their precious possessions in the Orient, should not expect Asian support in the new order of world politics."

Of all the peoples of the West the Germans, according to the writer, chafing under the army of occupation in the Rhineland, and dispossessed of their sovereign rights, should fully appreciate the moral and spiritual significance of the nationalist movements in Asia.

"Germany, as the outcome of her defeat in the World War, has been dispossessed of her colonies in the Orient : her geographical position, internal and external conditions, are such as make it impossible for her to start on a new anti-Asian imperialism. Germany's past anti-Asianism such as the "Yellow Peril" of the German Kaiser, originated in the desire of currying favour with Czarist Russia, bent on extending its territories in the Far East and also to please the British

who were anxious to keep Asia under perpetual subjection. Under the new condition of things with the exception of those Germans who believe that Germans in all circumstances should follow the lead of Great Britain and America, the German people are opposed to any policy which will bring about the hostility of awakened Asia and Russia. They realise the full significance of what is happening in China, where, the Germans having no extra-territorial rights, are not molested by the Chinese nationalists, on the contrary, they are being befriended in their commercial enterprises. Anglo-phil Germans and British propagandists are actively preaching the idea in Germany that to sympathise with the awakened Orient's aspirations and to remain neutral in the Anglo-Russian conflict, is not for the best interests of the German nation ; but it is very significant that all the far-sighted German statesmen are interested in promoting friendly relations with all the nations of the East and the West."

THE LION OF THE PUNJAB

Among the many romantic Oriental characters that figure in the history of the Punjab, there is none comparable to the great statesman and warrior, Maharajah Ranjeet Singh, popularly known as "The Lion of the Punjab." Mr. Talbot West, writing in the ENGLISH REVIEW for September, gives an interesting account of Ranjeet's life and achievements.

The decline of the Moghul power which opened the door to numerous foreign invasions found the Sikh community scattered over the Punjab in "misals" or "groups" of petty chiefs or "Sirdars." These had suffered varying fortunes and much persecution but the religious and military fellowship in the "Khalsa" or "the army of the free" continued, and it was left to Ranjeet to infuse new life into that body and resurrect the power of the Sikhs as it was in the days of Guru Govind.

Born in 1780 Ranjeet, the son of a petty Sirdar had the usual education of the brotherhood. On the death of his father, he obtained control of a small "Misal" in his eighth year and found himself guided by one of the most astute and ambitious women in Sikh history—Suda Koonwar. With her help Ranjeet soon rose to power or rather wrested power from unwilling hands.

First he subjugated the small neighbouring chiefs and consolidated his position. In 1799 he took possession of Lahore, and after continual fighting he was in entire charge of the Khalsa north of the Sutlej. He first befriended the British and crushed one after other of the neighbouring states. Then came the conquest of Kashmir in 1812 and the capture of Shah Shujah with the famous Kohinoor. Finally we have the story of his defeat of the Afghan army and his victory over the Goorkhas. In 1820 several dependencies of Kabul came under his sway and all paid indemnities to Ranjeet.

The writer then describes Ranjeet's meeting with Lord William Bentinck in 1831 and his death in 1839.

"In the two wars with the British which took place in 1845 and 1849 Lord Gough's army had the hardest fighting in the history of British India before it was finally victorious. Many battles were so fiercely and closely contested that they were, indeed, expensive and narrow victories. It was not until the crushing defeat at Gujerat, in February 1849, that the power of the Khalsa army was broken, and the surviving Sikhs threw down their arms with the bitter remark, "Ranjeet Singh is dead to-day."

The Lahore State, which Ranjeet Singh had built up, and which existed until the defeat of the Sikhs by Lord Gough's army, was in many respects unique in history. It had, in fact, some analogies with the Commonwealth of England under Cromwell, in as much as the Maharajah's

policy was not the supremacy of a dynasty, but the supremacy and unity of an army fired by religious enthusiasm, and welded and directed by stern discipline and practical training.

"Unlike many Oriental leaders, Ranjeet Singh never undertook the conquest of distant provinces in the hope of plunder, and assisted by mercenaries serving purely for the hope of financial gain. He rested his power on the armed brotherhood of the Sikhs, and restricted himself to enlarging his own borders and consolidating the Punjab."

HUMANE LAWS OF WAR.

In the course of an article in the VEDIC MAGAZINE for September Mr. Indra Vidyalankara deplores the indiscriminate butchering, the wholesale massacres and the ruthless crimes perpetrated during the time of wars. He apprehends that a country which does not move with the times and does not recognize the value of the doctrine of adaptation, is sure to be crushed down. The only remedy lies in the fact that an honest attempt is made to render the laws of war more humane and more honourable than they are at present.

In conclusion, the writer acquaints us with the laws and principles that were observed by our ancestors in the course of war. He quotes the ancient Law-giver Manu who observes :—

"When he (a warrior) fights with his foes in battle, let him not strike with weapons concealed, nor with those barbed poisoned or those the points of which are blazing with fire. Let him not strike one who has climbed on an eminence, nor one who joins the palms of his hands (in supplication), nor one who says 'I am thine,' nor one who is asleep, nor one who has lost his coat-of-mail nor one who is racked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another foe, nor one whose weapons are broken, nor one afflicted with sorrow, nor one who has been grievously wounded, nor one who is in fear."

SELF-RULE FOR INDIA.

In handling such a vast subject as this, the Rev. Dr. J. T. Sunderland makes a pertinent observation in the October number of the MODERN REVIEW that it is no wonder that many of the Indian people feel themselves stung, insulted, outraged by the insistence of the British that they need to be tutored for self-rule, as if they were children, as if they had not ruled themselves for thousands of years,—and tutored by a nation which is a *parvenu in self-rule compared with India.*"

He asks if the tutoring would fit the Indians any better than they are fitted now by their own native intelligence, and natural instincts for law and order to practice self-rule!

"To-day nearly all the most eminent and trusted leaders, and also not a few Englishmen, believe that in a single year, or certainly in two, the British Government in India can, if it will, set up as its successor a native Government, with every official position in it, from Viceroy to policeman, filled by fully competent Indians (quite as competent as the men who fill the positions now), and do it with no confusion or disorder attending the going out of the old and the coming in of the new, and with no injustice to any interest. The Indian people are more peaceable and more law-abiding and naturally more orderly than the English, and if in England the Government of the country can pass from one political party to another, or if one King can die and a successor resume the crown with no disturbance of the peace, surely we have a right to believe that the British masters of India can arrange for proper elections there, national, provincial and local, and after the results of the voting are known, can turn over the government to the Indian officials chosen, and accomplish it all as quietly, in as orderly a manner and with as much safety as one political administration succeeds another in England after an election, or as one

King follows another. And why should they not be able to do it all within a single year's time?"

"But if India is allowed to remain her own true self instead of trying to become a feeble and foolish imitation of Europe; if she is allowed to retain and develop her own an unique and important civilization, Dr. Sunderland asks:—

"Why cannot the British see this, and, without further foolish and hurtful delay, turn over the country to its rightful owners, for them to build up a government suited to their customs, their civilization and their needs, and therefore really permanent and useful?"

THE FUTURE OF INDIAN STATES.

Professor Rushbrook Williams, Foreign Minister, Patiala State and late Director of Public Information, Government of India, contributes a thoughtful article on "India and the future of the Indian States" to the last number of the ASIATIC REVIEW. The Professor is of opinion that it is a mistake to imagine that the Indian States are only interesting historical survivals—relics of a bygone age constituting a kind of museum. The fact is, they do more than exist. They flourish and develop: their population increases. There are nearly 700 princes and chiefs in India. In their domestic administration even the more important States present wide divergencies. Some are progressive, others conservative. It may be said that, on the whole the Governments of Indian States with rare exceptions do not attempt to do as much for their subjects as the Government of India tries to do. The upshot is that, while State subjects do not receive as much from their Government as the subjects of British India from theirs, they are expected to give less, and they are let alone more. And it seems to be an Oriental characteristic to like being let alone. Mr. Rushbrook Williams continues:—

"On the whole, then, the Indian States may be described as a going concern, with plenty of vitality and with deep-planted roots. At the present time they are displaying marked symptoms of adaptability to new conditions; for under the ægis of the Chamber of Princes, administrative reform and a steady pursuit of efficiency have become the order of the day. The process will take time; but it is already commencing. It is not everywhere easy; for some of the States are so small that they cannot really afford to maintain an administrative machine of the complexity which modern conditions demand. And even in the majority of States it is not unfair to say that much still remains to be done. But there are two things to be noted. In the first place the will to do it is becoming daily more manifest; and in the next place, the foundation upon which the new structures are to be erected is not only ancient and time-honoured, but also massive and solidly grounded."

For all of which reasons it is the height of folly to exclude the Indian States, says the Professor, from our reckoning when we attempt to plan the future, immediate or remote, of the British Dominion in India.

AN ETHICS OF POLITICS

Mr. Laski's restatement of the principles of Political Science in pragmatic terms in his "A Grammar of Politics" is a most important contribution to recent political thought, according to Mr. W. Y. Elliot, writing in THE POLITICAL SCIENCE QUARTERLY. It is an ambitious survey of the essential problem of politics and is the first sustained attempt on the part of the accepted leader of contemporary political pluralism to state an adequate basis for political reconstruction. His suggestive outline of the political and economic institutions is held out to be the best means of realising 'an ethical world-order, as well as of realising the new state, that will extend the area of freedom in industrial society. Mr. Laski shows

himself a brilliant and surprisingly conservative leader of Parliamentarism whose pluralistic theory is notably one with his unitary juristic construction. His theory in the 1st part of the book breathes contingent anarchy, through direct action, but his construction of political institutions in Part II, even without his international superstate (he proposes to vest coercive power in the League of Nations' holding it to be already in fact a super-state), vastly extends both the scope and the power of state action, with an obvious reliance upon constitutional morality to make the new state workable.

Mr. Laski's book is more a *Rhetoric* or an *Ethics* than a *Grammar* of Politics, its pre-occupation is too exclusively with the conditional subjunctive and with the future. He recognises the impossibility of both the syndicalist and the communist methods of open violence and frank class-revolution, because such states could not survive in a preponderantly capitalistic world society, and because the application of revolutionary methods provokes attempts at fascism. The futility of direct action serves simply to create an excuse for force. Political revolution obtained through parliamentary methods, seems to offer more hope to labour than the policy of direct action.

In his construction of the 'new state' Mr. Laski has perforce vested legal competence in a determinate majority of his legislature; and he has put the constitution itself into the hands of this power. Federalism, like pluralism, turns out to be a weasel word; and the juristic structure of his state does not offer that essential protection to his federal communities that consists in eliciting their consent to an amendment of their powers and in affording them representation not based purely on numerical proportions. On the whole the sovereign nation-state may have more life in it than Mr. Laski thinks. It cannot be a finally satisfactory solution in a world so interdependent, as ours is becoming.

ORIGINS OF HINDU ICONISM

According to Prof. S. V. Venkatesvara writing in *THE INDIAN HISTORICAL QUARTERLY*, pre-Vedic Aryanism knew no idols; but one can find in the evolution of the Vedic religion, a tendency towards anthropomorphic integration, towards symbolism, e.g. of *Gayatri* and *Omkaru*, towards the representation of spiritual characters in their *Purushavidha* character. The transition can be seen fairly clearly from word-painting or verbiage to iconography, even in the hymns of the *Rig Veda* which has passages which would remain obscure, unless resort is taken to iconographic explanation and which may be taken to refer to the casting of images. The prominent nasality of the Aryan gods is indicated in some verses.

The development of symbolism regarded the gods as being possessed of structural details corresponding to the known functions they exercised. One step in the evolution of symbolism was the association of a god with some weapon or animal—e.g. *Surya* with the seven steeds.

But actual concrete datable evidence of iconography exists in India only from the Asokan epoch onwards; but evidence can be traced back to the 8th or 9th century B. C., of the existence of anthropomorphic images of gods. The Sanchi sculptures of *Gajalakshmi* and the figures of *Lakshmi* and *Surya* in the coins of the Indo-Bactrian kings are of the second century B. C. and *Pasenadi* of *Kosala* gave orders for an image of the Buddha; while the *Dharmachakra* the symbol of the Buddha is found in the Barhut sculptures.

Gradually the sculptural details of the gods came to be elaborated; and the multiplication of heads etc. is carried farthest in the case of the *tamasic* forms of the god-head; and the elaboration was promoted both by the mental complex and by the artistic skill of the ruder peoples assimilated by the Aryans.

PRACTICE AND PRINCIPLE.

A writer in the *NATIONAL REVIEW* points out how socialists who preach equal distribution of wealth seldom attempt to disburse their own fortunes which they are piling up quite as capitalists do.

"It is notorious that the Socialist with money makes no attempt to disburse his own fortune for the benefit of the poorer members of his party, and when this attitude is questioned, his answer is that the present state of affairs will not permit it. He can do most good, he rather involvedly remarks, by retaining his capital to fight capitalism."

It is here that the great cleavage, the unbridgable gulf, between Christianity and Socialism becomes apparent. The early Christians who were wealthy shared their money with those Christians who were poorer. They did not reserve it to build up a huge fund in order to attack and overthrow the pagan Government in the name of Christianity."

INDIA IN PERIODICALS.

INDIA'S CONTRIBUTION TO JAPANESE PROSPERITY. By St. Nihal Singh. [*"Modern Review"* August, 1927].

THE INDIAN STUDENT AND ENGLISH LANGUAGE. By K. Narayana Menon. [*"The Maharajah's College Magazine,"* Ernakulam, July 1927].

THE TORTOISE IN INDIAN LIFE & RELIGION. By S. T. Moses Esq. M. A. [*"The Journal of Mythic Society,"* July 1927].

INDIA AND THE LEAGUE OF NATIONS. By D. W. Dodwell. [*CONCORD* July '27].

THE INDIAN RURAL LIBRARY MOVEMENT. By N. G. Ranga B. Litt (Oxon). [*The Educational Review*, August 1927].

READINGS FROM INDIAN RELIGIOUS LITERATURE. By Dr. A. J. Appaswami. [*"The Young Men of India,"* Sept. 1927].

CODIFIED LAW IN BRITISH INDIA AND ITS ADVANTAGES. By P. Satyanarayana, M.A., M.L. [*"The Law College Magazine,"* September 1927].

Questions of Importance

THE UNITY CONFERENCE.

The Unity Conference at Simla has ended in a deadlock over two matters of little real significance, namely, cow-killing and the playing of music before mosques. As Sir Sivaswamy Aiyar pointed out in an interview both these questions are capable of fairly easy solution, provided the voice of the fanatic on either side is not allowed to drown that of reason. The problem of communal electorates would have provided a more serious obstacle for the promoters of Hindu-Muslim unity, but that it was not even reached, says *THE NEW INDIA*, is a matter for deep humiliation to both sides. It would have been infinitely better for India to have arrived at an amicable settlement of the outstanding differences without official interference.

"From the statement issued by the Secretaries of the Conference it would appear that the differences were not so serious as to justify the break-up of the Conference. The Mussalmans seemed willing to make some concessions in regard to the slaughter of cows and the Hindus seemed to realise that the absolute prohibition of cow-slaughter is impossible. The question of music before mosques provided room for wider differences of opinion. While the Mussalmans were anxious to prevent the playing of music during the hours of congregational worship, the Hindu and Sikh members of the Committee were not disposed to accept even conditional prohibition, except in regard to historical mosques like the *Jumma Masjid* of Delhi, before which only religious music would be permissible." Mr. Jinnah has been authorised to call a meeting within three weeks of receiving a unanimous request from the 11 gentlemen who form the Committee, of whom five are Mussalmans and five Hindus, the eleventh being a Sikh.

It is understood that H. E. the Viceroy is calling a conference of leaders shortly to deal with the communal question. They will probably meet in November when, it is hoped, definite steps will be taken to promote communal peace.

KATHIAWAR POLITICAL CONFERENCE.

Mr. Shukla who presided over the Kathiawar Political Conference at Rajkot devoted the whole of his address to the question of the Customs Cordon. He repudiated the suggestion in the argument that its object was to prevent the importation of small arms and ammunition, pernicious drugs and prohibited literature and said that the States themselves took the most careful precautions to exclude them.

The Agreement of 1917 which removed the Customs Cordon imposed in 1904, says Mr. Shukla, gave an impetus to trade at the Kathiawar ports which the States took full advantage of by improving the facilities available at their ports for the berthing and unloading of ocean steamers.

The outcry against Jamnagar, if true, he says, is a case for settlement with the Jam Sahab not for the re-imposition of the Cordon which had resulted in hardships of a very trying character to the passengers going to and from Kathiawar. But the failure of the Indian Government to take up the challenge of the Jam Sahab is proof of the weakness of their case.

The abrupt ending of the Mount Abu Conference and the re-imposition of the Cordon in such haste, he concludes, suggested that even before the Conference, the re-imposition had been decided on and that meeting at Mount Abu was a mere formality.

CEYLON ROYAL COMMISSION.

Among the memoranda submitted in advance to the Special Royal Commission is one from the Indian community in Ceylon. It is understood that they have urged that according to their numerical strength and trade importance in the Island, they are entitled to more than two representatives in the Legislative Council. It is also being urged that the voting power should be extended to those who are literates in other languages such as Malayalam and Gujarati,

THE INDIAN MEMORIAL IN FRANCE.

LORD BIRKENHEAD'S SPEECH.

Unveiling the Indian Memorial at Neuve Chapelle on October 7, Lord Birkenhead opened with a solemn oration, praising the memory of Sir James Willcocks, whom he described as "a stout soldier, a staunch friend and an ardent patriot, who had for Indian troops an affection which did not yield even to that of the illustrious Lord Roberts." He referred to the original intention that the Memorial should be designed to commemorate the unknown dead, but added that a broader decision ordained that it should stand also for the sacrifice made by the known dead. He dwelt on three special aspects of the Indian participation in the Great War. Firstly, Indian troops fought thousands of miles from their homes, in strange and unfamiliar surroundings, among peoples whose tongues they did not know, whose ways were not their ways, whose civilisation, better or worse was not theirs. Secondly, they fought in a climate to which their bodies were not inured, and for the endurance of which they lacked habitation. Most of them made swift exchanges of the scorching heat of India for the weeping skies of Flanders. "I saw them," said Lord Birkenhead,

"I can see them now, shivering in those early and primitive trenches standing up to their knees in foul water their features always composed in that mask of fatalism, which gives an impression of pathos altogether poignant. If the primitive belief of mankind throughout the ages be well-founded, that a region of happiness awaits the true and valiant, may the spirits of those men in that region know that they did not die in vain. Their bodies were often broken by the elements, but their souls were never conquered. Thirdly, these men who had died fought in a quarrel of which their understanding was less perfect than was that of those by whose side they contended. The Belgians remembered the happy and innocent country which they had almost wholly lost; the French saw all around them the cruel signs of local destruction and they must in the dark moments, have apprehended the loss of Paris and the spread of the menacing invasion into further areas incalculable. It would be insincerity to pretend that in this sense the objects with which this war was waged could have been known or were known to the majority of the Indian Army. Many humble soldiers must have thought of his far away village, sunswept and unmenaced and

wondered what inscrutable purpose of whatever Deity he worshipped had projected him into this sinister and bloody maelstrom. It was in all these circumstances the special soldierly virtue of these troops that they met with steadfast eyes the clash of horrible war, certainly without clear, perhaps without a discernible stimulus of danger to their own homes. Whence then came these spirits of endurance and high endeavour? It came from the twin sources of inborn and simple loyalty and of instructed and very perfect discipline.

Lord Birkenhead concluded: "They accepted their duty, they discharged it, more cannot be said."

KAPURTHALA'S SPEECH.

H. H. The Maharajah of Kapurthala recalled the Indian Memorials at Cade Helles, Basra and Port Tewfik, but he said nothing in the great annals of the many people of India confers deeper pride than that it should have fallen to some of them to defend the immortal country in which they now stood. The Indian's answer to the call made in 1914 was the free and unhesitating offer of her services, described by Lord Hardinge in his message of September 7, 1914, which remains one of the greatest documents in history. He was proud to remember, added the Maharajah, that none were more eager in their response than the fellow-members of his Order.

At the conclusion of his speech H. H. the Maharajah of Kapurthala said:—

"I am proud to remember that none were more eager than the fellow members of my Order to do their duty to the Empire and that in addition to the Contingents of Imperial Service troops many thousands of recruits were supplied from various States to the regular regiments of the Indian Army to serve in the different theatres of War, my own State supplying 1,200, besides 5,000 recruits to regiments of the regular Indian Army. We are here to commemorate those from my country, who did not return from these shores. Valiant were their deeds and undying will be their memory."

SIR CHARLES ANDERSON

Sir Charles Anderson concluded a statistical speech, illustrating the valour of the Indians with the apostrophe "You who proved faithful unto death, may you fare well now and for ever on the further shore."

HYDERABAD BUDGET.

Mr. Hydari's Budget note for the Fash year 1337 (7th Oct 1927 to 5th Oct 1928) is a lucid Statement of Hyderabad finances. It is a hopeful and cheering budget. It estimates the receipts at 788 lakhs and the expenditure at 724 lakhs, showing a net surplus of 44 lakhs after making provision for Famine and Debt Redemption Reserves and leaving 68 lakhs to the credit of the departments. "Also the expenditure includes extraordinary grants amounting to 21½ lakhs in accordance with another feature of the scheme of departmentalisation which provides for the giving from the surplus that has already accrued, of whatever help is required by progressive departments for expansion during the currency of the contract." These extraordinary grants are for Drainage and Water Works, Delhi Palace, etc.

The capital expenditure programme provides for an expenditure of 136½ lakhs—63½ lakhs for the Nizam Sagar and other sanctioned irrigation projects and 67 lakhs for the completion of the Kazipet-Bellary line, which will be the through route between Madras and Delhi and for the construction of feeder lines—Furkani-Purli and Vilarabad-Bidar. The year is expected to open with a cash balance of 495 lakhs and to close with 510½ lakhs. "Thus Hyderabad," says the finance member, "has sufficient money for a progressive and enlightened administration. It now requires efficient men who will use the ample resources of their country with wisdom and integrity, and these we hope to get and have a right to expect from the several measures which have all been sanctioned and effected in his Exalted Highness' reign—the grant of scholarships for the education of promising Hyderabadis in Europe and British India, the establishment of a Civil Service Class for their recruitment to the higher services of the State and the inauguration of the Qanania University for diffusing light and culture among the people of the Dominions."

BHOPAL LEGISLATIVE COUNCIL.

In a message to the Bhopal Legislative Council His Highness the Nawab said that the experiment was unique in the history of Bhopal and there was a considerable amount of doubts and misgivings within and without the State regarding the advisability of the bold experiment made by him. He expressed hope and trust that all would work with a will and genuineness which would, in the course of time, falsify all such misgivings.

After conveying their respectful acknowledgment of the message, the Council proceeded to the business of the House—One Member in the course of his speech on a motion before the House digressed into what the President considered irrelevant matters. As his warning was disregarded once or twice, the President ruled the Member out of order. The member thereupon bowed to the order first, but subsequently walked-out. There being no other business except the resolutions standing in the name of that Member, the Council was adjourned.

MYSORE COUNCIL RULES COMMITTEE.

The Government of H. H. the Maharaja of Mysore has been pleased to appoint Mr. D. V. Gundappa, nominated member, Mysore Legislative Council, and Mr. R. Ranga Rao, General Secretary to Government, as additional members of the Committee appointed to revise the rules and standing orders issued under the Legislative Council and the Representative Assembly.

NO GIRL WIVES IN KOTA.

Kota is the latest State to effect social reform. The law which was recently promulgated there restricts the marriagable age of girls to 12; of boys to 16; prevents the marriage of girls under 18 with men of 35 or over; prevents marriage of men over 45 with girls under 20; and makes such marriages, even if they are performed outside the State, ground for prosecution.

INDIANS IN NATAL.

In the summary of conclusions reached by the Round Table Conference on the Indian Question in South Africa, which was presented to the Indian Legislature on February 21, 1927, it was stated that the Union Government were writing, in view of the admittedly grave situation in respect of Indian education in Natal, to advise the Provincial administration to appoint a Provincial Commission of Industry, and to obtain the assistance of an educational expert from India for the purpose of such inquiry.

Intimation has now been received that the Executive Committee of the Provincial Council of Natal have decided to appoint a Commission to inquire into the education of Indians in that Province. The Commission will be composed of the Provincial Executive Committee and two members of the Legislative Council and will have wide terms of reference. Its inquiry will be held in public.

The Provincial Committee of Natal are anxious to have an education expert from India to assist the Commission. The Government of India welcome the opportunity afforded them of assisting the Commission in its task and hope to announce, shortly, the name of the expert who will be deputed to South Africa for the purpose.

MR. SASTRI IN SOUTH AFRICA.

The South African Press is unanimous in praising the good work of Mr. Sastri as the Agent-General of South Africa.

"The change which has taken place since his arrival in public opinion on the Indian question," says the NATAL WITNESS, "has been astonishing and is a striking testimony both to the success of his mission and to his compelling personality."

The news of the appointment of the Natal Indian Education Commission is considered by Mr. Sastri to be an "indubitable proof that the Cape Town Agreement is a reality and will result in benefit to the Indian population."

INDIANS IN AUSTRALIA.

During his recent visit to Australia the Government of India had instructed Dewan Bahadur, T. Rangachariar to make representation to the authorities concerned on certain few outstanding points still remaining unsettled in connection with the status of Indians settled in Australia. One of the few questions so remaining was the ineligibility of Indians to obtain leases of lands under the South Australian Irrigation and Reclaimed Lands Act. When the Right Hon. V. S. Srinivasa Sastri was in Australia, he had made representation to the Government of South Australia. Mr. Rangachariar pursued the matter to the Hon. Mr. Butler, the Premier of South Australia. The ineligibility has since been removed as the law has been amended so as to make all His Majesty's subjects eligible to obtain leases.

INDIANS IN KENYA.

Mr. Shamshuddin, lately Member of the Kenya Legislative Council, who recently visited Simla, in the course of an interview, expressed his disappointment with the result of his Simla visit, where, he stated, there was no proper appreciation of the true position of East and Central Africa. He was surprised to find that the Government did not keep themselves posted in the affairs of the Colonies in which a large number of Indians were settled. They had no agency by which they could keep themselves in touch with overseas affairs. He admitted that the Government of India were sympathetic, but with all their goodwill they could do very little on account of ignorance and lack of courage.

Mr. Shamshuddin struck a disappointing note, saying that he was sure that India's was a lost cause. Mr. Sastri's warning, given three years ago was coming true and he urged on the Government of India to at least put the case of Tanganyika before the League of Nations.

Industrial and Commercial Section

INDIAN MATCH INDUSTRY.

In forwarding their opinion to the Tariff Board on the protection of the match industry, the Indian Chamber of Commerce of Calcutta says that the match industry fulfils all the conditions laid down by the Indian Fiscal Commission. There is an abundance of wood in India, which is the chief raw material for the manufacture of matches. Some factories have to import wood from abroad, but it is due to the lack of forest development. India has no dearth of labour skilled or unskilled. Besides India has the natural advantage of a vast home market for matches. They view, with apprehension the effect on Indian match manufacturing concerns of the policy adopted by a rich alien Syndicate, of dumping its goods on the Indian market with the object of undermining the Indian industry. The Chamber feel that it is time the Government should come to the rescue of the industry, which is in danger of being stifled if left to itself. The Chamber also propose that the present import duty on matches and veneers and splints should be declared a protective duty.

ON PROFIT MAKERS.

"There has been too much talking against profits," said Sir Arthur Balfour in a speech reported in the SHEFFIELD DAILY TELEGRAPH. "If you want to have well run concerns, kept up-to-date, to look after its workpeople and pay high wages, you have got to make profits; you are not going to do it on losses. These people with brains are the people we want, and if we don't get them we shall go down. What we want in this country is more people with the capacity, genuine courage, and organising ability to make profits. This cry against the people who make profits is ridiculous. The only way you are going to improve the lot of the working man is by having in business sufficient profits to renew plant and machinery, and do things for the workpeople instead of cutting down because you cannot make ends meet at the year end."

DELUXE MOTOR-COACHES.

Four motor-coaches, each containing a dining-saloon and a card-room lounge, are the latest development of luxury travel by road. The first of their type in Europe, they are owned by a Bristol firm and they run daily—two each way—between London and Bristol, stopping at Bath.

The dining saloon, which will seat eighteen people is in the front of the coach. The card-room lounge, with one card table, and seats for eight, is at the back. Between these is the buffet, as it is officially styled. Really it is a small kitchen, with a teak wood sink and a draining-board for crockery; also cup-boards and drawers for storage.

The water supply to the kitchen comes from a 20-gallon tank on the roof.

Hot tea and coffee are supplied with the aid of an electric kettle in the kitchen, where there is also electric toaster. All other food and drink is cold.

The dining table is produced by pulling a tab in front of each passenger, when a glass covered table about 2 ft. 6 in. by 8 in. unfolds.

The service includes not only plates, knives and forks, but pepper and mustard pots and salt at each table.

Two passengers are accommodated at one table and there are two luncheons at 2s. 6d. and 1s. 6d. and an à la carte tariff.

JAPANESE IRON AND STEEL.

Discussing the proposed increase in the pig iron tariff, Mr. Mitsuhi, Minister for Finance, stated that it was necessary for Japan to develop the iron and steel industry. Consequently the authorities had been assisting by means of subsidies, and they were now considering how best to continue the help. He denied that the authorities had any intention of imposing a prohibitive duty on Indian pig iron, as this was not desirable for the consumer and for the development of the industry itself.

COWS GIVE MORE MILK TO MUSIC.

The astonishing observation that music makes cow and goat give increased quantities of milk is reported by two German physiologists, Drs. Nebert and Koch, says Dr. E. E. Free's WEEK'S SCIENCE (New York). We read:

"It is not necessary to keep the cows or other animals in a continual environment of the concert room. All that the experiments did was to arrange that music be played in the stable during the milking. The invariable result was that the animals being milked yielded more milk with music than without it. There is no record of the effect of different kinds of music; of whether jazz or classical opera possesses the highest milk eliciting properties. The observation was not entirely unexpected, for it has long been believed by scientific students of the way in which milk is produced by the milk-giving animals that nervous stimuli have pronounced effects on this process. Although cows are not commonly imagined to possess highly strung nervous systems, it is known that things tending to excite them may interfere seriously with the yield of milk. On the other hand, it is probable that surroundings which calm the nerves and prevent fear or excitement are favourable to milk production."

EMPIRE RESEARCH.

Comprising 200 delegates, the Imperial Agricultural Conference began in London its discussions of the best ways and means of organising agricultural research within the Empire.

Lieut. Col. Guinness, Minister of Agriculture, in his opening speech, said agriculture was the largest Empire industry. Even in this crowded country it reached a value of £ 225 millions a year, and when one realised that in the vast overseas territories of the Empire 80 per cent. were living by agriculture, that the industry would be seen as a giant pillar of its life and prosperity.

HOW ANIMALS SLEEP.

Elephants always sleep standing up, and horses usually do the same. The sloth, which lives in South Africa, sleeps hanging by its feet, with its head tucked in between its forelegs. Bats also sleep hanging by their hind legs, while head downward. Hares, fishes, and snakes sleep with their eyes wide open. Foxes and wolves, when they sleep, curl themselves up so that their noses and the soles of their feet are close together. Dogs often sleep in this way too. At other times they fling themselves down on their sides, or lie with their noses resting on their front paws. Birds, with the exception of owls, sleep with the head turned tailwards over the back and beak snugly tucked in amongst the feathers. Long-legged birds, such as storks and gulls, usually sleep standing on one leg. Owls sleep in the daytime, and, in addition to their eyelids, they have a screen, which they draw sideways across their eyes to shut out the light. Man is the only creature that sleeps on its back.

CATTLEBREEDING AND DAIRY FARMING.

"A man, who can produce two gallons of milk on a given fodder supply, which yielded one before, is a greater benefactor of his country than he who grows two blades of corn, where one grew before" declared the Governor of Bombay, speaking at a conference to establish the Bombay Presidency Cattle-Breeding and Dairy Farming Association.

His Excellency assured the gathering that his Government and himself were entirely at one with them on the necessity of adopting measures to prevent slaughter of useful cattle. "I feel convinced in my own mind that we shall never deal adequately either with the question of milk supply to the great City of Bombay or in fact with milk supply to other great towns or with proper preservation of lives of milch cattle, until we follow the example set in every other part of the world".

A MORTAL DISEASE.

Practically speaking, every death from heart disease under the age of 40 is due directly to rheumatic infection," writes Sir George Newman, principal Medical Officer to the Ministry of Health, in a foreword to a report on "Acute rheumatism in children in its relation to heart disease," issued recently.

"The national importance of rheumatism cannot be doubted. It is, in its various forms, one of the most insidious, disabling, and mortal of all the great diseases.

"The gravity of acute rheumatic fever in children lies in two facts. First, it is a serious illness in itself, which entirely disables the child: secondly, it tends to produce permanent injury to the heart, which may terminate life prematurely or produce lifelong invalidity.

"Only by the early, continuous and thorough treatment of this infection can we hope to save life or prevent crippling."

BAD TOOTH DANGER.

Instances of mental disorders being cured by the removal of decayed teeth were quoted by Dr. William Hunter, consulting physician to the London Fever Hospital and to Charing Cross Hospital, at the British Medical Association conference.

He said he called attention 20 years ago to the part that Sepsis was playing in the realm of nervous disorders, and a response to his call had come first from America, when Dr. Cotton, Director of the New Jersey State Hospital, dissatisfied after some 15 years' experience of mental work with the result obtained began from 1918 onwards a desperate attack on the whole field of Sepsis, presented by his 1,400 cases, in the teeth, the tonsils, stomach and so on and doubled the number of his discharges. The average stay in hospital was reduced from 10 months to three months.

PREVENTION OF DISEASE.

An influential group of London and Manchester doctors is fostering a scheme by which family doctors will be paid to keep people well.

It is estimated that nearly 50 per cent. of illness and disease is preventable if medical treatment is available in the earliest stage.

The scheme suggests that a man, woman and family should be able to contract for a periodical medical overhauling for a small fee, and suggests also the availability of insurance against fees.

The promoters state that the public regard the doctor as a healer rather than a teacher and suggest that the insurance companies and other organisations might help the public mind by arranging medical examination facilities for families.

A start has been made by some prominent insurance companies in America and two companies in Britain who arrange for a free periodic examination for their policy-holders.

The scheme will possibly be considered at the next meeting of the life assurance offices and the British Medical Association which has an open mind is waiting for the first move to be taken by the insurance companies.

ORANGES FOR COMPLEXION.

An orange before breakfast, or, better still, the juice of several, without sugar, will do more towards clearing the complexion and brightening the eyes than many bottles of medicine or pots of cream. They are invaluable correctives of the red nose, whether it be due to too much perry or to a cold in the head.

APPLES FOR THE TEETH.

Everyone knows that an apple a day will help the complexion more than most things, but not everyone has discovered that a piece of apple, well chewed, will clean and whiten the teeth more effectively than a toothbrush. The child who eats a piece of apple after all soft foods will never have a decayed tooth.

CHEMICAL COMPOSITION OF MAN.

These primary elements, compiled by the Paris Academy of Science, are in combination in our tissues as Sodium Chloride (common salt), Calcium, Phosphate etc.

Primary Elements.	Pounds.	Ounces.	Grains.
Oxygen ..	111	8	0
Hydrogen ..	21	6	0
Carbon ..	31	0	0
Nitrogen ..	3	10	0
Phosphorus ..	1	2	88
Calcium ..	2	0	0
Sulphur ..	0	0	210
Chlorine ..	0	2	47
Sodium ..	0	2	116
Iron ..	0	0	100
Potassium ..	0	0	290
Magnesium ..	0	0	12
Silicea ..	0	0	2
Iodine ..	0	0	Trace.
Fluorine ..	0	Trace.	Trace.

Three-fourths of the body is Oxygen, and it is present in different forms in air, water and food. Fifteen different elements of the earth are required to make the human body. It is essential that we should know what foods contain these elements and their combinations. All fifteen of these elements should be taken into the system every twenty-four hours, as a deficiency of any of them would be noticeable and liable to produce disturbances of nutrition.

RED GLASS MILK BOTTLES.

It is not at all improbable that milk will soon be delivered in red bottles, for it has been discovered that while ordinary light hastens the "spoiling" of milk, the red rays prevent it. The violet rays, on the contrary, cause the milk to turn sour.

Pure, fresh milk, or sterilized and pasteurized milk, if placed in an uncoloured glass bottle and left in the full sunlight, is completely spoiled by evening. But substitute a red glass bottle, or wrap the ordinary bottle in red paper, and milk is perfectly good after standing ten hours in the sun.

THE MECHANICAL MAN.

Karel Capek's dream "Robot" or mechanical man seems within a measurable distance of realisation. The Westinghouse Electric Company exhibited the marvellous electrical "Mechanical Man," which answers questions and carries out instructions. One of these men so constructed that at a cry "Open sesame" opened a door. Another lit a series of lights, started an electric fan, turned on a searchlight, operated an automatic sweeper and started a signal lamp.

At present there are only 3 electrical men who are already working. Their duties are to keep check on reservoirs connected with the Washington Water supply and report the number of feet of water in the Reservoir when they are rung up from the water supply headquarters. The height of water in the Reservoir regulates the instruments, so that at telephonic request for information the machine utters its characteristic note a number of times corresponding to the height of water.

SCIENCE AND PHILOSOPHY.

"The scientific right of way to reality is a path that requires patient plodding. For science means, as Bacon said, accustoming ourselves to things themselves, and this is not easy. It means getting to know the facts, trying to understand them in their simplest terms, and formulating their uniformities into 'laws,'" writes Professor J. Arthur Thomson, M. A., LL.D., in the GLASGOW HERALD:

"Science is a search for lowest common denominators, such as electrons, protons, ether waves and mind. It may be defined as a body of communicable, verifiable, precise knowledge, based on experiment and observation, and formulated by reflection thereon. It does not pretend to explain things except in the sense that it unravels the intricate into strands we call simple and shows how the present is the child of the past and the parent of the future."

A JOURNALISTS' CONFERENCE.

The annual conference of the Institute of Journalists opened on August 29 at Reading with an official welcome to the delegates by the Mayor of Reading and the Vice-Chancellor of the University.

In his presidential address Mr. Charles Igglesden said that the institute was never stronger than to-day. Generally speaking unemployment among journalists had been less rife than had been anticipated, owing in some measure to the enlargement of newspapers, which necessitated larger staffs and afforded greater opportunities for the free lance. But there was one rather alarming feature—the crowded ranks of embryo journalists. Journalistic classes were being formed by public educational bodies and private institutions, and were responsible for turning out more young people than the law of supply and demand justified.

The War, said the President, was responsible in a peculiar way for the awakening of journalistic ambition. Many young men and women wrote letters from the Front and from hospitals. Extracts from these letters were published, and fond parents became convinced that their sons and daughters were Heaven-sent journalists, and their future was based upon an unwarrantable assumption. Thus the ranks of embryo journalists became overcrowded.

THE GLORY OF THE CLASSICS.

"Consider (says Newman) how differently young and old are affected by the words of some classic author, such as Homer or Horace. Passages, which to a boy are but rhetorical commonplaces, neither better nor worse than a hundred others which any clever writer might supply, which he gets by heart and thinks very fine, and imitates, as he thinks successfully, in his own flowing versification, at length come home to him, when long years have passed, and he has had experience of life, and pierce him as if

he had never before known them, with their sad earnestness and vivid exactness. Then he comes to understand how it is that lives, the birth of some chance morning or evening at an Ionian festival, or among the Sabine hills, have lasted generation after generation, for thousands of years, with a power over the mind, and a charm, which the current literature of his own day, with all its obvious advantages, is utterly unable to rival."

"Read Homer and Horace by all means," says Newman. "Ferd ear and mind with their language and music; but do not expect to begin to know what they really mean before you are 40. Perhaps it is the music of his exquisite sentences which has distracted attention from their truth, and charmed us out of drawing a practical conclusion."

LATE DR. BHANDARKAR

Following the ancient custom prevalent in Buddhist and Brahmanical times of preserving in stupas the relics of great men, the ashes of the late Sir Ramakrishna Bhandarkar, the well known



DR. BHANDARKAR

Orientalist and social and religious reformer, were enshrined on the 18th after a short divine service by Mr. D. G. Vaidya, of the Bombay Prarthana Samaj and a feeling tribute by Mr. Kamat, in a stupa specially constructed for the purpose in the compound of the Poona Prarthana Samaj.

SIR MALCOLM HAILEY ON EDUCATION.

Sir Malcolm Hailey, Governor of the Punjab distributed the prizes to the students of Bishop Cotton School at Simla in the first week of this month. Referring to the results of the school, His Excellency hoped that the school would do better than it had done in the



H. E. SIR MALCOLM HAILEY.

past. He laid emphasis on the value of education, in forming character and said: "To know a man's life and real character I want to know his secret interests and impulses and what he wants in those quiet moments when he is by himself. Without knowing this, it is very difficult to judge a man's success in life. If a school can do anything, it can fill this impulse and infuse definite ideas, instead of vagueness, which seemed to be the heritage of nine-tenths of mankind. That is what a school can do. If you give it a chance it can do that for you."

BIHARI STUDENTS' CONFERENCE.

Presiding over the 25th session of the Bihar Students' Conference at Muzaffarpore on Sept. 20 Prof. P. Seshadri of the Benares Hindu University laid emphasis upon wiping out ignorance among the Biharis and said, that they should look upon themselves as dedicated soldiers fighting against ignorance.

"It is true", he said "that the bulk of you have hardly any freedom in social matters, the responsibility resting with your parents and guardians and you are not in a position to put into execution schemes of social reform, which may appeal to your mind and heart. Youth is the period of righteous indignation and generous enthusiasm and if you are not moved by some of these evils during this period, there is not much chance of any powerful spirit actuating you in these matters later in life."

INDIAN STUDENTS IN ENGLAND.

In a speech at the opening of the new session of the Indian Students' Hostel in Gower Street, Dr. R. P. Paranjpye asked whether India was getting an adequate return for the half-million sterling spent every year by 1,500 Indian students in Britain. He thought that Indians should not come there until the possibilities of study in their own country had been exhausted. The main purpose of sojourn should be for advanced studies. He said one of the advantages of study there was a better understanding of India. Students should make friends with all their fellow Indians of whatever creed or province, and get a wider outlook which would enable them later to combat the poison of communal strife. They should learn all they could of British ways and institutions, and must steer their course clear of the Scylla of denationalisation and the Charybdis of obscurantist nationalism. He urged students to see that no action or speech or even thought of theirs was such that India should wish to be otherwise.

BRITISH LEGAL GENIUS.

One Peter Thellusson, who died in 1797, left an estate worth considerably more than half a million sterling and tied it up by will so that it was not to be touched during the lives of his children, grandchildren and great grand children living at the time of his death and the survivor of them. The whole accumulation—which, it was reckoned, would then be worth more than £ 14,000,000—was to be divided among such descendants of Peter Thellusson as might exist when the last person affected by the will's embargo had duly died. Appalled at the prospect of further freakishness of this kind, Parliament took a hand in the game, and three years later passed the statute known to this day as the "Thellusson Act". The Act of 1800 was not retrospective, and the will of the playful Peter remained in force. But it defeated its own purpose in the end, as all such experiments are more or less bound to do. 1856, [when Thellusson's little "accumulation" was at last ripe for distribution, the difficulty was to determine the rightful heirs. A long law-suit followed, which swallowed up vast quantities of the disputed fund—and the two finally accepted claimants ultimately divided between them not much more than the sum which had been bequeathed sixty years earlier.

TRIAL OF MR. SPRATT

The long expected trial of Philip Spratt commenced in Bombay early this month but the proceedings were cut short by the defence preferring a sessions trial. The Crown led evidence to show that Spratt was the author of "India and China," which was proscribed a few weeks ago, and the prosecutor read copious extracts from the pamphlet contending that its whole tone and object was to incite Indians to rise in revolt against the Government of India. The arrest of Spratt has had a sequel in the arrest of S. S. Mirajkar and K. K. Chitalia on charges of having published and printed a seditious pamphlet.

INDIAN JURISDICTION ACT

In exercise of the powers conferred by Section 1 (4) (a) of the Indian and Colonial Divorce Jurisdiction Act 1926, (16 and 17 Geo. 5, c. 40), and the rules thereunder, the Chief Justice of Bombay, with the approval of the Lord Chancellor, is pleased to nominate the following Judges of the High Court of Bombay to exercise jurisdiction under the Act and the said Rules, viz.:—

The Honourable Sir Amberson Marten, Chief Justice;

The Honourable Sir Charles Fawcett, Puisne Judge;

The Honourable Mr. Justice Crump, Puisne Judge and The Honourable Mr. Justice Norman Kemp, Puisne Judge.



MR. S. SRINIVASA IYENGAR

Whose article on the Criminal Law Amendment Bill appears elsewhere in this issue.

DEATH OF WILLIAM LE QUEUX.

William Le Queux, whose death was reported by Reuter early this month, is best known to the world as a mystery story-writer and he is, in fact, one of the best modern authors of this type of novel. Born in 1864, he was educated privately in London and at Pegli near Genoa. He studied Art for a short period in Paris, but gave up that occupation, and after making a walking tour through France and Germany, became a journalist and special correspondent. In 1891 at the age of 27, he was foreign Editor of the Globe. But his keen imaginative brain wanted a wider scope than that afforded by the editorship of a journal and in 1893 he abandoned his position to devote his time to novel writing. He travelled extensively through the Western world visiting Algeria, Morocco, the Sahara, Macedonia, Turkey, Egypt, Serbia, Albania, Montenegro, the Arctic and the Sudan, collecting a store of information which he used to good advantage in his novels. He was particularly interested in the secret service systems of foreign countries so much so that he was consulted by Government on matters regarding foreign espionage. Among his best books are "Rasputin the Rascal Monk," "Where the Desert Ends," "The Intriguers," "The Blue Bungalow," "An Observer in the Near East," "German Spies in England," "Hidden Hands," "The World's Great Snare," "The Room of Secrets," and other books.

MISS MACDONALD

Mountain climbers are full of admiration for the remarkable feat of Miss Sheila MacDonald, a 22-year-old London girl, who is the first woman to climb Kilimanjaro, the highest mountain in Africa. Only four men before her have climbed the mountain, which is 19,321 feet high. Miss MacDonald is a tall well built girl with shingled hair. She started mountaineering in Scotland and Switzerland when she was only 12 years old.

NOBEL PRIZE TO SIR BADEN-POWELL.

According to press telegrams from Copenhagen the Boy Scouts of Norway, Sweden and Denmark have written to the International Scout Bureau in London suggesting that the Boy Scout organisations of the whole world should propose the award of the Nobel Peace Prize next year to the Chief Scout, Sir Robert Baden-Powell. The letter expresses the opinion that no movement better accords with the late Monsieur Nobel's purpose in founding the prize than the Boy Scout movement of which General-Baden Powell is the founder.



SIR JAMES WILLCOCKS.

Whose services during the War and whose affection for the Indian troops were praised by Lord Birkenhead at the recent memorial function of Neune Chapelle.

THE IRISH GENERAL ELECTION.
The results of the Irish Free State general

Government	..	61
Republicans	..	57
Labour	..	13
Farmers	..	6
Independents	..	12
National League	..	2
Workers League	..	1

Thus, there is a majority of the supporters of the Government of six. The narrow majority brings into bold relief the strength of the republican feeling that still obtains throughout the Irish Free State. Mr. DE VALERA, in spite of forswearing himself on entering the House, still commands a substantial following. Probably Mr. COSGRAVE did not anticipate such a volume of sympathy for Mr. DE VALERA's ideals when he decided to make his appeal to the country." Since the above was in the Press Mr. Cosgrave has been re-elected President by a narrow majority of six.

DYARCHY SYSTEM.

Sir Provash Chander Mitter, the new Bengal Minister, interviewed by the EVENING NEWS, said that he would not have accepted the Ministership unless he was satisfied that the Ministry would be stable. Before he had accepted the Governor's offer, he had the assurance of prominent leaders of the Parties of their willingness to work the present constitution. He repudiated the report that he did not accept the Ministership because he did not wish to work with this Minister or that. Dyarchy, he admitted, was an unsatisfactory system of constitution, but they could not get rid of it either by merely refusing to work it or by merely demanding that it should be got rid of. If they refused to work Dyarchy, he said, the result would be that, the Governor and the Executive Council would carry on the administration of the "transferred" Department. In spite of the fact that the constitution was defective, good work could be done by legislation, and by mobilising non-official opinion and forces on constructive lines.



MR. DE VALERA.

action are now complete. The final state the parties is as follows:

CROSSING THE CHANNEL.

The London girl typist Miss Mercedes Gleitze swam the Channel on Oct. 7 from Cape Gris Nez to Folkestone in 15½ hours. This was Gleitze's eighth attempt.

This feat of the London typist is most remarkable owing to the lateness of the season and her pluck in contending with the cold and fog which was spread all over the Channel. The water was calm and the temperature was 60 degrees F. Miss Gleitze staggered ashore in a semi-conscious state.

Interviewed, she said that after two hours' swimming she felt bitterly cold, but this she did not tell those who were accompanying her in the boat, for fear that they would advise her to give up the swim. The fog had rendered the land invisible and just before her feet touched the shore, she asked the Pilot if by swimming another three hours, she could touch the shore, after which she was surprised to feel the beach beneath her.

LONDON TO BRIGHTON WALK.

The annual Walking competition, over 51½ miles of road from Big Ben to the aforesaid Brighton Aquarium, is always an interesting event, but there were no new records set up this year, the figures of H. V. L. Ross of 8 hr. 11 min. 14. sec. in 1909, still being top, and that year was the first of the Michael of Challenge Cup. Shocking conditions, rain lasting over five hours ruined any hope that Carlo Giani, the Italian, may have had of reducing the long standing time. He was first in 8 hr. 18 min. 35 sec. and accomplished all that his compatriot, Donati Pavesi had done in 1921. Giani was 7 min. 59 sec. in front of T. W. Green (Belgrave Harriers), and no doubt, should the Italian keep up his form for the next contest, and weather conditions should be good, the old record will be broken. The Surrey Walking Club is the promoting body of the Walk, and the first Surrey W. C. member to finish was J. H. Simpson, fourth in 9 hr. 27 sec. and he won the "Dithy" Cup.

NEW ZEALANDERS IN CEYLON.

The New Zealand cricket team was entertained to dinner at the Grand Oriental Hotel, Colombo by the Ceylon Cricket Association. The Governor Sir Herbert Stanley proposing the toast to the New Zealand team expressed gratitude for their kindness and sportsmanship in devoting a few hours in Colombo to playing a match with Ceylon. He praised Merritt's bowling, James's wicket keeping and Dempster's batting and concluding expressed the hope that New Zealand before long would send a team to South and East Africa.

Mr. T. C. Lowry, the New Zealand Captain, replying said that the public of New Zealand decided to send a Cricket team to England to cement Imperialistic feelings. They were marvellously received and had been invited to come again. He thought the best thing Ceylon could do was to send a side to England and they would have the time of times.

GREYHOUND RACING

A portable Greyhound Racing track, 525 yards long, has been designed complete with electric hare, starting box and covering grandstand, capable of holding 6,000 persons. It can be laid down in three hours for use in towns and villages where a permanent track is impossible. The Touring Greyhound Association proposes to hold meetings lasting a fortnight in various places.

LORD MAYOR AND CRICKETERS.

Sir Rowland Blades, Lord Mayor of London entertained the New Zealand cricket team to breakfast, before their departure for France en route for home. Earl Jellicoe and the two famous cricketers Lord Hawke and Lord Harris were among those who took part in the farewell ceremony.

LIGHT HEAVY CHAMPIONSHIP.

The Light-Heavy Weight Championship has changed hands with Tommy Loughran winning a decision over Mike McTigue (the holder) in a 15 rounds fight at Madison Square Gardens.

AMERICAN LEGION'S VISIT TO VERDUN.

M. Poincare welcomed General Pershing and the detachment of American Legionaries who were making a pilgrimage to Verdun. Speaking at a luncheon, he thanked the United States for her generous contribution towards the creation a



GENERAL PERSHING

Donaumont of a Ossuary Tower, in which 52 coffins containing the bones of 300,000 unidentified French, dead in fighting at Verdun had just been ceremoniously placed. He recalled the American services during the War and proposed the toast of "immortal friendship between France and U.S.A."

FIRST LADY MAYOR.

Liverpool has gained the distinction of having the first Lady Lord Mayor in England. She is Miss Margaret Beavan, aged 50 popularly known as "Liverpool's Little Mother." She raised over £500,000 in the past quarter of a century for the crippled children of Liverpool.

BRITISH vs. U. S. FILMS.

The Rev. Sir James Murchant, Secretary of the Cinema Commission of Inquiry, interviewed by "Reuter" regarding the Indian Government's motion in the Legislative Assembly to appoint a committee to report on film censorship, hoped that suitable British films might be sent to India to educate the young regarding the history of the British race and thus counteract what might be the bad effects of American films. He expressed the opinion that there was no power under common law or international law to keep American and other films out of India.

PALANPUR CIVIL SERVICE.

With a view to raise efficiency of the civil service in various branches of the State's administration—executive as well as ministerial—His Highness has decided to recruit intelligent and qualified men, preferably from his own subjects for special training in the technique of administration. The recruits will be on probation for two years during which they will be required to specialise in suitable branches.

THE MAHARAJAH OF RAJPIPLA

The Maharajah of Rajpipla is spending the Autumn in London racing and "going to the dogs." Last week he had a "dog dinner" to which many prominent persons interested in the new sport were invited. His latest toy is a small kinema apparatus with which he has taken thousands of feet in film of London scenes. These will be shown, says the TIMES OF INDIA, in the palace of Rajpipla when he returns.

INDIAN COMMUNISTS

The Police of Amsterdam, Leyden and The Hague, raided the apartments of certain Dutch Indian students, suspected of being involved in the recently discovered Communist plot. A number of arrests have been made. The police have taken into custody Mahomed Hitta, a member of the Executive of the International League against colonial oppression.

Diary of the Month

Sept. 4. Calcutta citizens protest against the allegations in Miss Mayo's *Mother India*.

Sept. 5. The Reception Committee elects Dr. Ansari as President of the Madras Congress.

Sept. 6. Bombay celebrates Dadhabhai Naoroji's anniversary.

Sept. 7. Assembly passes Yarn Protection Bill.

Sept. 8. Council of State rejects Sir P. C. Sethna's motion for reforming the Upper Chamber.

Sept. 9. The Government of India announces the postponement of the Reserve Bank Bill.

Sept. 10. The Unity conference appoints a representative Committee.

Sept. 11. The S. African Party meets in Maritzburg for discussing the Capetown Agreement.

Sept. 12. A terrible communist outbreak in Tanrooggen in Lithuania.

Sept. 13. The Nizam contributes Rs. 50,000 to the Gujrat Flood Relief Fund.

Sept. 14. Assembly protests against the postponement of the Reserve Bank Bill.

Sept. 15. Mr. Spratt the communist is arrested by the Bombay Police.

Sept. 16. H. E. H. the Nizam contributes 13 lakhs for the repair of the Prophet's tomb.

Sept. 17. Viceroy receives a deputation headed by Sir Purshothamdas re E. African Question.

Sept. 18. H. M. King George contributes Rs. 2000 to the Indian Flood Relief Fund.

Sept. 19. The Council of State rejects motion for connecting Burma with India by rail.

September 20. Sir P. C. Mitter and Nawab M. Hussain are appointed Ministers in Bengal.

September 21. The Autumn Session of Assembly meets for the last time at Simla.

September 22. Death of Lord Hamilton, ex-Secretary of State for India is announced.

September 23. Sierra Leone finally abolishes slavery.

September 24. Government appoints a committee to enquire into the Opium evil in Orissa.

September 25. Mustapha Pasha is elected President of the Wafd Parliamentary Party.

September 26. Rajpal, author of 'Rangila Rasul' is attacked by a Muslim fanatic in Lahore.

September 27. Maharaja of Alwar addresses the Unity Conference at Simla.



H. H. THE MAHARAJAH OF ALWAR.

September 28. Khuda Baksh, the accused in the Lahore communal outrage is sentenced to seven years' rigorous imprisonment.

September 29. Sir Charles Batho is elected Lord Mayor of London.

September 30. A London girl accomplishes the feat of climbing Kilimanjaro Mountain in South Africa.

October 1. A Russo-Persian neutrality pact is signed.

October 2. Mr. Vallabhai Patel is re-elected Chairman of the Ahmedabad Municipality.

Books at Concession Rates to Subscribers of the "Indian Review."

21 UNIFORM CLOTH-BOUND VOLUMES

SPEECHES AND WRITINGS OF

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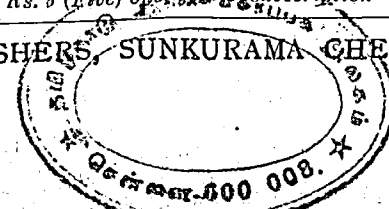
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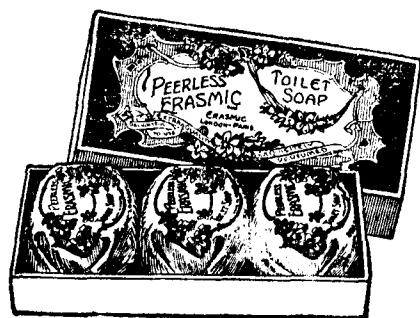
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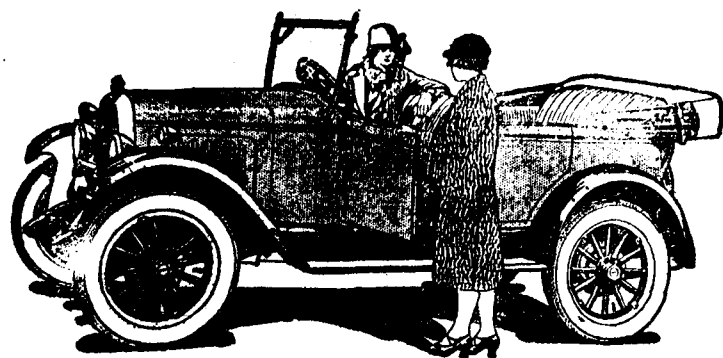
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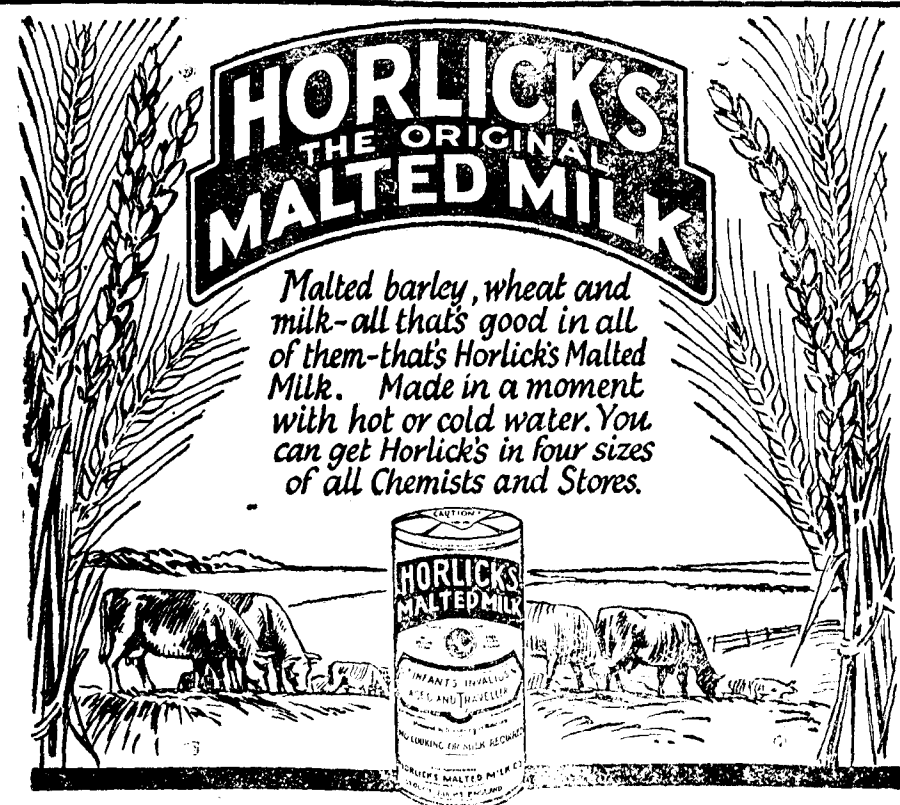
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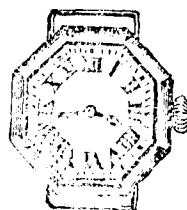
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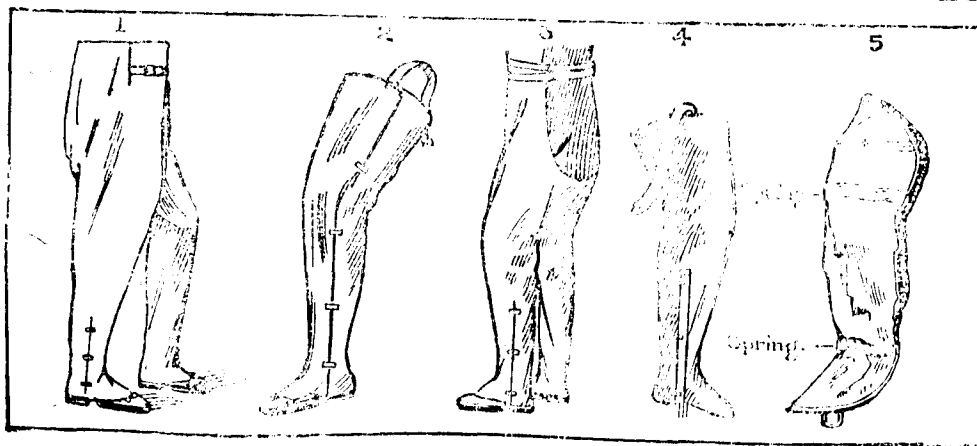
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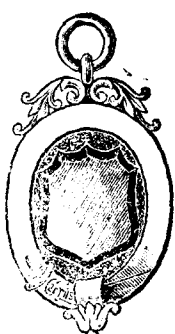


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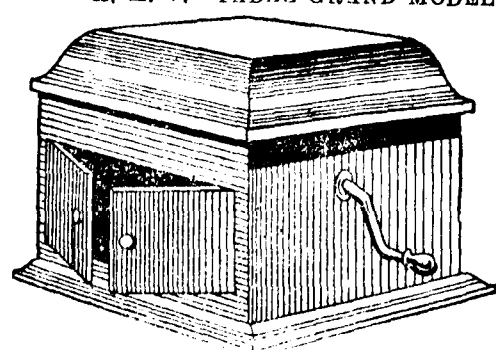
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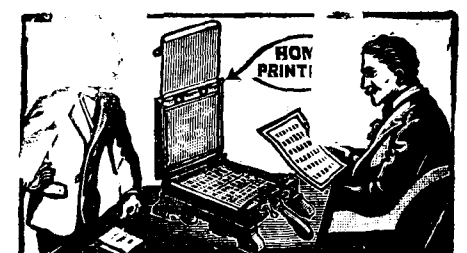
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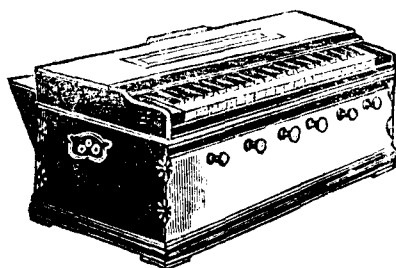
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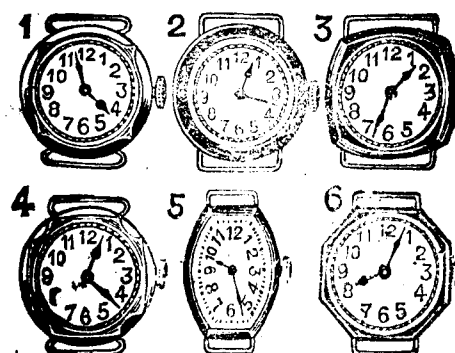
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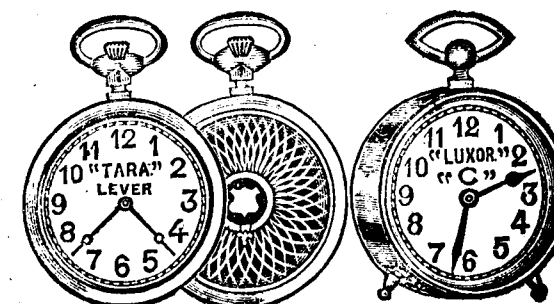
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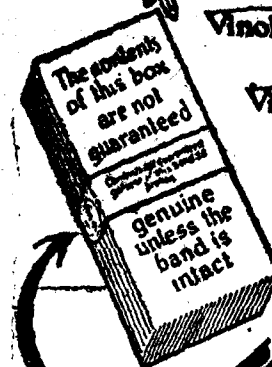
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