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Vol. XXIX.

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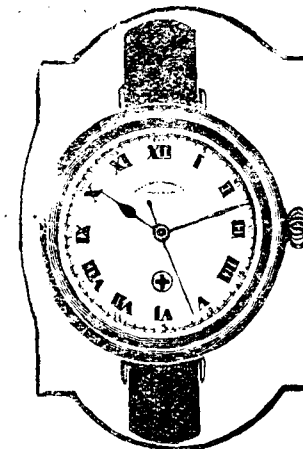
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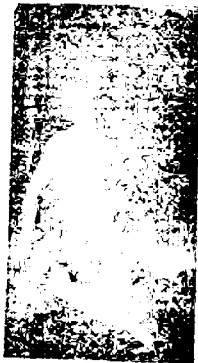
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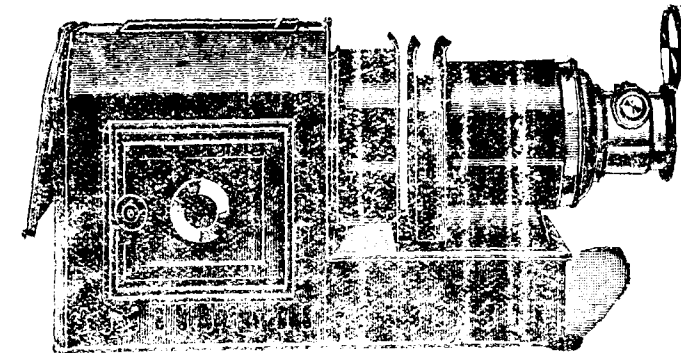
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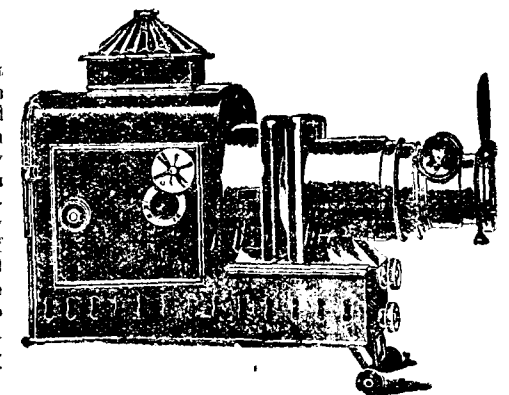
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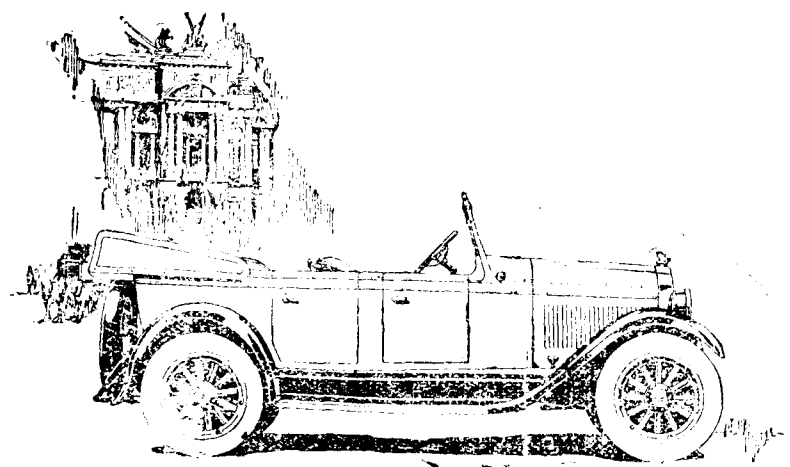
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Vol. XXIX.]

JULY 1928.

[No. 7.]

HINDU MYSTICISM

BY THE HON. JUSTICE SIR C. V. KUMARASWAMI SASTRI.

THE thanks of students of Hindu Religion and Ethics are due to Professor Das Gupta for the lectures on the development of Indian Mysticism which have been published in book form by the Open Court Publishing Company. The learned Professor needs no introduction from me. The author of the *History of Indian Philosophy* has deservedly obtained an Indian and Foreign reputation as a deep thinker and profound scholar, and the lectures give in a short and lucid manner the growth and development of mysticism in Hindu religion and thought from the earliest times.

The riddle of the universe and the position of man both in relation to the object of the senses and the power beyond, the whence-forth, why and whither of man, and the means whereby the veil behind mundane existence can be lifted have exercised a deep fascination over the Indian mind. Various explanations have been given and various means of attaining the knowledge have been taught, giving rise to different schools of philosophy, which though sometimes differing in essentials and often in detail, yet indicate as their object the correct end of teaching man the ultimate reality and man's relation to it.

The author defines Mysticism as "a theory, doctrine or need that considers reason to be incapable of discovering or of realising the nature of ultimate truth whatever be the nature

of ultimate truth but at the same time believes in the certitude of some other means of arriving at it;" and he traces the development as the idea from the Vedic period down to times comparatively modern. In dividing the subject into the mystic element as found in the Vedas, the Brahmanas and Aranyakas, the Upanishads, and the Puranas and to the further development (though not on the same lines) of the mystic element Buddhism, and the popular saints, the lectures follow a well defined natural order of progress. The faint glimmerings of endeavour to grasp the divine essence or the ultimate reality of things, appear in the Vedas but it is in the later Puranas and in the devotional songs of the saints that we find the yearning to enjoy the blessedness of actual communion with the Highest. In the millenniums which intervened, we find a development first of what may be called the philosophic side, and then gradually of what is called the religious side of the mystic idea, and God gradually "ceases to be an object" and "becomes an experience" capable of being enjoyed not by study or ritual, but a complete surrender of the self in thought, word and deed.

A great deal of the mystic idea in India has its rise in the pessimistic view of life, as there was not much scope where a young and conquering nation was eager for riches and

power at the hand of the Gods. The might and power to grant boons of such of the Gods as are addressed in the hymns are accepted without question, and the relationship is more that of a benefactor and a suppliant. The chief endeavour was how best to beg, how to petition, and how to carry the petition to the beneficent power addressed. This is the chief function of the Riks and the Brahmanas. It is in the Aranyakas that the mystic element became noticeable with greater clearness. The Aitreya Aranyaka, for example, is more mystical and speculative than the other Brahmanas. The idea that the individual soul of man is one with the Atman and the Brahman is found in Satapatha Brahmana. Yaska postulates that all Gods are but parts of one Atma or Soul and the Anukramanika also speaks of one deity, the great soul.

From the period of the Upanishads the study of Hindu mysticism becomes more interesting. The Karma Mimamsa with its central idea that the performances of Vedic sacrifices and the invocations of the deities with the Vedic mantras *proprio vigore* create an unseen agency which satisfies the prayers of the sacrificer without the intervention of any supreme deity; satisfied a race of young and virile conquerors beset on all sides by enemies; but conquest brought with it leisure for reflection and in a race so introspective as the Aryans the necessity for an explanation of the riddle of life and existence soon made itself felt. In the Upanishads it finds its highest development. Maitreyi replies to her husband Yagnavalkya: "Well, sir, if you could give me all the wealth of the world could I become immortal by that" (Brihadaranyaka Upanishad II-4) and the story in the Kathopanishad as to

Nichiketas' refusing the material boons promised by Yama is significant as showing a changed outlook. In the Upanishads we find the lofty dictum that Brahman as the sole reality pervading the universe is eternal truth and that man is that Brahman. The realization of the truth is by knowledge acquired by the purging of mundane desires and contemplations so as to create the mystic union of the self or Atman with the Brahman. He who knows this wins peace and is free from the cycle of re-births.

The pure monism of Sankara which is a logical deduction from the Upanishads failed to satisfy minds who were yearning for some more personal creator and we find the doctrine of a "modified" duality of "man in God or God in man" and when even this failed to satisfy we have the uncompromising duality of Madhwa Charya. The Yoga Sutras give us the mode of attaining true knowledge just as the Brahma Sutras give us the knowledge to be attained to earn peace. As the dread of "Samsara" and the passage of the Atman through an unending cycle of births and deaths was a necessary consequence of the pessimism which gradually became a factor in the outlook of life, the minds of men gradually turned to a personal God by whose grace and will this stream of births and deaths with its unending tide of joy and sorrow could be stemmed. This brings us to the popular Mysticism dealt with by the author in the last chapter. The central idea is that man is a weak and worthless creature, helpless in the ocean of life and is capable of being saved from the evils of successive mundane existences by the grace of the Supreme Being. The object of the mystics now is to secure this

grace. It is as it were an act of unknowing, wherein the soul is wholly stripped of all sensible realization of itself, that it may be re-clothed in the realization of God, where the soul is drawn from the many splendours into the one splendour. When it sees the one God and itself the one worshipper and after a time where the worshipper itself is dissolved and from thenceforth and for ever it has the consciousness of God only. It will be seen what a distance has been travelled from the proud boast of the Upanishads, "That Thou art" to the plaintive cry of the latter-day saints and their confessions of individual worthlessness.

Of classical mysticism dealt with by the author there is not much to be said. It is the transitional period when the dictum of reincarnation has deeply tinged the thought and grace obtained by complete self-surrender is the only release from the meshes of Samsara.

Buddhist Mysticism with its central ideas of Nirvana and cessation from birth and death takes a great deal after the methods of the Yoga system only that there is not the conception of the Isvara as understood in that system. The mystical bliss over the state of Nirvana is aptly described by the author "as the state of ultimate perfection and ultimate extinction to be realised by the complete extinction of the desires and the supra intellectual wisdom of the Yoga practice."

It is impossible to lay down the book without being struck by the flexibility and range of Indian thought. Estimates of moral values may differ, as also of the purpose of life and of the creator in the creation of so imperfect a world. To the individual to whom the dignity of manhood and the fellowships of

life, the fruition of human love and the fulfilment of human duties are sufficient to bear the weight of both life and death, speculation as to a future or unseen world may be but idle speculation. But few are satisfied with so restricted a view and almost from the beginning of thought there has been a craving for knowledge of a life beyond. Various have been the guesses after truth. The history of human thought shows that while no generation is a possessor of the whole truth there is "a slow gravitation towards truth." Doctrines that have survived centuries of change and have strengthened under all conditions may be regarded as close approximations to truth and as such will always deserve our respectful attention at least as stepping stones. In this view the speculations of Indian saints and sages will have perennial interests and the attempt of students of Indian philosophy to popularise religion and philosophy will always be welcome.



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The Bombay Government and Prohibition

BY MR. R. G. PRADHAN, B.A., LL.B, M.L.C.

IN April last, the Government of Bombay issued a resolution on the report of the Committee appointed by them in February 1926, in pursuance of a resolution moved by the present writer and passed by the Council, to consider and report on the financial measures that should be introduced to give full effect to the policy of prohibition of the traffic in alcoholic drink and drugs. That resolution is not only extremely unsatisfactory but even retrograde, in as much as, not only does it not guarantee the continuance of the policy of rationing hitherto followed, but, virtually, gives a sinister knockout blow to the whole policy of prohibition itself. Except that the Government have not, in the resolution, openly abandoned the goal of prohibition, there is absolutely nothing in it which shows or, will justify the hope, that they will make any sincere and strenuous efforts to make real and substantial advance towards the goal. It is a matter of profound regret that such a reactionary resolution should have been approved of by the Minister in charge of the Excise Department, whose obvious duty is not to tinker with the problem and thus to throw dust into the eyes of the public, but to loyally carry out the wishes of the people and of the Legislative Council. On reading the resolution most carefully, and with every desire to be fair to the Minister, it is impossible to avoid the conclusion that he and his colleagues in the Government have really no faith in the policy of prohibition, and that the statement, just parenthetically made in the resolution, that they do not abandon the hope of eventually attaining total prohibition, is a mere eyewash.

Soon after the inauguration of the Montagu-Chelmsford Reforms, the then Minister of Excise, of the Government of Bombay, the Honourable Mr. (now Sir) C. V. Mehta declared that it had been decided to check consumption of liquor by means of rationing to be reduced periodically; and, ultimately under increasing pressure from the Legislative Council, the Government solemnly pledged themselves to prohibition, fully realising that for carrying out the policy, financial re-adjustment, by way of both fresh taxation and modification of the existing taxation, would be necessary. The Excise Committee, which was appointed in 1922 and made an exhaustive report on every aspect of the Drink problem, made certain proposals of taxation for meeting the cost of prohibition. The Government paid no heed whatever to those proposals; they simply brushed them aside as impracticable. The financial difficulties were always trotted out when any member of the Legislative Council urged an honest and courageous pursuit of the policy of prohibition; the present Minister, the Honourable Mr. G. B. Pradhan, and his predecessor in office, the Honourable Mr. Delhavi, did not hesitate to assure the Council that if only financial measures could be pointed out and sanctioned by the Council to make up the loss of revenue, resulting from prohibition, the Government would not shirk their duty in the matter, but be quite prepared to give effect to the policy. When the Government pledged themselves to the policy of prohibition, it was clearly their duty to tackle the financial aspect of the problem also, and come before the Council with financial proposals to carry out the policy,

particularly as no private member can initiate financial legislation. This was, however, never done. I then tried to introduce a Prohibition Bill which was, however, summarily vetoed by the Governor. Being thus thwarted in my efforts to promote prohibition, I took the Government at their words and moved a resolution asking for a Committee to report on the requisite taxation measures.

The Committee went thoroughly into the question, and the Government themselves have been so much impressed by their report that they have complimented them, "for the evident care and trouble which they expended upon their work". The majority of the Committee are of opinion that the ultimate direct loss by prohibition will be four crores of rupees and the ultimate indirect loss, from 1½ to 2 crores. In short, provision must be made for finding out additional revenue to the extent of 6 crores of Rupees approximately, if prohibition is to be completely attained. But nobody has ever contended that total prohibition can be brought about immediately or even in a few years; and the Bombay Legislative Council itself has assigned a period of 20 years for reaching the goal, so that the financial loss is to be made up during a fairly long period of two decades.

The majority of the Committee have proposed receipts from fresh taxation as follows:

Succession Duty	1 (In crores)
Irrigation cess	30
Remission of Provincial contribution	56
Share in Income tax	50
Tax on Exchange Transactions	54
Tobacco Duty	30
Patent Medicine Duty	10
Local Fund Cess—Increase of	1
Total	4.30

Having made these taxation proposals, the report says:—

"The majority of us are agreed that it would be unsafe to assume the possibility of raising a larger additional revenue than this. Some of us, however, consider that it would be safe to enforce prohibition gradually with this limited amount of additional revenue in sight. Those who do not share this opinion are convinced that it would be a pure gamble to do so and that prohibition is, therefore, impossible without pressing into its service the Central heads of revenue.

"We are all of opinion that prohibition would be greatly facilitated by the co-operation of the Government of India and that the best method of solving the problem of prohibition finance is for this province and the other provinces whose policy is the same, to bring the Central Government into line with their views. If this conversion could be effected there would be much larger additional revenue in sight and our taxation proposals would assume a very different form".

Now, what does the resolution of the Government say with regard to these proposals? It is conveniently and deliberately silent on the suggestion that efforts should be made to bring the Central Government into line with the policy of prohibition. On that point, no assurance whatever is given. They express their agreement with the Committee that the total cost of prohibition will be about 6 crores of rupees, and then observe as follows:—

"They have explored all possible sources of fresh taxation including those suggested by the Committee and after the most careful examination have ascertained that on a very liberal estimate, the additional revenue so

derivable will not exceed 2 crores within the next 15 years. If this additional revenue is to be applied solely to the pursuit of the policy of prohibition, it will mean that all the other activities of Government are to be stereotyped and that there can be no development in any direction whatsoever; educational progress, for instance, would come to an absolute standstill. It is in the nature of things that the needs of the administration in a progressive community, such as this Presidency is, must expand, and Government are therefore faced with the necessity of deciding whether in the pursuit of prohibition they are prepared to arrest progress in every other activity which is financed from the public revenues".

Now, if this conclusion of the Government means anything at all, it means simply this; *viz.*, that the additional revenue derivable from fresh sources of taxation, is required for other legitimate and naturally expanding activities of Government, such as education, that those activities will be arrested, if any amount out of the possible additional revenue is devoted to the pursuit of prohibition, and that therefore no such amount can be allotted for the purpose of prohibition. So, it comes to this. Prohibition is impossible without additional revenue; whatever additional revenue can be had is required for other purposes; so, in any case, prohibition is impossible. This is the plain, unvarnished meaning of the position taken up by the Government of Bombay in their resolution. When they were pressed to carry out their declared policy of prohibition loyally, they turned round and said "Point out to us fresh sources of revenue to make up the loss." When such sources of

revenue are shown to the extent of nearly four crores and a half (the minority have shown such sources to the full extent of the loss), they now say "Yes, but they are required for other activities and functions of Government; those activities and functions of Government cannot be allowed to suffer for prohibition."

No, if I were to be frank, call spade a spade, and use language which might appear unparliamentary, I would feel no hesitation in characterizing the attitude of the Government in the parlance, "He is either a fool or a knave or both." The Government must be either hopelessly dull of understanding or knavish or both. When they, in response to public opinion and the considered views of the Council, declared themselves in favour of prohibition, they certainly must have known that it could not be given effect to, without new sources of revenue. Again, they must have known that fresh sources of taxation have a limit and cannot be expected to yield more than that limit; they must also have known that their other natural expanding activities would require more and more money. If they did not know all this, their intelligence must be very poor indeed. If they know all this and yet accepted the policy of prohibition, and asked the Council and its members to find out fresh sources of taxation, why should not the inference be drawn that they were playing a sinister game and were far from honest in their declared intention to pursue the policy of prohibition? Surely they could have told the Council plainly, honestly, and courageously, that whatever additional revenue could be obtained by fresh taxation, it would all be required to meet the growing expenditure on account of their other activities? As it is, the

conclusion is forced on one's mind that their declaration in favour of prohibition is a mere sop, that, in their heart of hearts, they do not believe in that policy and that their real efforts are directed towards circumventing and ultimately frustrating it.

This conclusion receives additional support from what they have stated in their resolution about rationing "Government intend", they say "to adhere to the policy of rationing, but the time and stages of further reduction in the ration must be judged according to the circumstances of each year". This is their answer to the suggestion made by no less a temperance worker than the Rev. Mr. Edwards of the American Mission, that the system of rationing should be embodied in statute, in order that its continuance and development might be ensured, and that Government might not be tempted to go back upon it. We cannot be sure that even the policy of rationing will be sincerely and faithfully carried out.

What is the moral of all this? If the Government really intended to make a real and substantial beginning in the direction of prohibition, they could certainly introduce prohibition at least in those districts where the consumption of liquor per head is very low, and where, therefore, the loss of revenue would not be much and could be easily made up. The minority of the Committee have recommended such a course, and there is everything to be said in its favour, at any rate, as an experimental measure. But this postulates a genuine will to promote prohibition. Such a will, however, it must be painfully said, is absolutely lacking on the part of the Government, including the Minister.

The present system of Government seems to be hopelessly incapable of promoting the material and moral progress of the people, according to their views, sentiments and wishes. The Government talk of the money derivable from fresh taxation being required for education. But what have they done in the matter? I sent in a Bill which would have brought about compulsory education throughout the Presidency in seven years. That Bill was vetoed on the ground that it would entail additional expenditure which the Government had no means of meeting. Have the Government ever brought in a taxation Bill, to meet the requirements of compulsory education? As is well known, compulsory education has made no progress whatever, and nothing has been, or is being, done to obtain more revenue for the purpose. The fact is, Government are earnest neither about education nor about prohibition. Unless the Bombay Legislative Council asserts its will and compels the Minister and the Government to loyally carry it out, prohibition in the Bombay Presidency is doomed.

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Lenin and Gandhi*

BY PROF. M. RATHNASWAMY, M.A., BAR-AT-LAW.

Principal, Law College, Madras.

THE title of this study of two great personalities of modern times is Germanic for only one of the kind of German professors could bring these two together in the title of one single book. At first sight it would look as if a more startling title for a book could not be chosen. For at first sight no other two personalities of contemporary history stand in such stark-opposition to each other. Gandhi, the idealist, whose realities are all in the future and Lenin the realist who had no time for promises and prophecies; Gandhi, the pacifist and non-violent enemy of governments, and pupil of Tolstoi, and Lenin practitioner of violence and hater of Tolstoy; Gandhi, the lover of simple life and hater of material comfort, and Lenin, the advocate of material progress who thought the *beau ideal* of administrative policy was the bringing of electric light to each and every village! Gandhi, the devotee of God and religion and Lenin the anti-religious fanatic who was out to overthrow God "the arch-enemy of the Communist social order"—can any two characters in history be found further apart from each other than these? Not only in ideals and ideas but in manner of life and action, the one was the opposite of the other. Lenin was active, fond of shooting as a recreation, a restless practical reformer trying to improve everything he came across, fearlessly inconsistent and European in his tastes and manner of living presents decided contrast to Gandhi with his sedentary life and manner, his personal asceticism, his abhorrence of violence in action if not in ideas, his incessant self-examination and introspection which has made him a moral teacher rather than a political leader. Not that Gandhi lacks the qualities of leadership but his are mostly those of intellectual leadership. His career of sacrifice and suffering—for which his countrymen forgive their leaders many things—his simplicity and asceticism, his single-minded love of truth, his pure patriotism have given him the sway which

he exercises over his countrymen. But in action he has not shown the qualities of a leader which Lenin has shown—a thorough and complete belief in himself, restless activity, opportunistic adjustment to circumstance, ruthlessness in action especially against enemies.

The picture which our author draws is not all one of violent contrast. Even Lenin and Gandhi had certain things in common. Curiously enough, these two revolutionaries had both a legal education. Both were students and great readers of books. In style of speech and appearance there were resemblances. Both short of stature, slight in build, the speech of both was simple, terse and concrete. In more fundamental things also, resemblances could be detected. Lenin, although a European and a materialist, was an ascetic in his own way and lived a simple life. Both were stubborn men, self-dependent for views and policy. Both were up against big things and were big enough themselves to up against them.

In spite of these resemblances which our author to a slight extent brings out—for in the main the book might have been written in two without doing any violence to the text—the sense of contrast will always remain. Not least does the contrast come out in the results of these two men's lives. The one has changed the face of his country, the other has failed—according to the usual political and historical standards. The author acknowledges that "Gandhi's revolution like that of Lenin has not yet succeeded in reaching its real goal and that English rule in India continues as firmly established as before, and it even seems that Gandhi's movement has for the present receded into the background." But the conclusion of the author is that although Gandhi's action has failed, his thought may yet triumph, for it is charged with hope for the future of the world, teaching as it does "the idea of abstinence from violence, one of the highest ideals of humanity." In this conclusion the impartial critic will, I think be disposed to agree.

* *Lenin and Gandhi* by Reni Fudof-Muller. Putnam.

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Under the Great Moghuls

BY PROF. K. G. WARTY, M.A.

CHAPTER I.

INTRODUCTORY.

SOURCES OF HISTORY

THE one difference between the history of England and that of India is that the one is a story of the growth of the people while the other is the story of the monarchs, the subjects playing a minor part in the affairs of the nation. The Indian historians record the movements of kings and great magnates to the total neglect of the life and the economic conditions of the ordinary people. Economic history, as such, was quite unknown to them and hence we find ourselves at a disadvantage when we begin our inquiries into the manner and standard of living of the Indians during the early modern age. But the history of the activities of the people in the directions of commerce and trade especially during the period which we are going to study, should indeed prove very interesting to the students of Indian Economics. We have at our disposal scanty literature on the subject and meagre sources to draw upon. A few historians like the author of the *Ain-I-Akbari* record incidentally some figures which, owing to the dearth of them, seem very important and as such are fully made use of by those who have laboured in the direction of supplying a connected account of the economic history of India in the seventeenth century. The other source of information on the subject is the great pile of pamphlets written by the English controversialists on the East India trade and the descriptive narrations of the host of travellers who visited India during the course of the century.

To our disappointment again, these writers are more or less concerned with the growth and development of the trade carried on by their fellow-merchants evidently in their own interest and that of their nation. Scarcely do we find in them the needed information about the economic condition of the people and the effect on them of the European trade during that century.

DIFFERENT ASPECTS OF STUDY

It goes without saying that the European trade in general and the East India Trade in particular had had very important effects on the welfare of the people. Commercial transactions between two or more countries are the source of income and material advantage to all of them concerned. The old belief that in any commercial transaction if one country derives some advantage out of it the other loses has now been blown to the winds but we should note here that this belief was a current one in the century which we are going to study. And, therefore, it would not be out of place if we endeavour to study our subject with a view to arrive at a conclusion as to whether England or India had the upper hand in the bargain. There is one more aspect of the study and that is from the purely students' point of view, who would, as students with a scientific bent of mind, try to evolve some theory out of the whole transaction. Thus the East India Trade and its effects in general can be studied from three different points of view. The short space at our disposal does not allow us to consider at length all the aspects of the problem, and, therefore, while we shall

cursorily review some of them, we shall deal principally with the important view-point, namely, that of the Indians and the economic gains that they derived from the East India Trade.

ENGLAND'S POINT OF VIEW

The primary object with which the European merchant-adventurers came to India, as we shall see below was to make a profit out of the merchandise they carried to and from India.

Though the Portuguese were the first in the field, it was the prosperity of the Dutch which was instrumental to bring the people of Great Britain to take part in the East India trade. Some of the daring English merchants joined together in a Regulated Company for the purpose of partaking of the enormous profits accruing to the Dutch out of their commercial activities in the East and arranged to equip and send what are known as the twelve separate voyages to India. The records of the India Office give testimony to the fact that these voyages could obtain for the merchant-adventurers a yearly dividend of about 20 per cent. on an average. From the economic point of view, then, England gained by this connection with the East not only in the beginning but even in the end. The development of Eastern trade had its effect in the increase of 'home production' of articles to be exchanged for Eastern goods and especially in cloth trade.* But this forms the appropriate subject matter of the economic history of England

* This improvement in English manufactures led to increased trade with our colonial possessions, especially in the West Indies. It was partly perhaps, this great development of English trade with both the Western and Eastern markets that stimulated the genius of the great inventors to supply our manufacturers with machinery that would enable them to meet the huge demands upon their power of production.—Gibbins: *Industrial History of England*.

and therefore, is important to the people of that country.

ECONOMIST'S POINT OF VIEW

The students of Economic Science would, on the other hand, look to the theoretical aspect of the question. They would try to establish some economic theory on the basis of development of the East India trade, which, as a matter of fact, is cited as an example in support of the theory of the Balance of Trade, or to use the more common term the Mercantile System. The first Englishman to give a systematic statement of the theory was Thomas Mun, the author of *A Discourse of Trade from England to the East Indies* and *England's Treasure by Foreign Trade*. This theory bore a very great influence on the early growth of the Eastern Trade and, therefore, it would not be beside our point to mention here leading ideas and peculiarities of the system. Identity of wealth and money was its first doctrine. Wealth never existed without and outside money. The aim of every nation was to increase wealth, that is, to secure as great an amount of money as was possible for it. Money consisting chiefly of precious metals was never to be exported from their country. The mercantilist did support the growth of foreign trade; but it was to be increased by exporting in exchange these precious metals with which they may be said to be in love. As the exports greatly pay for the imports the precious metals could be imported only when there was a favourable balance of trade. The exports were always to exceed imports so that the nation may be enriched by the importation of bullion; and it was considered to be the duty of the Governments to resort to all available expedients for the purpose of secur-

ing such a balance. "High duties on imports were resorted to, at first, perhaps, mainly for revenue, but afterwards in the interest of national production. Commercial treaties were a principal object of diplomacy, the end in view being to exclude the competition of other nations in foreign markets, whilst in the home market as little room as possible was given for the introduction of anything but raw materials from abroad. It is evident that what is known as the mercantile doctrine was essentially the theoretic counterpart of the practical activities of the time." The truth of these remarks of Dr. Ingram in his *History of Political Economy* becomes evident when the history of the East India Trade is made the subject of careful study. For more than half a century the East India traders had petitioned time and again their sovereign to intervene to check the foreign competition on the strength of the mercantilist theory; but the same people later on, in contravention of the doctrines which they had at first done their best to enforce, began to base their arguments on the principles of Free Trade in favour of their activities, when strong protests from the bullionists were recorded against the export of bullion to purchase Indian manufactured goods. It was Mercantilism that gave the East India Company a strong foothold in the Eastern Trade in the beginning of the century and the same mercantilist doctrines were responsible for the prohibition of the importation of Indian manufactured goods in the English market, thus in a way putting a heavy check to the flourishing trade of the Company. "The East India trade in the seventeenth century furnishes us with a good example of the way in which Mercantilism received its

impetus. For over eighty years the petitions of the Company harp on the same theme—the absolute necessity of protection by the Crown against their rivals in the East. After the realisation of its wishes by Charles and the phenomenal growth of trade that resulted therefrom, we find a characteristic change in its policy. It no longer desires "fussy" interference with trade but advocates free trade. This was due to the fact that the increased importation of Indian commodities led to fierce attacks on the Company. The latter in self-defence, advocated freedom from restrictions on the importation of Indian commodities into England."* This advocacy of Free Trade policy on the part of the Company at the close of the century cost it its trade in manufactured silks and calicoes.

INDIAN'S POINT OF VIEW

This brings us to the third aspect of the subject—an aspect which is of importance and interest to the students of Indian Economics. The question before us may be stated thus: How far was the development of European trade in the seventeenth century beneficial to India? How did it affect the manner of living and economic condition of the people of this country? Even after taking into consideration the observations of many of the European travellers and also of some of our own historians it is very difficult to arrive at any definite conclusion, for the simple reason that we are at a disadvantage so far as any definite data of information are concerned. We must own here that whatever conclusions we have arrived at after a careful study of what little literature

* Khan, S. A.: *East India Trade in the 17th century*. Page 143.

we have on the subject, should be taken as not final.

We should, therefore, begin to study this subject with all open-mindedness, without any bias or prejudice. We should adopt an attitude which should lead us to take as wide a view on the subject as possible. When the East India Company began its operation in India it had first to obtain permission to trade from the rulers of this country. We find in one of the requests for permission to the Moghul Emperor a statement which describes the advantages that India may derive from the trade. It runs :

"Moreover, it is not unknown to the king what prosperity trade of merchandise bringeth to all lands, with increase of their revenues, by the custom of these commerces.

Also princes grow into the more renown, and strength, and are the more feared for the wealth of their subjects, which by the course of merchandises grow and increase.

And the more kindly that strangers are entertained the more trade doth grow; the prince is thereby much enriched also*."

Indeed this is the narrowest view of the subject that we can take. The merchants cannot be blamed for placing before the king only the advantages that the king would obtain from the trade with foreigners. For their object was to secure permission from the king and the above statement of benefits would have served their purpose. Or, perhaps, they believed in the converse of the paradoxical remark of Quesnay, which would now read that rich kings make rich kingdoms and rich kingdoms make rich peasants.

*From Lancaster's *Voyages*. Quoted in Das Gupta's *India in the 17th century*.

The scope of our enquiry, however, should not be limited to this onesided view. We shall investigate into the matter with the object of acquiring some knowledge of the economic condition of the people and of the effects the trade had on it. The economic progress of a people cannot be narrated in the same manner as we describe the political history of a country by means of stating some events that take place one after another. It is a slow and continuous progress hardly perceptible in its march. The method that has been followed by writers on economic history is to compare the conditions of the people at two different points of time and, thus finding out the changes that might have taken place during that period, to endeavour to account for those changes with the help of the stray incidents in the life of the people. Following the footsteps of those writers we should better understand in the first place the economic condition of the people of India at the beginning of the seventeenth century; and then in order to have a working idea of the East India trade we would briefly survey the history of the activities from the establishment of the East India Company, to the passing of the Act of Parliament in 1700. This historical survey would enable us to gauge the extent of its influence on the Indian economic conditions, especially on the growth of ports and means of transportation, and the standard of living of the people in general. The effect of the general level of prices on the producers as well as consumers, and the disastrous effects of British shipping and the famous Navigation Laws on the shipping industry of this country would not, however, fail to draw our attention in the course of our enquiry.

CHAPTER II.

THE PEOPLE AND THEIR MODE OF LIFE.

Writers on Indian History are much obliged to that great literary man of the time of Akbar, Abul Fazl, who has left for them a mass of information about his times in his famous *Ain-I-Akbari*, which has been much availed of by modern writers on the subject of Indian History. But the works of Mr. Moreland and Mr. Sewell are also of equal value as they are written on the strength of original authorities. And we may own here that however pretentious we may be as to our originality in this enquiry it is but our duty to acknowledge the debt we owe to these writers especially as regards the subject-matter of this chapter and the one that follows.

At the beginning of our enquiry into the mode of life of the people at large, we shall have to accept some of the conclusions that have been arrived at by writers on the subject after a careful scrutiny of various evidences that were before them, for the obvious reason that we have got a limited space at our disposal and that they are to a certain extent outside the scope of this enquiry. Let us in the first place, agree with Mr. Moreland in taking the total population of India at the death of Akbar the Great at a round figure of one hundred million souls !* The pioneer writers have also come to hold a view that the condition of the majority of the people was not, from an economic point of view, a happy one and that the mass of people was passing a poor miserable life, while the fortunate few were rolling in riches with all possible comforts and luxuries.

* Moreland's *India at the death of Akbar*, page 22.

There are other writers also who mainly speak of the general condition of the people, and Hindus in particular—who constituted the seven-eighth part of the entire population of the provinces subject to Mohamedan rule—as one of contentment.* And though it is difficult to find out the truth out of these, one would take the conclusions of those who have studied the period with the special purpose of arriving at them from an economic view-point as more correct than those of the writers in general.

THE THREE CLASSES OF PEOPLE

Economically the people are divided into three classes, namely, the Upper, the Middle and the Lower. The Upper class of the time of Akbar consisted of nobles and high officials of the State, including men in the Military service. They had not a separate caste such as we find in some of the European countries. They were more or less the creatures of the Crown. The class could be well compared with that in England, with this only difference, that while in Great Britain the nobility is inherited by the first born male child, in India, it ceased to exist with the person who was elevated to that eminent position. As Bernier informs us, these consisted "mostly of adventurers and strangers of all sorts of nations, which drew one another to this court; men of a mean descent, some of them slaves". In other words and to be more near to the fact, the rise

* Malleon's *Akbar* (Rulers of India) page 74.

"According to all concurrent testimony, the condition of Hindu population, who constituted seven-eighth of the entire population of the provinces subject to Mohamedan rule, was one of contentment. They were allowed the free exercise of their religion, though they were liable to the jizia, or capitation tax imposed by Mohamedans or subject races of other faiths. But in all the departments of Government, the Hindu element was very strong. In most provinces the higher classes of this faith maintained a hereditary jurisdiction subordinate to the Governor; and in time of war they supplied their quota of troops for service in the fields."

or fall of any person in the kingdom depended on the whims or pleasure of the King *. These remarks are not only applicable to the state of affairs in Northern India but also in the Southern. The importance of this class lay in the fact that the welfare of the mass of the people was in their hands. The second group of men belonging to the middle class was practically non-existent at the time which is the period of our enquiry. At least the writers of the period are as a rule reticent on the existence of this class. It is believed that in the first instance there were very few men of letters and those were from among the noble and the rich. The profession as such did not exist; because even the work of imparting instruction to the young was combined to the sacred duties of the priests of different religions. Or we may even conclude that the only education that was given in those times did not go beyond the elementary knowledge of some of the religious tenets. While the number of physicians could be counted on fingertips, the profession of the lawyer did not exist.† And if at all this class was in existence it was sterile as the physiocrats would say. However, the only people that could be brought under this middle class were the merchants of the time whose strength depended on the volume of trade and commerce, which at the beginning of the century, was negligible. As against the upper class the lower class which comprised the peasants, artisans and labourers was steeped, according to the records that give some glimpse of those times, into that poverty which is proverbial in India. As Nikitin observes:

* See Bernier's *Travels*, pages 191-92.

† Moreland's *India at the Death of Akbar*, page 35.

"The land was overstocked with people; but those in the country were very miserable, while the nobles are extremely opulent and delight in luxury."

THE ARISTOCRACY.

We have noted above that the members of the aristocracy were enjoying all the riches. But though this was a fact, the responsibilities that lay on their shoulders were not few and insignificant. As every one of this class was occupying a high post either in military or civil department his income was necessarily derived from the treasury of the Crown. The salaries were not fixed sums. According to Abul Fazl there were six ranks of the officers of the Crown, ranging from those who were at the head of 5,000 cavalry or Umdas, as they were designated, to mansabdars commanding only a small number of ten. The Umdas drew a salary which stood between Rs. 16,700 to Rs. 30,000, the Amirs from Rs. 2,100 to Rs. 8,200 and the mansabdars from Rs. 75 to Rs. 250*. The practice of granting jagirs or assignments of villages, the revenue from which was to be enjoyed by the officer was not favoured by Akbar who could understand the advantages of cash payment to his officers, a practice which was not afterwards liked by Jehangir and his successors, perhaps owing to the difficulty of securing sufficient money in the treasury at the end of every month. It is also believed that the officers were not fortunate in getting their salaries at the appointed time. However, we can take for our purpose that their income was not necessarily a fixed one. Turning to the expenditure side we should first take a note of what part of their income was spent on the necessities of life; what on comforts required

* Moreland's *India at the Death of Akbar*, page 66.

to maintain the efficiency of work and what on luxuries. The first necessity on the part of an officer of the Crown was to maintain from his income a force of armed men fixed according to his station in life. And it is believed on the authority of Abul Fazl, that a little over one-third of his income was used on this item. So in fact his income may be reckoned at two-thirds of the amount stated in official records. One half of this net income was required for the necessities and comforts and the rest was spent either on luxuries or savings. If we take a case of first rate Umda, who drew Rs. 30,000 per month, we find that about 10,600 was spent on maintaining sawars, about 9,000 on necessities of life and comforts and remaining amount on luxuries such as the novelties imported from abroad, refreshing fruits and dainty dishes, costly clothes, elephants and horses and a very large staff of menials and servants. The practice of sending presents to the Emperor and to the immediate superiors was so much in vogue and also deemed to be essential lest the King may be displeased and remove him from his official position, that it sometimes drove this unfortunate member of the nobility to incur debt on this account. Bernier's remark in this respect in the latter half of the century is significant. "I see none", he says, "but very few that are rich: but many that are uneasy and indebted; that which exhausted them, are the great presents which they are obliged to make to the King at certain festivals of the year." The vast expenses that they had to incur to maintain an establishment of their own was another cause of their indebtedness.* Of course this was not the

* Bernier's *Travels*, page 194.

case with all the members of the aristocracy. Those who were rich enough could, besides fulfilling all their responsibilities in this regard, build very beautiful houses to dwell in and religious mosques for prayers or give a large and liberal donation in the service of God. Hoarding money especially in precious metals and stones was not uncommon. Bernier tells us a story of a noble who bequeathed all his property to his widow who hid it under ground so that the king might not be able to find it out, and of his prodigal son who finding that his mother would not give him as much sum as he wanted to squander away appealed to the Moghul Emperor Shahjehan to redress his grievance with the result that the Emperor ordered the widow to pay half the amount to the king's treasury and the other half to the son.* This incident, apart from its effects on the widow or her son, furnishes us with an example of the custom of the times of taking back into the treasury of the Crown all the wealth of a nobleman after his demise. Aurangzeb himself is said to have written in a letter to his father as follows: "We have been accustomed, as soon as an Omrah (noble) or a rich merchant has ceased to breathe, nay, sometimes before the vital spark has fled, to place seals on his coffers, to imprison and beat the servants or officers of his household until they made a full disclosure of the whole property, even of the most inconsiderable jewel."† This custom was evidently responsible to the habit of hoarding under the ground and also of leading a life of luxury and pleasure. To conclude this short account of the upper class living we may say without hesitation that the "luxury of the nobles could scarcely be des-

* Bernier's *Travels in Hindustan*, page 146. † Bernier.

cribed," and that "their one concern in life was to secure a surfeit of every kind of pleasure," a judgment which may be compared with Roe's dictum that "they are nothing but voluptuousness and wealth confusedly intermingled."

THE MIDDLE CLASS.

It is generally supposed that in India middle class as such does not exist*; and, therefore, it is no matter of surprise if it was not existing at the time of Akbar or Jehangir. The profession which is at the present time known as liberal profession was unknown in those times. The religious priests had the teaching profession in their hands and these were more or less attached to some temple or mosque. There was no literary profession to be followed by the people because the work was carried on either by members of the nobility or by the priests. Another cause for the absence of this class of workers was the meagre literary instruction that the people got at the hands of their teachers, who themselves being partisans of one religion or other, used to impart very little that was worth the name of education and this was sure to have its effect in the bigoted views about one's own religion and hatred of that of others. What small number of literary men that the time could produce were almost in the courts of one king or another with the result that they had not to struggle in this world for their livelihood. Excepting Hakims physicians as such there were none; and the professional lawyers were never found.† There were, it seems, some astrologers or at least one in every village: for we find mention of this class in more than one book as one

*Shah and Khambatta: *Wealth and Variable Capacity of India*.

†Moreland: *India at the Death of Akbar*, page 35.

which was often consulted by the people of the village. Bernier remarks in this connection: "Most people of Asia are so infatuated by Astrology, that they believe there is nothing done here below, but 'tis written above (for so they speak). In all their undertakings therefore they consult Astrologers. "When two armies are ready to give battle, they beware of falling on, till the Astrologer hath taken and determined the moment he fancies propitious for the beginning of the combat. And so, when the matter is about electing a Captain-General of an army, of despatching an Ambassador, of concluding a marriage, of beginning a voyage, and of doing any other thing, as buying a slave, putting on new apparel &c., nothing of all that is done, without the sentence of Mr. star-gazer; which is an incredible vexation, and a custom drawing after it such important consequences, that I know not how it can subsist so long; for the Astrologer must needs have knowledge of all that passeth, and of all that is undertaken, from the greatest affair to the least".* This belief in the astrologers might have been an inducement to many to follow that profession; but with all these possibilities we cannot say definitely that their number was a considerable one, because very little has been said about them as regards their way of leading their lives. The merchant and traders, as we have mentioned above, being the only persons of the middle class of whom something has been written by the writers of the time, were in spite of their wealth and increasing earnings, not in a position to display their grandeur nor could they live as the members of the upper class did. Many of them

*Bernier's *Travels in Hindustan*, pages 144-45.

found their life very hard; but where this was not the case "ostentation was as dangerous as it was desirable in the case of courtiers". According to the traveller named Terry "there are very many private men in cities and towns, who are merchants or tradesmen, that are very rich: but it is not safe for them that are so, so to appear, lest they should be used as fill'd sponges"; while Bernier observed that "rich men study to appear indigent" and that "let the profit be ever so great, the men by whom it has been made must still wear the garb of indigence". "These observations" says Mr. Moreland, "are probably of general application, and they help us to understand the thrifty or even parsimonious scale of living which characterises so many of the commercial class at the present day".

THE LOWER CLASS

That much familiar word "poverty" supplies us with the exact keynote to the description of the people of the lower strata. The narratives of travellers give us the evidence of not only their miserable way of living but also of their least resisting power against famines which are considered to be the common disaster in India. Heavy mortality, enslavement of children and cannibalism were the natural accomplishments of these dreadful famines; and the description of the famine of 1630 in Gujarat simply makes us shudder.† The

* "Each governor of feudatory sought to extort as much as possible out of his province or jagir, in order to have capital in hand when he should be transplanted or deprived, and in the remote parts of the empire the capacity of the land-holders went on almost unchecked. The peasantry and the working class and even the better sort of merchants used every precaution to hide such small property, as they might enjoy; they dressed and lived meanly, and suppressed all inclination towards social ambitions."

Lane-poole, *Medieval India* page 379.

† The description is found in Moreland's *From Akbar to Aurangzeb*, page 212, see also on page 50.

people had, therefore, always before their eyes the dark picture of the calamity, for which they were preparing, as it were, all the day and night.

THEIR MODE OF LIVING

With this general idea of the economic condition of the mass of the people, we may little hope to find them doing their work with considerable efficiency and vigour. The peasants could till their fields and reap the harvests as usual but with a very low expectation for their labour. Much of what they produced was consumed by themselves for they rarely tried to increase the yield of the crops for fear of being heavily taxed by the Government. In fact what they produced were the necessary food grains such as rice, millets and pulses. Bernier tells us that the most common food of the people was 'kichery' which was made of rice and pulses. It is said that *ghee*, oils, and other fats were cheap compared to the prices of grains and we may surmise that these were freely used by the people. As for sweets, gur or raw sugar was preferred by the people to the refined sugar which, according to Mr. Moreland, was more than luxury to the poor. Contemptuously miserable was the housing accommodation of these people or as Terry puts it, it was 'miserably poor, little and base.' The condition of the houses or the furniture with which they were furnished seem to be in no way better than what we find them to-day in many of the remote villages of India. The earthen vessels in which food was to be dressed, the mats of straw to sit or lie on, the plantain leaves that served the purpose of 'tables, table-cloths and napkins' and scarcely any metal utensil are the familiar things that we find in the posses-

sion of these uncivilised but wise, uneducated but very courteous kunbis of the present day. They usually used to go about barefooted and almost naked. The Hindus of the Deccan are described by some foreign writers of the seventeenth century as "all naked and barefooted" while as regards the people of Gujerat it is said that "some of them go naked and barefooted" while as regards the people of Gujerat it is said that "some of them go naked and others cover only their privities." The picture drawn by Emperor Babar is evinced in the following words of his :—"The peasants and people of lower classes all go about naked. They tie on a thing which they call a *lungoti*, which is a piece of cloth that hangs down two spans from the naval as a cover to their nakedness. Below this pendant modesty cloth is another slip of cloth, one end of which they fasten before to a string that ties on the *Langoti*, and then passing the slip of cloth between the two legs, bring it up and fix it to the string of the *Langoti* behind. The women, too, have a *Lang*, one end of it they tie about their waist, and the other they throw over their head"? The descriptions reveal no new thing to Indians though it was natural that the foreigners were struck by the bareness of the dress. However, to be short, compared to our present fashion we may take it that the common people were going "quite naked with the exception of a piece of cloth about their middle".

SUMMARY

The picture of economic life of the people of India at the beginning of the seventeenth century could not be more briefly and truly presented than in the following words : "The picture which I see is this. The upper classes

small in numbers and consisting largely of foreigners, enjoyed incomes which were very great relatively to reasonable needs, and as a rule they spent these incomes lavishly on objects of luxury and display. They did practically nothing towards promoting the economic development of the country, and such part of their income as was not spent was hoarded in unproductive forms. The single benefit resulting from their activities was indirect: their patronage of foreign merchants, dictated solely by the desire for novelty, in fact facilitated the openings of new channels of trade, and thus paved the way for economic developments in the future. Enjoying this patronage, the merchants on the coast adopted a somewhat similar style of living, but elsewhere it was dangerous for traders or men of business to indulge in open expenditure, and, like the rest of the middle classes, they lived inconspicuous and probably frugal lives. The great bulk of the population lived on the same economic plane as now: we cannot be sure whether they had a little more or a little less to eat, but they probably had fewer clothes and they were certainly worse off in regard to household utensils and to some of the minor conveniences and gratifications of life, while they enjoyed practically nothing in the way of communal services and advantages. That is the picture itself, in the back-ground is the shadow of famine, a word which has changed its meaning within the last century.*"

*. Moreland's *India at the Death of Akbar*, pages 279-80.

Cambridge Legal Essays

BY MR. T. R. VENKATARAMA SASTRI, C. I. E.

It is a fine idea and a particularly appropriate one that the past and present colleagues and students should write a volume of Legal Essays and present it to the three distinguished Professors of Law in Cambridge as a mark of their gratitude, affection and esteem. The short note of the lives and the portraits of Doctor Bond, Professor Buckland and Professor Kenny, prefixed to the Essays, serve to perpetuate the memory of the Professors and their fruitful connection with the University. Each generation of teachers hands on the heritage of legal learning with its own contribution to the next generation. To distinguished teachers engaged in the task of disseminating true knowledge of law, what can be more acceptable or more gratifying than that the learning of which they have been the custodians and propagators should take shape and offer to them visible undying gratitude and at the same time guide and influence the legal thought of future generations.

The professional man's interest in law is slightly different from that of the scientific student. Neither can perform his task efficiently without knowing a great deal of that aspect of law that is primarily the interest or concern of the other. A volume of essays issuing out of a University and from the pen of professors and students must necessarily lay stress on the historic and scientific aspects rather than on the problems that confront the active practitioner in the law courts. Incidentally it may be observed that if law was introduced as a subject of study in the collegiate course and not merely in the law college, we shall have a much greater chance of law being pursued from the points of view presented in this volume.

It is hardly possible to do more than indicate

**Cambridge Legal Essays*. W. Heffer and Sons., Cambridge, England.

the nature and range of subjects dealt with in these essays. The curious reader must be left to study the volume for himself.

Even the best of laws require for their successful working the willing co-operation of those who are engaged in their administration. The legal profession is therefore invoked in an essay on the "Recent Development in Conveyancing" to approach the simplified Property Law of the Birkenhead Acts of 1925 with good will, to give it a fair trial and make it a success.

Whoever takes only as much as he is willing to give? Every country oversteps the limits of jurisdiction that it will concede to another country. "The International jurisdiction of courts" recommends the exercise of discretion to order service out of jurisdiction so as to restrict it to the limits of international recognition. There is no discretion in India to refuse to adjudicate on a cause of action arising within jurisdiction merely because the defendant is a foreigner and the judgment will not be accorded legal recognition in his country.

To those who know that distinction in sports or military training in the University Corps might even in these days improve the chances of an aspirant for office it will be no surprise to learn from "The Equipment of a Medieval Justice" that deficiency in legal education might be made up for by distinction won in the military camp in the early days of what is described as the Middle Ages in England.

Few know perhaps why the citation of English statutes involves two consecutive numbers followed by the name of the sovereign regnant at the time or how the regnal and the parliamentary years are combined in the description of a statute.

The attainment of personality and civil capacity first by the churches and later by similar bodies is discussed in an essay on the "Charitable Founda-

tions of Byzantium" and it shows how circuitous are the ways in which a desirable object has to be achieved by the human mind with its idolatry of established legal forms and methods.

The essay on "Acquired and Guaranteed Rights" shows similarly how much we depend on words and phrases of our own making for the growth of legal ideas.

The evolution of professions shows amelioration as well as deterioration. The notary has had the good fortune of rising from comparatively humble beginnings to a place of greater usefulness in the sphere of commerce.

The result of Renaissance in the sphere of European Laws is revolt against the domination of the Roman and the Canon Laws and establishment of the law in each country on the national past and native customs and traditions. It is a curious fact that through the study of Roman Law resulting from the Revival of Learning the indigenous elements should receive an accession of renewed life and strength. It is an exemplification of the law of all true rebirth and discerning observers of the movement of Indian society in its reaction to Western contact will be reminded of similar features in its various stages.

The "Work of Grotius" is a call to the international lawyer of to-day to put himself in the line of spiritual succession to Grotius and expound existing rules in the light of reason and justice and humanity, and propose rules where none exists so as to advance the highest ends of states in their relations towards each other.

Not much more than two centuries have elapsed since the jury ceased to be witnesses and became mere judges of fact according to the evidence adduced of witnesses in the cases tried before them.

We are reminded of an Indian story which represents the royal sage Janaka as posing his difficulty in deciding a case to Narada. Narada with his divine vision discovered that the claimant had falsely doubled his claim and the defender had

retaliated by denying it in its entirety and made a decree for half the amount. Janaka always dispensed justice with his right foot over a fire which never hurt so long as the verdict was just. Narada who sat in Janaka's place felt the fire burn into his flesh as he delivered his verdict. Janaka explained that the Fire God deprecated the judge's importation of personal knowledge into the decision of a case.

The conception of tort and damages therefor in ancient codes is examined in an article deserving of study by those interested in legal antiquity with its differing psychology and methods.

The use of Roman law in early English decisions will be difficult to trace. In recent times, lack of English precedents or problems relating to conflict of laws or the administration of an allied system of law such as that in Ceylon or South Africa or Scotland sends one to the Roman law just as we here go to the principles of English Equity or even to Roman Law so far as it may be consistent with the spirit of our laws.

It is interesting to trace the "Maxims of Equity" to their source in substance and in the language in which they have become imbedded in the English Jurisprudence.

The "Local ambit of a Custom" attempts to show with as much success as is attainable the limits within which a right could be established by custom strictly so called.

"Liability for the Consequences of a Negligent Act" discusses the conflict of decisions and recommends the view that it should be confined to consequences that ought to have been foreseen and avoided.

"Misrepresentation in Equity" must be left to the study of the lawyer himself and no attempt should be made to hit it off in a sentence.

It is doubtful whether the busy lawyer in India will spare the time to read at least some of the essays but he will not find it unprofitable to do so. The book is sure however to receive more attention from the teachers and students in the Law College.

Indian Nationalism and the British Labour Party

BY PROF. J. J. VAKIL.

THIS article is an attempt to indicate what I think should be the right attitude of Indian Nationalism to the British Labour Party, about which much has been said and written recently in connection with the Simon Commission. (Throughout this article I shall use the words British Labour Party to mean the British Parliamentary Labour Party.) I agree with those who denounce the Labour Party, as to the value of its attempted service to our cause in the present crisis. I do think it has let itself be duped too easily, but I hold that some of our leaders—most of them, indeed—should realise that it is time they learnt to put on their mouths the political gag of the kind that pays, and which incidentally is more in keeping with our spiritual, cultural traditions than the abusive polemics against the party and its leaders which they have unfortunately allowed themselves to indulge in.

I should like to say at the outset that we should expect less from them and have more faith in their *bona fides* than we seem to have. We are too apt to raise the cry of 'perfidious Albion' whenever we are disappointed with the B. L. P. and I am disposed to doubt both the fairness and the wisdom of it. We may not feel much satisfaction in what it has so far done for us—especially if we have been foolish enough to deduce great expectations theoretically from its creed—but it is rather fatuous, in my opinion, to accuse them of bad faith. Why should the Party profess what it does not intend to fulfil? Its creed was not framed with the view either to derive or to be an instrument of Indian Nationalism. Like every other body it has its limitations—limitations that from our point of view may well seem to be serious—but if it can be shown, as I think it can, that within those limitations, it has given us a square deal, then however much we may deplore at heart the inadequacy of their achievement, it is undignified of us to sneer at their shortcomings and unwise to alienate

them by imputations of bad faith. I plead for a better understanding of the B. L. P. not because of any weakness that I cherish for it, nor because, unselfishly, I want to do it a service, but because, selfishly, I want my country to reap all the benefit that it can out of an honorable relationship with it. We are very apt to overlook or underestimate the importance of sympathetic attitudes of a party that has such a large body of the British electorate at its command, an attitude which ensures a progressive amount of help to our national cause—and to shrug our shoulders at the actual amount of goods delivered.

It is necessary to bear in mind, firstly, the psychological difficulties that stand in the way of their fulfilling, in respect of this country, all that we should consider involved in their creed. It is almost impossible for an Englishman who has not been in the East, unless he is a very extraordinary person indeed, to realise how bad British Imperialism really is. It is very difficult for him to believe that the English are in India almost wholly for interested motives, or that they are not doing a deal of good to us. Then too, nations as well as individuals are influenced in very varying degrees by one and the same set of facts; facts that find a strong lodgment in the Indian mind, find practically none in an Englishman's and there are certain facts about every nation which the nation concerned wills to disbelieve. Lay such facts arising out of conditions in India before an Englishman and he will want to know what his own people have to say about it naturally. And from them he will get a very different version of the facts, and that version will fit in with what he knows about his countrymen, far better than the strange, bewildering and altogether unfamiliar account of his nation's action, which, if true, would make him hang down his head for shame. We should therefore be lacking in imagination if we fail to realise and give credit for the

fact that the Labourite has fought through heavy odds in applying his abstract principles to the case of India. I remember putting a pamphlet of Lala Lajpat Rai's into the hands of an English friend of mine, a member of the Labour Party and a sincere friend of India. The pamphlet was an exposure of the British game in India. It hurt him tremendously to believe what was in it. He told me ruefully that he had spent a very miserable Sunday reading and thinking of it—but I think he did believe that it was on the whole a truthful representation of things. He tried the pamphlet on a real friend of his, only to be denounced to his face most vehemently for believing what was in it. It was not necessary for the other man even to know the English version, he was sure that there must be one which could completely smash the audacious mendacities of the pamphlet. That man was a typical example of the average nationalist—it is no use calling him an average Englishman—found for the seeking in any country in the world. Neither the Labourites nor we have an easy task in tackling him. He is thick-skinned and can threaten the rather diffidently broad-minded Labourite with patriotic thunders of which he is a powerful wielder. His attitude to India has been determined by many years of anti-Indian propaganda by Anglo-Indian and missionary, by colour prejudice imbibed with his mother's milk and by his own vested interests if he is one of the happy few to possess any in India or any other industrially undeveloped country. The Labourite, no less, has been the victim of such propaganda. In most cases he has been brought up to believe—as I remember Mr. George Lansbury confessing in an address to the Oxford Majlis—that India is a country of heathens who worship stocks and stones. It is a far cry from that to the conception of the Indian as an equal partner in the British Empire and it would be rather unimaginative of us to quarrel with him if he does not take up the cry with our

passionate insistency. He feels himself a voyager on uncharted seas here, and we must not mind if he does not make as much speed as we on our own familiar bit of sea. We must go on ahead; we need not wait for him, but neither do we need to question his good faith.

Now for the practical considerations that weigh with the British Labour Party and produce the difference between profession and achievement which we are so quick to seize upon. England is an Imperialistic country, pursuing a subtly intricate policy of Empire. This policy has hardened into a tradition which has been hitherto above party differences, and the Labour Party has no easy time in attempting to carry through or even to include in its creed a policy so avowedly different, that to many Englishmen it must seem totally disruptive of the very bases of their national existence. Their opponents are not slow to make political capital out of this apprehension, especially at election-time, and as Labour very naturally aspires to office, it has to be very careful not to alienate votes because of a too radical Indian programme. For the same reason, it is possible that Labour will for some time to come, have its hands tied with respect to India, when it comes to office. As against that, we should set the fact that it is by far the youngest of the three great political bodies in England, and that the future—the immediate political future—is with it. Therefore, the need for a more tolerant outlook. I should jealously guard our action in the country from any consideration of their likes and dislikes. I should tell them frankly what we think of any action of theirs which concerns us directly or indirectly, never however with the undignified and narrow impetuosity which makes enemies, but with the calm strength which inspires respect and cements friendship. After all, is it necessary to have to remind ourselves that from a materialistic point of view the benefits of such a friendship are almost entirely on our side? Over and above these difficulties, there are

certain factors in our own movement which the B. L. P. feels are obstacles in the way of its giving complete effect to its desire to help us. One of their complaints is that we have done very little propaganda in England. We have neglected to establish there a bureau of our own to rouse public interest in India, or even to supply with adequate materials, that interest where it chances to exist already. I am debarred by considerations of space from enlarging on this as on the other remaining points. I am strongly of opinion, however, that our leaders have failed to realise the tremendous mistake involved in leaving a clear field to the subtly-disseminated anti-Indian propaganda of Anglo-Indian and missionary. I know that we plead poverty, and I know that the Congress did establish a moribund bureau (moribund for no fault of its own, since it was in able-enough hands) which was left to thrive upon the finances of half-heartedness but I maintain that if our leaders were themselves sufficiently wide-awake to the importance of propaganda they would, by this time, have just made the Indian public see it too, and money would have come in in sufficient measure to make quite an effective answer to anti-propaganda. That moral support is of the utmost importance, is a lesson we may learn from the British Imperialist himself. Do we not see how in spite of his army and naval and air fleets he spares no pains in peace or in war to get round to his side the ear of the world? If we do not, we shall have to soon, and thank Miss Mayo for it World-opinion is of first-rate importance to-day, more important by far than at any time in the world's history, and becoming more and more so with every day that passes. Yet we, from the heights of our spiritual aloofness and our disdain of propaganda, for that is what, I think, the poverty-excuse really amounts to,—or is it that we feel we have much to learn before we can be good propagandists? A little of both perhaps.

The second objection would seem to be that it is difficult, because of the conflicting statements of different Indians of prominence and ability, to know what Indians themselves think of the gravity and solubility of their outstanding problems such as Untouchability, Hindu-Moslem difference, Home Rule within the Empire or Independence, the question of Indian States and so on—what would please one group is sure to displease another group equally sincere, and altogether it becomes a kind of Chinese puzzle, extremely disconcerting for people who wish to be friendly.

The next objection is that, in our political inexperience, we wish to force unduly the pace of political development. This is largely a matter of temperament it seems to me, and because the English are made that way they are justified in their opinion, as we in ours. They claim, as disinterested friends, to give us the benefit of their own national experience, and advise us not to hurry. Personally I am of opinion that if the people who argue like that I am thinking only of Labourites now-established contact with the realities of our life here through a number of years of residence here, they would think otherwise. It is worthy of note, however, that this objection sometimes takes the more dangerous form of deprecating 'extreme' claims such as asserting the ideal of Independence, as compromising their position, as our friends, against the attack of reactionaries. When presented in this form we cannot afford to let it go by unchecked, far less compromise with it.

The last objection is that our political leaders have given very little evidence of more than lip-solicitude for the poverty of our peasants and industrial workers, or for the condition of the so-called depressed classes. There, to my mind, is a home-thrust. It would be perfectly true to say that hardly any of our political leaders—I am not thinking now of the few people who are directing the labour movement in this country and are also taking part in politics—have any contact with the stern

realities of the peasant's life, or have given any deep thought to devising means for the alleviation of his intolerable misery. Collect all the reports of all the Congress proceedings since the inception of that augustly inane body, look into all the writings and speeches of our political leaders, and you will find how insignificant—and relative to its magnitude, superficial—is the thought given to the peasants. Establish the domination of the Indian capitalist in place of that of the English capitalist and then we shall see what further steps may be taken, that seems to be in effect our position. Our leaders are ready to shed sentimental tears over the woes of the peasant, they are ready, it may be, to pass this or that law for the alleviation of this or that burden that capitalist or landlord imposes upon his victim, but they take capitalism itself for granted, as they take for granted the existence of the sun and moon, and would as soon question their existence as that of capitalism. I would refer the reader interested in determining the truth of such statements, to the reply of Miss Agnes Smedley to Lala Lajpat Rai, published in the Calcutta 'FORWARD' recently. Of course, whatever form of tyranny we choose to set up for ourselves is primarily our own affair, but it would indeed be strange if any labour party in the world could be found to support *whole-heartedly* a people who are out to set up in their own country the system which it is their first article of faith to fight tooth and nail everywhere. This fact more than any other may well account for the lack of that degree of support which we deduce from their creed.

To sum up. I have been at pains to set forth the difficulties of the B. L. P. because I believe once they are appreciated by us we will be more chary of jeopardising our relations with them by unwise heat of language. To say that we do not want such sympathy is madness. We do want it. Every nation has to want it. Internationalism is a very living issue to-day: the old conception of a segregated sovereign national-

ity is fast crumbling away. No nation can stand by itself to-day, except perhaps America. The pressure that we can bring to bear on British Imperialism through the force of opinion created in the free countries of Europe, through the capture of a strong party in England itself, through American intervention is of really first rate importance—almost as important as the drive of developments in India itself. I have said 'almost' only because our propaganda outside defends to a certain extent on happenings in India, but I believe that what has been done here already, however inadequate to oust the British from their dominant position is sufficient for the basis of a successful propaganda, if efficiently carried out. And I believe that the proximate cause of our freedom will be the compulsion of a great world-movement destroying everywhere the forces of imperialism. We must establish and maintain contact with those forces. Once we realise this shall we lightly alienate those millions of English people in the Labour Party who without our working for it, have set themselves the task of attacking the strongholds of the forces that hold us down? I think not.

Thoughts and Loneliness.

By MR. LELAND J. BERRY

I am never lonely
My thoughts are great companions.
They are ever faithful
Returning often with fond memories.
When night is slumbering deep in the forest
And I am alone with my thoughts
My soul wings its glorious flight
Over sun-kissed lanes and meadows,
Lingering in ecstasy,
Where feathered choirs thrill
The skies with song,
It is in my quiet loneliness at night
That life's most beautiful memories
Are recalled to me,
It is then that echoes of sweet music return,
And golden phrases are heard.

WORLD EVENTS

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

June:

CHINA

SURELY, the first place in world-news this month should be given to China, where the indications are that the long period of civil war may soon be over; at least, that is what all the well-wishers of China are hoping. The writer has long held that one of two things must eventually take place; either the two divisions, North and South, must arrive at a working union and establish a strong Coalition Government able to deal effectively with military dictators and bring peace in the land, or the Southern nationalists by their better organisation and greater appeal to the people must defeat the Northerners, seize the Capital, establish a strong Government able to handle the situation, and thus break up lawlessness and civil war. Obviously, there were too many difficulties in the way of effecting the former, but the latter has been done or is about to be accomplished, and that would seem to be the beginning of another chapter in the varied history of distracted China.

Most foreigners gave their support to the Southern movement; it held out more in the way of advancement for the Chinese people. The Northerners wish for the *status quo*; the Government was the lineal descendant of the hoary Manchu dynasty; they were naturally conservative and unprogressive and were not abreast of modern times. This civil war has been in the nature of a political revolution, and change was necessary in old China. The Southerners are democratic and progressive; they are being led by young men of education and foreign travel, who will not allow the old regime to continue much longer in China. They want a new China with broader outlook, newer methods, and modern ways. It was the dynamic forces against the static, and the dynamic were bound to win in the course of time. The Southern forces have taken possession of Peking;

the Northern soldiers have been driven out and scattered; a Nationalist Government is being set up, and it has been decided to remove the seat of Government to Nanking. Under the circumstances, that is a very wise move; it is more central; it is within the area of the southern influence, and consequently removed from possible northern intimidation; and this is a new beginning of China's national life along democratic lines. Nanking therefore now becomes the rallying ground for the new China that is to be.

But, unfortunately, wars have a tendency of sowing the seeds of discord which often result in future trouble, and the prospects of Manchuria in the north are not free from that possibility. So far as we can gather, the Southern victorious army has not attempted to pursue the fleeing Northerners, and there seems to be no concentration of the defeated forces in Manchuria; that has relieved the anxiety of Japan for the present, for Japan is pledged to prevent disorder spreading to Manchuria, for Japan has a personal interest in the northern province. Manchuria is under the sovereignty of China, and the population is predominantly Chinese, but Manchurian resources in coal and iron are urgently required for Japanese industries, and the province is required also as a desirable outlet for Japanese growing population, as well as a market for her products. There is the situation; Japan has Korea; now she desires nothing to interfere with her peaceful penetration into Manchuria; later, the conflict will come between China and Japan for the possession of Manchuria.

UNITED STATES

It takes an American to really appreciate the fine points in the game of a presidential nomination. It does seem to an outsider a tremendous waste of energy, as well as good money, and also an unnecessary stirring up of the country every four years to elect a President. The two leading

political parties, the Democratic and the Republicans are the focus of attention. In the summer, they hold their National Conventions to nominate their candidates, and in November, the national vote is taken to elect the President. The party conventions have just been held, resulting in Mr. Hoover receiving the nomination for the Republicans, and Governor Smith of New York for the Democrats. During the next four months, the campaign will be running its course, and we can expect an interesting and lively time. The electioneering will centre round personalities and programmes. Unfortunately for the Republicans, Mr. Hoover lacks in personality and public speech, but he has a fine record of work done during the War, and in the Coolidge Government. Governor Smith is by religion a Roman Catholic; this is the first time that a Catholic has been nominated for the Presidency, that fact will give an interest and a twist to the campaign which greatly clouds the issue. "Al" Smith is known to be a "wet" sympathiser, that is to oppose national prohibition. But Governor Smith is what the Americans call a good mixer, fine appearance, good speaker, and an attractive personality. Personality will count in the campaign, but principles and programmes will win the election.

In addition to the Catholic vote and prohibition, the main issues in the campaign are as follows: Mr. Hoover and the Republican party stand for a continuation of the Coolidge policy of national prosperity and high tariffs; Mr. Kellogg's anti-war proposals, and opposition to the cancellation of foreign debts; Naval construction in accordance with the Washington Convention; the continuance of the present Latin-American policy; the maintenance of American Merchant Marine; and the rigorous enforcement of prohibition. On the other hand, Governor Smith and the Democratic party will make their appeal to the country on exposing the corruption of the present Administration, in particular, the oil scandals; relief

to the farmers, and a more fair and equal policy to both big industrial business and agricultural interests; the old and historic policy of the Democrats to lower the tariffs on imports to aid the consumer; and an enforcement of the prohibition laws. Both these programmes are far-reaching in their applications, and we can look for a campaign of exceptional interest.

THE "ITALIA" DISASTER

One is simply filled with admiration for the courage and daring exhibited by so many women as well as men, in these days of early air travel. These are the path-finders of a great new achievement. Among the many disasters already experienced, that of the "Italia" has stirred the world most of all. General Nobile of Italy and a party consisting of six persons were attempting a flight over the North Pole when suddenly cruising over the eastern part of North-East Island, Spitzbergen, the air-ship became heavy, came down quickly, and hit an ice-pack. In a very short time, the cabin and part of the upper steel-work broke away, and the airship itself was carried eastwards. The party was thus separated; messages however were sent out, and then began attempts to locate the "Italia" and take supplies to the marooned men. The "Citta di Milano" set out to establish a base of operations, and several aeroplanes began searching for the missing men, including the Arctic explorer, Capt. Amundsen, who has disappeared, and no trace of him has yet been found.

The Nobile party was located, and finally rescued by a Swedish aeroplane, then transferred to another Swedish machine, and at last placed safely on board the "Citta di Milano." Search is still being made for the other party. The sadness of the story and the awful experiences of the men have been wonderfully relieved by the gallant attempts and bravery shown by the rescue parties.

While this was happening in the north, another wonderful flight which ended successfully was being

planned and executed farther south over the vast expanse of the Pacific Ocean. Two Australians, former officers in the Royal Air Force, and two Americans, under the command of Captain Kingsford Smith, in an aeroplane appropriately named "Southern Cross," set out from California, America, and safely reached Brisbane, Australia, a flight of about 7,000 miles, the greatest ocean flight ever attempted. They did it in three stages: Oakland, California, to Honolulu, 2,100 miles; Honolulu to Suva, Fiji Islands, 3,200 miles, the longest ocean flight yet made; and Suva to Brisbane, 1,700 miles. It takes the fastest mail boats nineteen days to make the trip; these fliers did in three and a half days' flying time. Truly, we are living in wonderful times.

THE FRENCH FRANC

Good news comes from France: the franc has been stabilised at the ratio of 124.21 to the pound sterling, and 25.52 to the dollar. The Stabilisation Bill of M. Poincaré commanded a large majority for it was carried in the Chamber by 450 votes to 22, and in the Senate, by 256 to 3; that makes the stabilisation measure both definite and positive. It means that France, the last of the great nations, has now returned to a gold standard; the Bank of France must now assume the responsibility of converting notes into gold, but like other nations within a certain limit, and usually in bullion. The Bank is required to hold at least a 35 per cent. gold reserve as cover for the notes in circulation. There is also to be a free market in gold and silver. This important step has been received with general approval by the British Press. THE TIMES says "that the intention of the French Government to follow the example of other countries and establish a gold bullion standard is clearly the wisest course."

BRITISH TAXATION

An American said to the writer recently that Britain is doing magnificently in meeting her obligations in connection with her War indebted-

ness. "I am sure", he said, "that Americans would not submit to such taxation without a strong protest as the British are paying without a murmur." The following are the figures given recently by Mr. Churchill, showing the heaviness of British taxation:

In Great Britain £15-2-8 as compared with £8-5-10 in France; £5-6-5 in Germany; £3-8-9 in Italy; and £6-1-11 in the United States.

In the British Dominions the figures were £6-19-4 in Canada, £9-1-6 in Australia, £11-17-2 in South Africa, and £14-0-9 in New Zealand.

In the year before the War, the figure for Britain was £3-11-4; France £3-7-0; Germany £1-10-8; Italy £2-2-8 the United States £1-7-11.

Taxation in the Dominions was generally half to one third of the present figures.

By far the largest increase is that of Great Britain, which is £11-11-4 greater per head than the pre-War figures. The largest proportion of this increase is attributable to the War debt funding arrangement and pension and other war liabilities.

OBITUARIES

Among the recent deaths should be mentioned Sir Edmund Gosse and Professor John Burnet. Gosse was a remarkable man: he had no regular and orthodox education in college and university, but he had a wonderful aptitude for languages and reading. At 18 years of age, he entered the service of the British Museum, remaining there for eight years. Then he went as the Translator to the Board of Trade, in which position he remained for 29 years. He left that post to become Librarian to the House of Lords, which he held until his retirement in 1914. During all that time, his literary output was exceedingly varied and extensive, as poet, critic, and author.

When the writer was doing Greek in college, our text-book was Burnet's Greek Rudiments; we found it an excellent text, and, as a consequence, were much interested in the famous author. In Greek scholarship, and especially Greek philosophical scholarship, John Burnet stood first in his day in England. His studies and writings centre round Aristotle's "Ethics" and Plato's "Dialogues." His contributions to ancient learning have been widely acknowledged, and his comparatively early death at 64 is a great loss to English classical scholarship.

THE WORKS OF THOMAS HARDY. Pocket Edition, Macmillan & Co., Ltd.

The death of Thomas Hardy has naturally riveted attention to his works, for which happily there is an increasing demand. Hardy was one of those happy authors who have become classics in



THOMAS HARDY

their own life-time. There is a sort of classics which are mere ornaments of every library and seldom handled by readers. Not so are the works of Hardy. The glow of life is in them, and they pulsate with passion and energy.

Hardy's "Desperate Remedies" was a false start, but discerning readers of "Under the Green-wood Tree" found in it the beginning of great things. "Far from the Madding Crowd" appeared in 1872 as a serial in the CORNHILL and was followed by an uninterrupted succession of novels, stories and songs for fifty years. "A Laodician" and "Two on a Tower," and that delightful romance of the Napoleonic Wars, "The Trumpet Major" are among his minor achievements. There are no more masterly short stories in English than "A Group of Noble Dames," "Life's Little Ironies", and "The Changed Man" but the books that give Hardy his place among the great names of English Literature are "The Return of the Native", "The Mayor of Casterbridge," "The Woodlanders", "Tess of the D'Urbervilles",

and "Jude the Obscure." In all these, Hardy showed himself a craftsman of the classic mould.

It is easy to question his philosophy, but Hardy saw life as an artist—in his own way—deeply, vividly, in all its sombre realism. A novel, says Hardy, in his Tess "is an impression not an argument" and we don't look for an ethical justification or a philosophical exposition of life and its vagaries in the dialogues of characters who are there to fulfil their appropriate functions. As the BOOKMAN truly and finely says:

Life is after all very much what each of us makes of it—what each of us thinks it is. Hardy, a deeply contemplative spirit, quietly withdrawn from the world at large, looking on and brooding over its vanities, futilities, terribly transitory glories, its suffering and sorrow, its happiness that never lasts long, has presented it all from his standpoint with a graphic and truthful realism. He saw men and women as the sport of circumstance, puppets in the hands of an iron destiny that delights in snatching joy away from them just as they are grasping it, and in ironically making mock of their good purposes and noblest aims: blindly or indifferently or with deliberate malice, driving them to confusion and disaster.

Now there is no pessimism in all this. "It is the simple, hard truth about life, or part of the truth; for we know that events often happen as he says they do." The fact is Hardy paints the truth, with the pity, the irony, and forceful realism of a great humanist and a great artist. Like the immortals of antiquity Hardy in his later years seemed to acquire a new strength, instinct with young life. This was evident alike in his prose and verse—both in the strength and vitality of his conceptions and the ease and energy of his words.

And so he remains a classic still and his works are eagerly sought after by old and young. Messrs. Macmillan & Co., have therefore done well in issuing a handsome pocket edition in 25 volumes, making it easy for lovers of Hardy to renew their old acquaintance of the scenes and sites of his dear Wessex—immortalised in story and song. For here we have in these plum-coloured, leather-bound, handy volumes all the Wessex novels and tales and poems, "Late Lyrics and Earlier" and "The Dynasts" and "the Famous Tragedy of the Queen of Cornwall." Students of literature and indeed all book-lovers will love to possess this edition to complete their private libraries.

UNHAPPY INDIA. By Lajpat Rai, M.L.A., Banna Publishing Co., Calcutta. (Available of G. A. Natesan & Co., Madras.) Rs. Six.

Miss Mayo's mischievous and mendacious statements about Indian life and character and more particularly her libels on Indian womanhood have formed the subject of many replies and rejoinders. Mr. Lajpat Rai's book is perhaps the most powerful, crushing and exhaustive exposure of Miss Mayo's pretensions and falsities. The Lala has no hesitation in coming to the conclusion that Miss Mayo's visit to India has been an inspired one and that she has through the agency of Anglo-Indians, official and non-official, carried out a deliberate plan to injure India in the eyes of the civilized world.

The publication of Miss Mayo's venomous book, almost simultaneously with the appearance of the Simon Commission on the stage, is irresistible proof to Mr. Lajpat Rai that Miss Mayo has played the part of a dirty propagandist.

Lala Lajpat Rai, while admitting the existence of social evils and customs which Indian reformers are trying to eradicate, emphatically protests against the unfounded allegations of Miss Mayo. He has no hesitation in saying, that even with some rotten customs, sex life in India is much purer, much healthier and much more moral than it is in the West, and that the 'sex stimulus' in India is not so morbidly strong as it is in the West. In regard to venereal diseases, the Lala observes that "there is no comparison between the East and the West. The disparity is simply huge and our medical men think that, except in some hill-tribes, the diseases were practically unknown in Indian life before the advent of the English."

In the concluding chapters of the book the author avers on incontrovertible documentary evidence that for many of our social and political ills the British Government in India is not a little responsible.

SISTER INDIA. By "World Citizen." Sister India Office, Bombay. (Available of G. A. Natesan & Co., Madras.) Price Rs. 2-8-0.

"SISTER INDIA" will be welcomed as yet another rejoinder to Miss Mayo's book which the writer calls "the most blasphemous treatise ever written about India and her people." In the first 100 pages of the book, the author has attempted to vigorously assail Miss Mayo's vindication of the British Rule in India and has also tried to show that instead of India being a "Physical menace" to the rest of the World, it is the West that is becoming a "menace" to India; that if Indians to-day have not been able to show their latent powers and make their mark among the nations of the World, it is because of the "blighting influence of foreign rule" and the lack of opportunity consequent upon it. On the whole, the author has dealt more with the political aspects of Miss Mayo's book than with the social, and has in doing so, profusely quoted writers and politicians in the last century to support the argument that Englishmen were no better during the 18th and the earlier part of the 19th century than the Indian masses are to-day and that therefore the plea that social reform must precede any political reform is untrue in the light of past history and impracticable in point of fact.

With regard to the charges made by her on Indian sex character, the author has been unable to avoid the temptation of returning the mud-slinging and has taken upon himself to answer slander in plain and out-spoken words.

The author asserts in the concluding portion of his book that the main object of the British Rule in India is to exploit her to the best advantage of Britain and not for the benefit of her people and quotes the speeches of Lord Birkenhead and Sir William Joyson Hicks.

We welcome "Sister India" as a useful addition to Indian literature, which has for its object the proper representation of true Indian life and character.

THE EMPIRE OF THE GREAT MOGHAL: A TRANS-

LATION DE LAET'S 'DESCRIPTION OF INDIA AND FRAGMENTS OF HISTORY'—translated by J. S. Hoyland and annotated by S. N. Banerjee. D. B. Taraporewala Sons and Co.—Bombay.

De Laet was a noted Flemish Geographer; and as one of the Directors of the Dutch East India Company, he was in a position to collect accurate materials regarding the condition of India at that time. He was a writer of several books of which the most important is his *De Imperio Magni Mogolis* published at Leyden in the cribbed scholarly Latin of those times, in the year 1631. The book is divided into two parts, the first containing a topographical and geographical account of the provinces, towns and trade-routes of India and also a descriptive note of the people and their customs as well as of the Moghal court and its resources and organisation. The second part constitutes a regular historical narrative, tracing the fortunes of the Moghals from Sher Shah's defeat of Humayun to the accession of Shah Jahan.

The materials for the history part of De Laet's work, were first collected by Pelsaert and transmitted to Holland by P. vanden Broecke and incorporated finally by De Laet in his book. The account was sent in 1627 and De Laet's Latin book appeared four years later, with only a little additional information concerning events that occurred after 1627. The translation is good and the annotation fairly exhaustive.

WITH GANDHIJI IN CEYLON. By Mahadev Desai, S. Ganesan, (available of G. A. Natesan & Co.,) Madras, Price 1-4.

This is an excellent account of Mahatma's famous visit to Lanka. The story of that historic visit is told in his simple and inimitable way by Mahatma's Secretary, Mr. Mahadev Desai, who accompanied Gandhiji in his tour in Ceylon. The second part contains the text of the speeches Mahatma made during his stay in the Island. The book is a welcome addition to the volume of Gandhi literature.

BOOKS RECEIVED.

THE LIFE OF LORD CURZON. Vol. II. By Lord Ronaldshay, Ernest Benn, London.

CHITOR AND OTHER POEMS. By Shyam Sundar Lal, Chordia, Taraporewala Sons & Co., Bombay.

THE CORRESPONDENCE OF SPINOZA. By A. WOLF. George Allen & Unwin, Ltd., London.

MUTATION WITH ORCHIDS. Goemaere, Brussels.

INDIA'S CURRENCY EXCHANGE AND BANKING PROBLEMS. By Sir J. C. Coyajee, Kt. Book Company, Ltd., Calcutta.

THE LIGHT OF CHRIST. By John S. Hoyland, M.A. The Swarthmore Press, Ltd., London.

JOURNAL OF THE PARLIAMENTS OF THE EMPIRE. Vol. IX. No. 2, Westminster Hall, London.

EVOLUTION DISPROVED. By Rev. William A. Williams, D.D., New Jersey, U.S.A.

A SYNTHESIS OF THE BHAGAVAD GITA. By the Editors of the Shrine of Wisdom. The Shrine of Wisdom, London.

EASTERN ART AND LITERATURE. By Sir E. Denison Ross, Ernest Benn, London.

EQUITABLE SOCIETY AND HOW TO CREATE IT. By Warren Edwin Brokaw, Vanguard Press, New York.

UNIVERSITIES YEAR BOOK, 1928. G. Bell & Sons, London.

THE PRE-WAR MIND IN BRITAIN. By C. E. Playne. George Allen and Unwin, Ltd., London.

MANIMEKHALAI IN ITS HISTORICAL SETTING. By Dr. S. Krishnaswami Iyengar. Luzac & Co., London.

MYSTIC EXPERIENCES. By Babu Bahagavan Das, Indian Book Shop, Benares.

THE MORAL FOUNDATIONS OF NATIONAL GREATNESS. By M. Timur. Ramakrishna & Sons, Lahore.

SANSKRIT DRAMA AND DRAMATISTS. By K. P. Kulkarni, Samarat Bharat Press, Poona.

THE PHARMACEUTICAL POCKET BOOK FOR PRACTITIONERS AND STUDENTS. Pharmaceutical Press, 17., Bloomsbury Square, London.

The Bardoli Trouble

ALL India is watching with anxious and almost pathetic interest the struggle now going on in Bardoli. The facts of the case are very simple. Government have ordered that the assessments of land revenue in the Bardoli Taluka should be enhanced by 20 per cent. and the agriculturists have been complaining that this enhancement has been against all the principles and rules laid down by the Government themselves by their executive orders. The agriculturists prayed and petitioned that their grievances should be inquired into and that the settlement work should be done once again. Government set their face against this modest request and began to enforce their demands with threats of prosecution and penal action against defaulters.

What are the peasants to do? Having failed to persuade the authorities through pressure in the Council and various other means, they have put up a brave fight under the leadership of Mr. Vallabhai Patel. As the STATESMAN itself recognises "the leaders of the movement have so far prevented its becoming an all-India question. They have insisted that it is not in any sense a No-Tax campaign but a purely local question." What with Government prosecutions and the peasants' defiance, a grim struggle is going on for months—a struggle in which the peasants have so far come out unscathed. But it is not to be expected that such a struggle would continue long without serious repercussions, and one dreads the consequences of a prolonged warfare of this kind in the midst of a poor but injured peasantry. Altogether, the sympathies of the whole country are with them—just because justice is on their side.

It is easy enough to say that Non-co-operators are always on the alert to foment discontent and defiance of authority but independent enquiries have only confirmed the reasonableness of the peasants' cause. It may be said that Messrs. Gandhi and Pundit Motilal are, as Congressmen, interested in Non-co-operation but surely that cannot be said of Sir

Tej Bahadur Sapru and Sir Ali Imam. Dr. Sapru says "an independent enquiry should be made not only into the grievances of the people of Bardoli with regard to assessment, but also into the allegations regarding methods employed in enforcing payment." Sir Ali Imam is sure the "situation is so acute and anxious that the authorities should take immediate steps to find a solution which can be achieved by a committee of enquiry." Mr. Chintamani's sympathies are wholly with the Satyagrahis. He says it is not in the least inconsistent with the principles of liberalism to support Bardoli Satyagraha.

These views are confirmed by the findings of the Servants of India Society's deputation. Commenting on the result of their enquiry, the SERVANT OF INDIA writes:

"If, however, Government wish to assert what they regard as their exclusive right not only to determine, but even to make a preliminary enquiry with a view to determining the rates of assessment, then surely they must give freedom to the people to determine what on their part their attitude will be to the Government decision. The people of Bardoli, so far as we can judge, do not ask for more. If Government will share the task of enquiry with the people, they will get the people to share responsibility for the results with them. But if they are to be the sole enquirers, they certainly have no moral right to ask the people to bind themselves to accept the results in advance. If, however, Government insist upon the payment of their revenue demand at the enhanced rate as a condition precedent to any talk of compromise, then, of course, there is no use in entering on any negotiations, for no compromise is at all possible in that way."

And yet Government seem to be adamant. Whatever the attitude of the local executive, it is acknowledged on all hands, that justice may yet be done by the intervention of H. E. Sir Leslie Wilson. All hopes are now centred on his interview with H. E. the Viceroy.

It is also fortunate that the department of Land Revenue in the Central Government is in the hands of the Hon. Sir Muhammad Habibullah. Sir Muhammad, it will be remembered, eased a similar situation in Madras while he was in charge of the Revenue portfolio in Fort. St. George. We have no doubt that his ripe experience and judicious temperament will be exercised in the best interest of the State and we look forward to an early settlement of a question that is causing the gravest anxiety all over the country.

The Wonderful One

BY PROF. T. L. VASWANI

Thy Wonder, O Wonderful One!
Have I worshipped in little flowers, in common things,
In darkness of the night have I seen the Star;
In noises of the day have I heard the Silence of Love;
Thou hast kindled the Flame of Beauty in this beauteous Earth;
And Thou art come to see Thy Face
In the mirror of Thine own creation.

In the inner mysteries of the soul,
In the outer mysteries of nature and her stars,
In the Drama of History through the ages,
I hear Thy soundless Voices sing!
Thou Formless one! hast entered into forms;
Thou Boundless One! hast entered into bonds;
O Beautiful One! Thou hast built this wonder-house,
And screened Thyself in countless masks.

It is the thrill of Thy Presence, Lord!
Which makes nature a shrine more sacred than temple, mosque or church.
And Thou dost mingle, too, with men;
For I have seen Thy light on faces of the poor,
And Thou hast stepped out again and again,
To stand with Supermen in the fight for Truth and Right;
I have seen Thy face in Arjuna's car on the Kuru-field,
I have seen Thy Rays on the Cross of Jesus crucified.

To see Thy Wonder is to seek no more the world;
To see Thy Wonder is to rise above conventions, creeds, to Love;
To see Thy Wonder once, but once, is to keep awake night after night;
And sing Thy Song in thought and word and deed.
To see Thy Wonder is to worship in the Temple
Where neither rites nor priests perplex,
But where eternal shines the Secret of Thyself,
The Limitless Light of Love!

In the house of my heart;
Have I seen Thy Splendour;
It filleth me with Silence;
And speechless I stand in worship of the Wonder;
And sometimes, sometimes, O King of my heart!
I tune the *sitar* and out of its strings
Draw out in this star-lit desert-night;
Some little simple songs as love-offerings at Thy Lotus-Feet.

Life of Muhammad, the Prophet of Islam.*

BY MR. AHMAD SHAFI.

CHAPTER X.

WAR (*concluded*).

After the fall of Mecca, those of the Arab tribes who took might to be the sole criterion of right joined the Mussalmans, but two recalcitrant tribes refused to be merged in the commonalty of Islam. They apprehended that their own influence was waning and desired to regain the position which they occupied prior to the successes gained by the followers of the prophet. To gain this end, they gathered round them all the dissatisfied factions in Arabia, and, after a year of propaganda and preparation, collected a formidable army.

The prophet met them on the field of Honein with an army of 12,000 men. This army consisted mainly of young men and new converts and partly of non-Muslims, and so elated were they all that they declared that no one could subdue them. Pride had a fall. The enemy scattered them all over the field. The prophet alone stood firm. He rallied his men and this turned the tide against the foe who left the field to the Mussalmans. A part of the defeated army raised trouble at Otas, but gave up the fight after their chief had been killed. Another section of this army took shelter in the fort of Taif, but as the fort could not be invested, the siege was raised. Six thousand persons were made prisoners of war, 24,000 camels, 40,000 goats, and 4,000 ozs. of silver were captured. The lion's share fell to the lot of the people of Mecca. Some of the Medinites made a grievance of it. The prophet called them and asked whether it was not correct that they had gone astray and God sent them guid-

ance through him, that they were scattered and God created union among them through him, and that they were poor and God made them rich through him. They replied that they were grateful to God and his prophet, but the prophet told them that they should have replied that they bore witness to him (the prophet) when others had belied his claims, they gave him shelter when the others had deserted him and that they helped him in his poverty. Then he enquired from them whether they did not like to take back the prophet with them while the others took away camels and goats. They all replied that they preferred the prophet to the entire world.

This took place in the 8th year of Hegira. The same year, a son was born to the prophet. He named him Ibrahim. The boy died after about a year of his birth, and the prophet, like his fellowmen, tasted the bitter tonic of tears.

After the collision at Mota, the Romans decided to invade Arabia. News reached Medina that a huge army had been collected and that this army was on its way to Medina. To meet this army, the prophet advanced with an army of 30,000 men including 10,000 men, on horseback. When he reached Tabuk, it was found out that a false alarm had been raised. He tarried here for twenty days. A few Arab and Christian chiefs avowed their allegiance to him and he returned to Medina.

With the growth of Islam in Medina grew up a group of pseudo-Mussalmans. At times of danger, they backed out of expeditionary forces. At times of peace, they were ever ready to betray the interests of the Mussalmans and were almost always

* Previous chapters appeared in May and June issues.

in league with the enemy. They were on the look-out to create a split in the ranks of the Mussalmans and built a small mosque ostensibly for the use of the sick and the cripple, but in reality to provide a safe rendezvous for their faction. The prophet, on return from Tabuk, ordered this mosque to be burnt down.

The war fought by the prophet was defensive in its earlier aspect and preventive in its later stages. He reduced its rigours to a minimum. The Arabs used to treat their victims cruelly. They were ferocious fighters and merciless foes. The prophet prohibited mutilation of prisoners of war, the killing of the aged and the infirm, children and women, and the civil population which took no part in actual fighting. He also prohibited the cutting of fruit trees and the destruction of crops which used to be freely indulged in by the Arabs as measures of war.

CHAPTER XI.

PEACE AND DIFFUSION OF ISLAM.

That the war had been forced upon the prophet is amply proved by the fact that no sooner than the Jews and the Qoreish who wanted to prevent by force of arms the peaceful preaching of Islam were removed from the path, he sheathed his sword. The tribes which could not approach the prophet on account of the fear of the Qoreish now sent deputations to him professing their faith in Islam. Besides, the fall of Mecca excited in the minds of many a keen curiosity about the religion which had survived the fierce resistance of the Qoreish and had triumphed over the strongly entrenched conventionally religious hegemony of the Jews. Independent enquirers from all over Arabia began to visit the prophet and such was

the influence of his piety and the attraction of the lofty moral tone of the life lived by his followers and the fascination of the virtuous superiority of the Mussalmans that they in almost every case embraced Islam there and then. Only those turned away from him whose request for the relaxation of the commandments relating to the moral behaviour of a man was refused. At the same time, the prophet despatched missionaries for the preaching of the Islam to distant tribes or to those who could not for some reason or other reach him. With the breaking of the power of the Qoreish and of their allies for mischief, it had become possible to send these missionary parties without fear of molestation. The result was that a flood of new converts now entered Islam.

Before sending out missionaries, the prophet used to give them the following directions:— They should be mild and lenient, and not be rude and rough. They should not provoke the antagonism of the people. If they should come across a people with a religion of their own, they should preach to them that God was one and that He revealed His will to mankind through His prophet, and only after this was accepted, they should tell them that they were required to pray to God five times a day. The duty of giving Zakat (a prescribed portion of one's belonging to be given away in charity) should be impressed upon them next. The rich should pay the poor among them, but, in this process, they should not be relieved of the best of their property.

At the head of these missions the prophet invariably placed the man who, of all others, knew most of the Qoran by heart and led a pious life even though he was the youngest of them all. Occasionally, a mission failed to

produce any result. In that case, a more experienced man was sent.

When the prophet raised the siege of Taif, some of his followers in despair asked him to invoke evil upon this tribe. Instead of imprecating, the prophet prayed that God may give guidance to that tribe and send them to him. Later on, this tribe also sent a deputation for the purpose of embracing Islam.

Adi, a chief of an Arab tribe, was Christian by religion. In a military expedition which had been sent against him, his sister had been made a prisoner of war. The prophet returned her to her tribe. She induced her brother to visit the prophet. He accordingly went to Medina and met the prophet in the mosque. The prophet took him to his house. On the way home, he (the prophet) was stopped by an old woman who consulted him about some affairs of her own. Adi was surprised that a man who commanded so much respect from his followers treated them on a basis of equality. On reaching home, the prophet asked him whether there was any other god but God. Adi replied in the negative. Again, the prophet asked him whether there was anyone greater than God, and again Adi replied in the negative. After answering a few more searching questions, Adi embraced Islam.

The Mussalman chroniclers have filled volumes describing the working of the missions despatched for the propagation of Islam, and the manner in which the deputations received by the prophet were impressed with the virtue of embracing Islam. One common refrain runs through all these accounts. It was commented that the man who lived such a life and taught such virtues and exercised such holy influence could not be other than

God's own man, and the religion which wrought such a remarkable change in the lives of the Mussalmans could not be other than a religion after God's own mind.

The deputations received from the various tribes were invariably housed in the mosque built by the prophet. The Jews and the Christians were allowed to offer their prayers in their own manner in this mosque. The duties of hospitality were shared by all the Mussalmans in turn.

CHAPTER XII.

EVOLUTION OF THE TENETS OF ISLAM

For the first thirteen years of the prophet's ministry, i. e., for as long as he lived at Mecca, all the orders that were revealed to him related to the cardinal tenets of faith. The hostility and antagonism of the Qoreish would not let the Mussalmans perform freely the fundamental practices of Islam, and it was no use ordering something the performance of which was made by the non-believers an impossibility. Medina offered immunity from persecution and allowed the Mussalmans to translate their faith into action. For the first eight years of Hegira, however, the peace was being continually disturbed by the recurring war. The promulgation of orders relating to worship enjoined by Islam was therefore gradual.

The five cardinal tenets of Islam are, (1) Oneness of God and the revelation of God's will to man through a series of prophets—the last of the series being Muhammad, (2) prayer, (3) fasts, (4) Zakat and Haj (pilgrimage to Mecca).

All these were divulged by degrees, the oneness of God being emphasized first, followed by insistence on the prophethood of Muhammad. The earlier forms of the prayer were much

less strict. It was only later that it was enforced five times a day in its present form. The fasts were a few to start with, till their number was raised to days of one whole lunar month, *i. e.* 29 or 30 days in a twelve-month. The proportion fixed for Zakat was slowly raised to its present level and the Haj was made compulsory—only for those who can afford to travel to Mecca—after the fall of Mecca. The one controlling idea was to make the observation of these articles of faith as easy as could be consistent with the normal limits of human endurance. Asceticism and rigours of worship which caused torture to human body were strictly prohibited. What was asked was contrite heart, sincere repentance and serious continuous effort to avoid ways of evil and to follow the path of virtue.

The prophet's was the example which was followed by his followers. The result was that the increase in the number of Mussalmans and the spread of Islam throughout Arabia concentrated in his hands the direction of almost the entire country. Islam as a religion not only directs and regulates the relations of man with God, but it also controls *inter se* the relations of individuals, tribes, communities and nations. It is as much individual as tribal, as much tribal as inter-tribal, as much inter-tribal as national, and as much national as international. And there is a very good reason for this peculiarity of Islam. It recognizes no boundary line between Church and State, and it is for this reason that there is no place for a Machiavelli in Islamic polity. A religion is apt to lose its merit if it fails to be of use in any one sphere of human activity. It is the man who should be guided by the light of religion, and not the religion which

should be made to yield to the convenience of the man. In the hands of the prophet, the state-craft assumed the dignity of a religious vocation. The Arab tribes had for ages known no settled government, and any government which could not have treated them righteously could not have succeeded in claiming or retaining their allegiance for any length of time. But they cheerfully submitted to the orders of the prophet, and of the people deputed by him to see that his orders were carried out. Besides appointing what may now be called officers of State, the prophet appointed teachers to teach Quran and principles of Islam to new converts and also to teach them reading and writing.

Alongside the purely religious affairs, the prophet attended also to the socio-religious needs of the Mussalmans. Here, again, the promulgation of the law was gradual. For the first time in the history of mankind, the right of woman to inherit and to own property in her own name was recognized as a matter of religious principle. The laws of inheritance, *wakf*, (dedication of property for public use) and divorce were laid down, and the eating and drinking of certain articles of diet was prohibited. The drinking of wine was forbidden and the taking of interest on loans was declared illegal.

Thus slowly but surely, gradually but steadily, inch by inch, and stone by stone, were laid the foundations of a structure and was reared a fabric which has been the wonder of the world for the last thirteen centuries till one fine morning it was revealed to the prophet that "to-day We have perfected your religion and completed the gift upon you and chosen

Islam for you as religion". On that decisive day, some of his followers divined that the need for the prophet had ceased to exist.

CHAPTER XIII.

DEATH OF THE PROPHET.

The prophet now—10th year of Hegira—set out for Mecca for the performance of the first Haj since he had migrated to Medina and the last Haj of his life. He was accompanied by thousands of Mussalmans on this occasion, and at three different times on three successive days, he addressed this large mass of people, chiefly talking about the oneness of God and forbidding the association of anyone else with him. He told them that at the call of the angel of death, he might leave them shortly and that he was leaving behind for them something which, if followed strictly, would not let them go astray from the path of God—that something was the book of God, the Quran.

Soon after his return from Haj, he fell ill, but till a few days before his death, he used to go to the mosque and lead the prayers. The last of the prayers which he led was the evening prayer. When he got up to go to the mosque for the night prayers, he fainted away, and as he regained consciousness he washed himself and was about to go to the mosque when he fainted away again. This happened twice. He therefore asked Abu Bekr to lead the prayers in his stead.

Four days before his death, he asked for pen and paper so that he could leave something behind for their guidance. A majority of his followers who were present on the occasion said that they needed no more guidance than that of the Quran. The same day he went to the mosque and said his prayers along

with Abu Bekr, and after prayers, gave a sermon which was to be the last sermon of his life. He said that God had allowed His servant (the prophet) to choose either the gifts of this world or the things which were with God, but he chose for himself the latter. He told them that the people which had preceded them had turned the mausoleums of their prophets and saints into places of worship, but the Mussalmans should desist from that. Continuing, he said that he had forbidden them from eating those things only which God in His book had forbidden them to eat. Later in the day, he called his daughter and his aunt, and advised them to do good deeds before death overtook them, as otherwise he would not be able to save them from God.

On the morning of the day he breathed his last, he appeared to have regained repose. He smiled on seeing people offering their prayers in the mosque, but as the day advanced, the fainting became more frequent. When he regained consciousness, he was heard repeating the following words:—"With those whom God had favoured" and "God was the greatest of companions." He brushed his teeth with a twig and said thrice that nothing more was needed than that supreme companion. He was repeating this when his hands drooped down, he stared heavenwards and breathed his last. This took place in the 11th year of Hegira, on the 1st of Rabi-ul-Awwal—May 632 A. D. He was buried where he died.

He was illiterate. He lived a life of severe simplicity. The houses where he and his wives lived were built of mud walls and thatched with the leaves of date-palm. For days he had no oil to burn during the nights and no flour to bake breads. Oats were his

staple food and wheat could be afforded at long intervals; so was mutton. He very seldom ate beef, and even on these rare occasions, he is reported to have tasted it rather than eaten it. He did not like onions and garlic. Honey, vinegar, olive oil and pumpkin were his favourite food.

He walked with a quick firm step, and talked with a deep pleasant voice. He never stared at anyone. When he felt pleased, he simply smiled. He never laughed loudly.

He did not use pyjamas, but tied a sheet round his loins. He usually wore a shirt and carried a *chaddar*. He always wrapped his *pugri* round a cap. He liked yellow colour and sometimes wore shirts made of cloth with red stripes.

He had two sons and four daughters. Both the sons died in his life-time. He was an affectionate father. Of his daughters, Fatima, the wife of Ali, had a place all her own in his life.

He married eleven wives. Khadija was his first wife. She lived for about 25 years after her marriage with him. After her death, he married Aiyesha. Though young, she was very intelligent and had a keen perception of the things that matter in human life. Much of the knowledge of the household life of the prophet is due to her, and seeing what a decisive part the example and traditions of the prophet have played in building up the cultural life of Mussalmans, her share in the direction and formation of Islamic polity is not negligible. None of his other wives need be mentioned in a short sketch like this nor is there room to refer to the attacks made on the prophet on the score of polygamy or on the manner of taking these wives. But the fact

remains that he was a dutiful loving husband who cherished all his wives equally well.

CHAPTER XIV.

CHARACTER OF MUHAMMAD.

A prophet's best credential is the life that he lives and his only passport to people's heart is the character that he has. He should himself practise his own message before he can effectively call upon others to follow him.

Records of what the Prophet did and said have been handed down to us in a state of wonderful preservation and even the minutest acts of his domestic life have been recorded with reverence and pious care. A few instances are quoted below to indicate the working of his mind and to illustrate the disposition of his temperament.

Once when he was distributing the spoils of war, the people crowded round him so closely that one of them fell down upon him. He tried to ward him off with a thin stick, but it so happened that its end scratched this man's face. The Prophet at once offered his own face for a like treatment.

A Mussalman, who had got newly married, invited his friends to a feast, but found that he had not enough to feed them all. He approached the prophet who sent for some flour from his own house. There was hardly a basketful of flour in the house and all this was sent out leaving nothing for the prophet or his household.

An Arab from the desert came to Medina to sell mutton (or flesh of camel). The prophet purchased some under the impression that he had got the money in his house, but later found out that he had not. The Arab raised a cry that he had been cheated. The Mussalmans asked him not to be

nasty. The prophet however calmed his followers telling them that the right was on the side of the Arab and explained to the Arab that he had bargained under a misapprehension. The Arab refused to be pacified till one of the prophet's followers paid him off.

He was well known for charity, and his charity, though diffuse, was not indiscriminate. Once a man asked him for some monetary help. The Prophet enquired if he had any thing with him. The man produced a bed sheet and a cup which the prophet offered to sell to anyone who would offer the highest price. These two things fetched about a rupee, and for this money he purchased for the man a hatchet and a rope and told him to go to the jungle to cut wood and sell in the city and thus earn his living.

A woman of an influential Arab tribe was caught for theft. A deputation waited upon the Prophet recommending lenient treatment. He replied that even if his own daughter had committed theft, he would not have relaxed the law for her.

His daughter, Fatima, asked him if her relationship with the prophet would secure her immunity on the day of final reckoning. He replied that nothing but her own good deeds would save her that day.

Once, on a journey when his followers were cooking their food, he undertook to collect firewood, and when they offered to relieve him of this, he told them that in ordinary secular affairs, he did not like to place himself higher than them.

He worked as an ordinary labourer along with others when they were building the first mosque at Medina, and later on, on the occasion of the battle of the Ditch.

At the time of the battle of Badar, it was so arranged that three men were made to ride one camel in turns by stages. The Prophet took his turn with two other men like all others even though all his followers offered to surrender their camels when it was their turn to ride.

On the day his son Qasim died, the sun was eclipsed. The credulous among his followers thought that this was the sure sign of his being the true prophet of God as anything which grieved him had a corresponding effect upon the heavenly bodies as well. He told them that the sun, the moon, and the stars were subject to the laws of God and that the birth or death of no one affected them.

He himself cobbled his shoes, milked his cows or goats, swept his court-yard, mended his garment, purchased provision for the house, and tethered his camels and fed them.

The Qoreish in Mecca offered to make the prophet their king and to procure for him the most beautiful woman as a wife if he would desist from his mission, but he replied that even if they were to place the sun in his right hand and the moon in his left hand, he would not cease proclaiming the truth.

Once an Arab caught him by surprise napping under a tree, and, drawing out his sword, asked him who could at that moment protect him from his sword. The Prophet replied that his God could protect him from any danger. The Arab was unnerved and the sword fell from his hand. The Prophet picked up the sword and forgave the Arab who was so touched with his kindness that he at once professed his belief in him.

He owed a debt to a Jew. The Jew demanded repayment with insolence and sever-

ity. Omar got enraged but the Prophet calmed him and told him that, on the contrary, he should have asked him (the Prophet) to pay off the debt. At the same time he requested the Jew to be gentle in the manner of his demand.

Muhammad means *the praised*. The Qoreish would not call him by this name, and out of spite, they called him Muzammin which means *the defamed*. The prophet was not upset by this, and he used to tell his friends that the Qoreish did not abuse him. They abused the Muzammin while he was Muhammad.

Abu Safyan was the man who was at the bottom of almost all the big battles from Badar to the fall of Mecca. When Mecca was subjugated, the prophet not only forgave him but declared his house a sanctuary.

The last days of the Prophet, says Mr. Amir Ali in his "Spirit of Islam," were remarkable for the calmness and serenity of his mind, which enabled him, though weak and feeble, to preside at the public prayers until within three days of his death. "One night, at midnight, he went to the place where his old companions were lying in the slumber of death, and prayed and wept by their tombs, invoking God's blessings for his "companions resting in peace." He chose Ayesha's house, close to the mosque, for his stay during his illness, and as long as his strength lasted, took part in the public prayers. The last time he appeared in the mosque he was supported by his two cousins, Ali and Fazl, the son of Abbas. A smile of inexpressible sweetness played over his countenance, and was remarked by all who surrounded him. After the usual praises and hymns to God, he addressed

the multitude thus: "Moslems, if I have wronged any one of you, here I am to answer for it; if I owe aught to any one, all I may happen to possess belongs to you." Upon hearing this, a man in the crowd rose and claimed three dirhems which he had given to a poor man at the Prophet's request. They were immediately paid back, with the words, "Better to blush in this world than in the next." The Prophet then prayed and implored heaven's mercy for those present, and for those who had fallen in the persecutions of their enemies; and recommended to all his people the observance of religious duties and the practice of a life of peace and good-will, and concluded with the following words of the Koran: "The dwelling of the other life we will give unto them who do not seek to exalt themselves on earth or to do wrong; for the happy issue shall attend the pious."

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Report of the Royal-Commission on Agriculture

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The Report of the Royal Commission on Agriculture in India was published on June 27 simultaneously in London and Simla. It is a bulky volume of nearly a thousand pages and covers a wide field. For the convenience of students of Blue Books, the Commissioners have included an abridged report of one hundred pages. The Report states that its object is to suggest ways and means of assisting the advance of the rural communities towards a fuller life. The chief recommendation is the creation of the constitution of a Council of Agricultural Research for Co-ordinating agricultural research in India and connecting Pusa with other provincial Research institutes. The Council is to consist of 39 members, three of whom will be whole-time workers—the Chairman and two prominent scientists. The other portions of the Report deal with the ways and means of assisting the advance of the rural communities towards a fuller life. A summary of the report appears below.—[EDITOR, THE INDIAN REVIEW.]

THE first section is devoted to a historical retrospect in the course of which the Commission declare that it cannot be denied that great progress has been achieved by the agricultural departments, but their influence has, so far, reached a very small fraction of the total area.

The second section deals with the organisation of agricultural research. The Commission feel strongly that it is essential to the advancement of agricultural research in India that Pusa should be brought into closer touch with the provincial departments of agriculture and the latter with each other. After considering various alternative schemes for effecting this, the Commission propose that an Imperial Council of Agricultural Research should be constituted, the primary function of which would be to promote, guide, and co-ordinate agricultural research throughout India. It would not exercise any administrative control over the Imperial or provincial research institution but it would be a body to which the Imperial and provincial departments of agriculture could look for guidance in all matters connected with research and to which such research programmes, as they might choose, would be submitted for criticism and approval. The Commission propose that the Council should be entrusted with the administration of a non-lapsing fund of Rs. 50 lakhs to which additions should be made from time to time as financial conditions permit.

One of the most important functions of the Council will be in regard to the training of research workers and part of its funds should be utilised in the provision of research scholarships

tenable by students, who have given evidence that they are capable of taking full advantage of an opportunity for intensive training in scientific research in agriculture. The Council will act as a clearing house for information, and will establish bureaus for crops as well as for animal husbandry, dairying and veterinary matters.

A CENTRAL RESEARCH COUNCIL

As a link with the Central Research Council, the Commission recommended that a Provincial Research Committee should be established in each of the major provinces which will work in close co-operation with the Council.

The Commission propose that the Council should consist of 39 members. Three of these would be whole-time members—the Chairman who should be an experienced administrator with a knowledge, if possible, of Indian conditions, and two eminent scientists qualified to represent respectively the interests of Agriculture and animal husbandry. Of the remaining thirty-six members, eight would be nominated by the Government of India, eighteen would represent the Provincial, Agricultural and Veterinary Departments, three would represent the Indian Universities, two would represent the Indian Central Cotton Committee and the planting community respectively and five would be non-official members nominated by the Council by reason of their scientific knowledge of the special qualifications, for the approval of the Government of India. The Chairman and the two whole-time members might be appointed for five years and the other members for three years as a general rule. Provision should be made for extending these periods.

The Commission do not consider that it will be necessary for the Council to meet ordinarily more than twice yearly and are of opinion that the conduct of business between meetings can best be done by the election of a Standing Finance Committee to which the Council should delegate its powers. The most suitable headquarters for the Council would be those of the Government of India—Delhi and Simla. * * *

COUNCIL OF AGRICULTURAL RESEARCH

On the formation of the Council of Agricultural Research, there will be no necessity for an Agricultural Adviser to the Government of India.

Although the Commission do not consider that research can conveniently be organised by Government on a crop basis, they see no objection to any trade, which feels, that its interests demand such a step organising itself on the lines of the Indian Central Cotton Committee, provided it is willing to tax itself for this purpose. The case of jute presents special features and the Commission consider it most desirable that a Committee should be formed which would watch over the interests of all branches of the trade from the field to the factory. The Chairman of the Council of Agricultural Research should be Chairman of the Central Jute Committee and Government should finance the work of the Committee by an annual grant of Rs. 5 lakhs.

Pusa is not in all respects an ideal site for a research institution for all India. The Council of Agricultural Research will, therefore, have to determine how far its deficiencies in regard to the problems of tropical India can be remedied by the establishment of small sub-stations.

It is the Commission's view that the Board of Agriculture which *inter alia*, provides the only means by which, in present conditions, Indian States can be brought in touch with the agricultural problems of British India and the methods employed in solving them will still have many useful functions to perform after the Council of

Research has been set up. The Commission therefore, are strongly of the opinion that the Board should continue to meet under the chairmanship of the Chairman of the Council of Research and that the Council should advise the Government of India as to any changes in its constitution which may seem calculated to promote its usefulness.

NO FURTHER DETERIORATION OF SOIL POSSIBLE

In the third section the Commission discuss agricultural improvement and the sub-division and fragmentation of holdings and observe that such experimental data as are at their disposal suggest the view that in an overwhelming proportion of lands in India, a balance has been established and no further deterioration is likely to take place under existing conditions of cultivation.

It must be admitted that although a great deal of careful work has been done, little progress has been done, little progress has been made in introducing improved manurial treatment into general agricultural practice. Oilseeds are an important crop in India and, if applied as manure in the form of cake would give a large supply of combined nitrogen. They are not much used for this purpose at present. The only method by which their advantages can be secured is by the development of the oil-crushing industry coupled with great changes in cattle management and the abandonment of the custom of using cattle manure as fuel.

Dealing with agricultural engineering the Commission think that the aim of the agricultural departments should be the evolution of a small number of types of implements and machinery suitable for a wide range of conditions and suitable also for mass production. In the Commission's view, the improvement of existing agricultural implements and machinery offers a more promising field than the introduction of new types.

The Commission lay down certain general principles which should be adopted in any legislation designed to promote the consolidation of

holdings. The main policy of any Government embarking upon a campaign for the consolidation of holdings must be to achieve progress by education, compulsion is a supplement to education and not a substitute for it.

DEMONSTRATION AND PROPAGANDA

Dealing with demonstration and propaganda in the fourth section the Commission consider them so important that an officer of the standing of a Deputy Director of Agriculture might well be attached to the Office of the Director of Agriculture whose sole duty would be to organise and systematise propaganda work throughout the Province. The Commission also consider that a valuable stimulus to agricultural development in India would be given if the Government of India were to award an annual prize for the most striking agricultural improvement for the year.

Turning to Animal Husbandry the Commission express the opinion in the fifth section that no large additions to existing grazing areas are possible and efforts should therefore be concentrated on increasing the productivity of the land already growing grass. The scope for such efforts is very great.

Unless substantial changes in the existing management of cattle are introduced, a progressive deterioration in the quality of the cattle is to be feared. Four cardinal points in a policy of improvement must be (a) a reduction in the number of plough cattle (b) an increase in efficiency of plough cattle, (c) attention to all matters that would tend to decrease the number of bullocks required for cultivation and (d) effort to secure better treatment for dry cows and cows in-calf.

FORESTS

In the sixth section, the commission discuss Forests, "often described as the hand maiden of agriculture", and suggest that the possibilities of afforestation for the increase of fuel supplies with a view to stopping the practice of burning cowdung cakes as fuel, should be investigated. The most promising method of establishing village forests is,

according to the Commission, to hand over to village management certain more or less wooded areas now under the control of the Forest Department.

The provision of veterinary aid in India is at present totally inadequate, declare the Commission in the seventh section dealing with diseases of live-stock. They propose the appointment of a Chief Veterinary Officer in each province with Deputy Directors under him in charge of circles.

IRRIGATION

Irrigation is dealt with in the eighth section and the Commission are of opinion that there is at present no practice alternative to the system of Government control over distribution down to the field distributaries. There can, however, be little doubt that the general introduction of the sale of water by volume would greatly facilitate the substitution of private for official management of the minor distributions. Irrigation Panchayats for management of field distributaries seem to the Commission to be a suitable organisation for obtaining collective action and fair dealing amongst cultivators.

In the ninth section on Communications and marketing the Commission recommend that Road Boards with powers similar to those which have been given to the boards in the Punjab and Burma should be constituted in all provinces. As for marketing the Commission suggest the improvement of communications and the establishment of regulated markets and recommend for the consideration of other provinces the establishment of regulated markets on the Berar system as modified by the Bombay legislation. The management of these markets should be vested in a market committee with adequate representation of the actual cultivators who, however, should not be represented by any licensed broker on the committee. The Commission recommend the appointment of an expert marketing officer and an officer with experience of agriculture and co-operation in India, to assist the Trade Commissioner in London.

The greatest hope for the salvation of the rural masses from the crushing burden of debt, declare the Commission in the tenth section, rests in the growth and spread of a healthy and well-organised co-operative movement based on the careful education and systematic training of the villagers themselves.

GOVERNMENT ASSISTANCE.

Discussing co-operation in the eleventh section the Commission consider that Government should assist by contributing towards the out-of-pocket expenses of honorary workers both whilst under training and whilst they are working in the field; in assisting institutions whose object is to spread education and the application of co-operative principles to various objects and assisting unions in supervision; in promoting organisations on a co-operative basis to facilitate specialised forms of co-operative activity such as the consolidation of holdings, adult education, irrigation and the like.

In the twelfth section the Commission discuss the problems of the village in general. To tackle the question on malaria, the most widespread of diseases, the Commission urge that the development of Cinchona cultivation in all provinces which contain areas suitable for its growth, the manufacture of quinine and the control of its distribution, so far as price within India is concerned, should be taken over by the Government of India. In connection with diet, the Commission are much impressed by the possibilities of a development of the fish industry in India and would recommend this matter to the attention of local Governments. The system of village guides devised by Mr. Brayne, I. C. S., in the Gurgaon District of the Punjab seems to the Commission worthy of consideration as the agency by which to revive the ancient custom of corporate action in the village. Next to this the Commission attach most importance to linking the villages with the social life of the town. This the Commission consider can best be effected by social workers organised in societies

like the Seva Sadan Society of Poona, and by the formation of Co-operative Better Living Societies.

Under Education the Commission express the conviction that the spread of literacy among women is of great importance to the rural development in India. A pretence of teaching agricultural methods to boys five to ten years old, whether theoretically in the guise of nature study or practically in school gardens should be avoided. The Commission have come to the conclusion that in no scheme of rural education the cost of which is defrayed by Government schools of the Bombay type ought to find a place. The Commission strongly press the claim of the rural areas on the time and interest of the best of India's youth and appeal to both past and present members of Indian Universities to apply themselves to the social and economic problems of the countryside and so to fit themselves to take the lead in the movement for the uplift of the rural classes.

RURAL INDUSTRIES

In the fourteenth section on rural industries and labour the Commission suggest the extension of the rural manufacture of agricultural implements, paper manufacture from bamboo pulp the oil-crushing industry and the handloom, pottery and rope making industries, sericulture and lac. The development of village industries on a co-operative basis is essential if they are to survive increasing competition. The labour problem, the Commission declare remains the same as in 1880 when the Famine Commission reported namely, to lessen the pressure on the land. This pressure might be relieved by permanent migration in India. In the concluding sections the Commission deal with horticulture and plantations, statistics, the Agricultural services and miscellaneous questions.

REPORT OF THE ROYAL COMMISSION ON AGRICULTURE IN INDIA.

The Report examines the present conditions of agriculture and rural economy in British India and makes recommendations for the improvement of agriculture and the promotion of the welfare and prosperity of the rural population. Price, Rs. 7. Available of G. A. Natesan and Co., George Town Madras.

MAHATMA GANDHI'S AUTOBIOGRAPHY.

[In these two chapters Mahatmajee narrates his experiences in Hardwar and Gurukul and other places of pilgrimage in Northern India. His description of the Kumbha Mela and his views on the wearing of the thread and Shikha should be read in his own words. Ed. I. R.]



PART V—CHAPTER VII.

KUMBHA MELA

On my way to Rangoon where I wanted to meet Dr. Mehta, I had to halt at Calcutta. I was the guest of the late Babu Bhupendranath Basu there. Bengali hospitality reached its climax here. In those days I was a strict fruitarian, so all the fruits and nuts available in Calcutta were ordered for me. The ladies of the house kept awake all night skinning various nuts. Every possible care was taken in dressing fresh fruit in the Indian style. Numerous delicacies were prepared for my companions, amongst whom was my son Ramdas. Much as I could appreciate this affectionate hospitality, I could not bear the thought of a whole household being occupied in entertaining two or three guests. But as yet I saw no escape from such embarrassing attentions.

On the boat going to Rangoon I was a deck passenger. If excess of attention embarrassed us in Sjt. Basu's house, grossest inattention even to the elementary comforts of deck passengers was our lot on the boat. What was an apology for a bathroom was unbearably dirty, the latrines were stinking sinks. To use the latrine, one had to wade through urine and excreta or jump over them.

Gandhi's Autobiography vol. I. Mahatma Gandhi is contributing to the *Navajivan* "The Story of his experiments with truth" in Gujarati. Mr. Mahadev Desai has translated the same preserving the spirit of the original in inimitable language. Bound in Khadi cloth. Price Rs. 5-8-0 net. Postage extra. G. A. Natesan & Co., Book-sellers, George Town, Madras.

This was more than flesh and blood could bear, I approached the Chief Officer without avail. If anything was lacking to complete the picture of stink and filth, the passengers furnished it by their thoughtless habits. They spat where they sat, dirtied the surroundings with the leavings of their food, tobacco and betel leaves. There was no end to the noise, and every one tried to monopolise as much room as possible. Their luggage took up more room than they. We had thus two days of the severest trial.

On reaching Rangoon, I wrote to the Agent of the Steamship Company acquainting him with all the facts. Thanks to this letter and to Dr. Mehta's efforts in the matter, the return journey though on deck was less unbearable.

In Rangoon, my fruitarian diet was again a source of additional trouble to the host. But since Dr. Mehta's home was as good as my own, I could control somewhat the lavishness of the menu. However, as I had not set any limit to the articles I might eat, the palate and the eye refused to put an effective check on the supply of varieties ordered. There were no regular hours for meals. Personally, I preferred having the last meal before nightfall. Nevertheless, as a rule, it could not be had before eight or nine.

This year—1915—was the year of the Kumbha fair which is held at Hardwar once every 12 years. I was by no means eager to attend the fair, but I was anxious to meet Mahatma Munshiramji who

was in his Gurukul. Gokhale's Society had sent a big volunteer corps for service at the Kumbha. Pandit Hridayanath Kunzru was at the head, and the late Dr. Dev was the medical officer. I was invited to send the Phoenix party to assist them, and so Maganlal Gandhi had already preceded me. On my return from Rangoon, I joined the band.

The journey from Calcutta to Hardwar was particularly trying. Sometimes, the compartments had no lights. From Saharanpur, we were huddled into carriages like goods or cattle. These had no roofs, and what with the blazing midday sun overhead and the scorching iron floor beneath, we were all but roasted. The pangs of thirst caused by even such a journey as this could not persuade orthodox Hindus to take water, if it was 'Mussalmani.' They waited until they could get the 'Hindu' water. These very Hindus, let it be noted, do not so much as hesitate or inquire, when, during illness, the doctor administers them wine, or prescribes beef tea or a Mussalman or Christian compounder gives them water!

Our stay in Shantiniketan had taught us that the scavenger's work would be our special function in India. Now for the volunteers in Hardwar, tents had been pitched in a *dharmashala*, and Dr. Dev had dug some pits to be used as latrines. He had to depend on paid scavengers for looking after these. Here was work for the Phoenix party. We offered to cover up the excreta with earth and to see to their disposal, and Dr. Dev gladly accepted our offer. The offer was naturally made by me, but it was Maganlal Gandhi who had to execute it. My business was mostly to keep sitting in the tent giving *darshan* and holding religious and other discussions with numerous pilgrims who called on me. This left me not a minute which I could call my own. I was followed even to the bathing *ghat* by these *darshan* seekers, nor did they leave me alone whilst I was having my meals. Thus it was in Hardwar that I realised what a deep impression

my humble services in South Africa had made throughout the whole of India.

But this was no enviable position to be in. I felt as though I was between the devil and the deep sea. Where no one recognised me, I had to put up with the hardships that fall to the lot of the millions in this land, *e. g.*, in railway travelling. Where I was surrounded by people who had heard of me, I was the victim of their craze for *darshan*. Which of the two conditions was more pitiable, I have often been at a loss to determine. This at least I know that the *darshan-valas'* blind love has often made me angry, and more often sore at heart. Whereas third class travelling, though often trying, has been uplifting and has hardly ever roused me to anger.

I was in those days strong enough to roam about a lot, and was fortunately not so known as not to be able to go in the streets without creating much fuss. During these roamings, I came to observe more of the pilgrims' absent-mindedness, hypocrisy and slovenliness, than of their piety. The swarm of *sadhus*, who had descended there, seemed to have been born but to enjoy the good things of life.

Here I saw a cow with five feet! I was astonished, but knowing men soon disillusioned me. The poor five-footed cow was a sacrifice to the greed of the wicked. I learnt that the fifth foot was nothing else but a foot cut off from a live calf and grafted upon the shoulder of the cow! The result of this double cruelty was exploited to fleece the ignorant of their money. There was no Hindu but would lavish his charity on such a miraculous cow.

The day of the fair was now upon us. It proved a red letter day for me. I had not gone to Hardwar with the sentiments of a pilgrim. I have never thought of frequenting places of pilgrimage in search of piety. But the seventeen lakhs of men that were reported to be there could not all

PART V—CHAPTER VIII

LAKSHMAN JHULA

It was a positive relief to reach the Gurukul and meet Mahatma Munshiramji with his giant frame. I at once felt the wonderful contrast between the peace of the Gurukul and the din and noise of Hardwar.

The Mahatma overwhelmed me with affection. The Brahmacharis were all attention. It was here that I was first introduced to Acharya Ramadevji and I could immediately see what a force and a power he must be. We had different view points in several matters, nevertheless our acquaintance soon ripened into friendship.

I had long discussions with Acharya Ramadevji and other professors about the necessity of introducing industrial training into the Gurukul. When the time came for going away it was a wrench to leave the place.

I had heard much in praise of the Lakshman Jhula (a hanging bridge over the Ganges), some distance from Hrishikesh, and many friends pressed me not to leave Hardwar without having gone as far as the bridge. I wanted to do this pilgrimage on foot and so I did it in two stages.

Many *sannyasis* called on me at Hrishikesh. One of them was particularly attracted towards me. The Phoenix party was there and their presence drew from the Swami many questions.

We had discussions about religion and he realised that I felt deeply about matters of religion. He saw me bare-headed and shirtless as I had returned from my bath in the Ganges. He was pained to miss the *shikha* (tuft of hair) on my head and the sacred thread on me and said:

'It pains me to see you, a believing Hindu, going without the sacred thread and the *shikha*. These are the two external symbols of Hinduism and every Hindu ought to wear them.'

Now there is a history as to how I came to dispense with both. When I was an urchin of ten, I envied the Brahman lads sporting bunches of keys tied to their sacred threads and wished I could do likewise. The practice of wearing the sacred thread was not then common among the *vaishya* families in Kathiawad. But a movement had just been started for making it obligatory for the first three *varnas*. As a result several members of the Gandhi adopted the sacred thread. The Brahman who was teaching two or

be hypocrites or mere sight-seers. I had no doubt that countless people amongst them had gone there to earn merit, and for self-purification. It is difficult, if not impossible, to say to what extent this kind of faith uplifts the soul.

I therefore passed the whole night immersed in deep thought. There were those pious souls in the midst of the hypocrisy that surrounded them. They would be free of guilt before their Maker. If the visit to Hardwar was in itself a sin, I must publicly protest against it, and leave Hardwar on the day of Kumbha. If the pilgrimage to Hardwar and to the Kumbha fair was not sinful, I must impose some act of self-denial on myself in atonement for the iniquity prevailing there, and purify myself. This was quite natural for me. My life is based on disciplinary resolutions. I thought of the unnecessary trouble I had caused to my hosts at Calcutta and Rangoon, who had so lavishly entertained me. I therefore decided to limit the articles of my diet and to have my final meal before sunset. I was convinced that if I did not impose these restrictions on myself, I should put my future hosts to considerable inconvenience and should engage them in serving me rather than engage myself in service. So I pledged myself never whilst in India to take more than five articles in twenty-four hours, and never to eat after dark. I gave the fullest thought to the difficulties I might have to face. But I wanted to leave no loop-hole. I rehearsed to myself what would happen during an illness, if I counted medicine among the five articles, and made no exception in favour of special articles of diet. I finally decided that there should be no exception on any account whatsoever.

I have been under these vows for now thirteen years. They have subjected me to a severe test, but I am able to testify that they have also served as my shield. I am of opinion that they have added a few years to my life and saved me from many an illness.

three of us boys *Ramaraksha* invested us with the thread and although I had no occasion to possess a bunch of keys, I got one and began to sport it. Later, when the thread gave way, I do not remember whether I missed it very much. But I know that I did not go in for a fresh one.

As I grew up several well-meaning attempts were made both in India and South Africa to re-invest me with the sacred thread, but with little success. If the *shudras* may not wear it, I argued what right have the other *varnas* to do so? And I saw no adequate reason for adopting what was to me an unnecessary custom. I had no objection to the thread as such, but the reasons for wearing it were lacking.

As a *vaishnava* I naturally wore round my neck the *kanthi* and the *shikha* was considered obligatory by elders. On the eve of my going to England however I got rid of the *shikha* lest when I was bare-headed it should expose me to ridicule and make me look as I then thought a barbarian in the eyes of the Englishmen. In fact this cowardly feeling carried me so far that in South Africa I got my cousin Chhaganlal Gandhi, who was religiously wearing the *shikha*, to do away with it. I feared that it might come in the way of his public work, and so even at the risk of paining him I made him get rid of it.

I therefore made a clean breast of the whole matter to the Swami and said:

'I will not wear the sacred thread, for I see no necessity for it, when countless Hindus can go without it and yet remain Hindus. Moreover, the sacred thread should be a symbol of spiritual regeneration, presupposing a deliberate attempt on the part of the weaver at a higher and purer life. I doubt whether in the present state of Hinduism and of India, Hindus can substantiate the right to wear a symbol charged with such a meaning. That right can come only after Hinduism has purged itself of untouchability, has removed all distinctions of superiority and inferiority, and shed a host of other evils and shams that have become rampant in it. My mind therefore rebels against the idea of wearing the sacred thread. But I am sure, your suggestion about the *shikha* is worth considering. I once used to have it, and I discarded it from a false sense of shame. And so I feel that I should start growing it again. I shall discuss the matter with my comrades.'

The swami did not appreciate my position with regard to the sacred thread. The very reasons that seemed to me to point to not wearing it appeared to him to favour its wearing. Even

to-day my position remains about the same as it was at Hrishikesh. So long as there are different religions every one of them may need some outward distinctive symbol. But when the symbol is made into a fetish and an instrument of proving the superiority of one's religion over other's then it is fit only to be discarded. The sacred thread does not appear to me to-day to be a means of uplifting Hinduism. I am therefore indifferent to it.

As for the *shikha* cowardice having been the reason for discarding it, after consulting with friends I decided to re-grow it.

But to return to Lakshman Jhula. I was charmed with the natural scenery about Hrishikesh and the Lakshman Jhula, and bowed my head in reverence to our ancestors for their sense of the beautiful in Nature, and for their foresight in investing beautiful manifestations of nature with a religious significance.

But the way in which men were using these beauty spots was far from giving me peace. As at Hardwar so at Hrishikesh, people dirtied the roads and the fair banks of the Ganges. They did not even hesitate to desecrate the sacred water of the Ganges. It filled me with agony to see people performing natural functions on the thoroughfares and river banks when they could easily have gone a little farther away from public haunts.

Lakshman Jhula was, I saw, nothing but an iron suspension bridge over the Ganges. I was told that originally there had been a fine rope-bridge. But a philanthropic Marwadi got it into his head to destroy the rope bridge and erect an iron one at a heavy cost and then entrusted the keys to the Government! I am at a loss to say anything about the rope-bridge as I have never seen it, but the iron bridge is entirely out of place in such surroundings and mars their beauty. The making over of the keys of this pilgrims' bridge to Government was too much even for my loyalty of those days.

The *Scargashram* which one reaches after crossing the bridge was a wretched place, being nothing but a number of shabby-looking sheds of galvanised iron sheets. These, I was told, were made for *sadhaks* (aspirants). There were hardly any living being there at the moment. Those who were in the main building gave one an unfavourable impression.

But the Hardwar experiences proved for me to be of inestimable value. They helped me in a small way to decide where I was to live and what I was to do.

(To be continued.)

THE COMMISSION IN INDIA

The last quarter of the ROUND TABLE has a review of events following the arrival of the Simon Commission in India. We read how Sir John and his colleagues got on in the different parts of India which they visited. The relative strength of the boycotters and co-operators both in the Centre and in the Provinces is discussed. Of course, the writer is sanguine that though the prospects are dark, there is hope of co-operation in the near future. He balances the relative strength of either side and inclines to the view that things are shaping themselves in the way the Commission most desire. Our own reading of the situation is altogether at variance with this view; but it is no use arguing about facts which he who runs may read.

But the article is important for the sidelight it throws on the psychology of certain political parties in the country. The Justice party in Madras were among those who stood for boycott no less than the Congress party: but much water has flowed under the bridge since then. Apparently the writer of the article is in the know of things. And though the leaders themselves seem to be anxious to avoid creating the impression of a sudden somersault and are therefore moving with slow and deliberate steps, the writer who seems to be well posted in regard to the party's mentality and designs, says:—

"Certain political developments in Madras since the vote was taken have strengthened the Justice party, which appears to be now definitely on the side of co-operation."

Is that the meaning of all the prevarications, denials, and explanations issuing from the party's headquarters? The sudden jubilation over the so-called concessions and the modest proposal to await instructions from the Council of the Federation—are these premonitions of the impending decision? The ROUND TABLE contributor who is

supposed to be an influential person in the service of Government seems already in the know of things and familiar with the decisions of the party. For he says:

"The well organised and numerous Justice party in Madras is, as already stated, practically committed."

THE MUGHAL GARDENS

Those who have visited the gardens in Kashmir, laid out by the Moghul Emperors can never fail to be impressed with the excellent way in which they have laid them. Mr. Arthur Slater, in the course of an interesting article in the MODERN REVIEW for June tells us that later Moghul Emperors carried out in Kashmir the same ideas with certain modifications, but with the same spirit.

"One cannot easily forget the first impressions received on visiting any of the famous gardens in Kashmir, the Nishat Bagh and the Shalimar Bagh near the Dal Lake, and Atchibal, and Verinag, some distance from the capital city. See these in their full glory when the channels are filled with water, and the beds are displaying their gorgeous flowers, when the play of the sun on the falling waters can be studied, when the lights change on the picturesque mountains that back these gardens, and you will conceive a high respect for those men who planned and executed these gardens in the seventeenth century."

The Shalimar Bagh has been referred to as the garden made by Shah Jahan and in which he loved to spend his days while living in this part of his kingdom. Continuing, Mr. Arthur Slater says that, as one rambles through these gardens, especially on those festival days when the fountains and channels are filled with water, it is not difficult to picture those scenes Moghul writings describe.

Though some of the glories of the Moghul times in the maintenance of these gardens have departed, yet it is gratifying to note that the present ruler of Kashmir preserves them in good order.

VISVABHARATI

Much has been written of Visvabharati as a new institution; but it is seldom remembered that though it was formally inaugurated in December 1921, it had gradually grown out of the Shantiniketan Ashrama which dates back to the days of Maharshi Devendranath Tagore. The original Ashrama was founded in 1901. The growth and progress of this institution during the last quarter of a century is the subject of an interesting article by Mr. Prasanna Chandra Mahalanobis in VISVABHARATI QUARTERLY for the last quarter.

The site of the Ashrama was originally a bare spot in the middle of an open country, and was notorious for being the haunt of dacoits. Here Maharshi Devendranath came on one of his journeys, pitched his tent and spent his time in prayer and meditation. Subsequently, the adjacent soil was bought over, trees and shrubs planted and a garden and orchard laid out: a house was built and later on, a temple. The Maharshi then dedicated it as an Ashrama, to the public under "a Trust Deed, endowing it with an annuity of Rs. 6000 for the use of every one who wished to meditate on God, free from all antagonism, creed or sect." For thirty years there was no activity in Shantiniketan when Rabindranath thought of founding a boarding school, a scheme which received his father's warm approval. The school was started in December 1901. Rabindranath's immediate object was to found a school where the children would live a free and happy life, where study would not be divorced from life and where the inmates could live in complete harmony with nature. The school flourished under the immediate guidance and inspiration of the poet who was assisted in his enterprise by Brahmabandhab Upadhyaya, Pandit Vidyamava, Jagadananda Ray, Santosh Chandra Majumdar, and Ajit Kumar Chakravarty. In the third year of the Vidyalyaya, another great personality joined the institution—Satis Chandra Ray, who was followed

by the scholar and patriot—Mohit Chandra Sen who moulded the character of the first inmates of the Vidyalyaya and stamped his genius on the life of Shantiniketan.

Meanwhile, the Swadeshi movement had inspired the founder to further efforts in nation-building: and we see the poet working zealously for what is now known as village re-construction. Bands of young men went forth from the Ashrama to the remotest villages of Bengal and teaching the rustic population with lantern shows and exhibitions. It was at this time too that the Poet conceived his original and startling views on nationalism—views so greatly at variance with current notions of patriotism and nationality. They were essentially creative and positive and inevitably opposed to the destructive and negative creed of European nationalism based on militarism and commercial exploitation.

In 1911, on the occasion of the poet's 50th birth-day, his friends took the opportunity to bring the Ashrama to public notice: and when Rabindranath started on his European tour in 1912, definite attempts were made to enlist outsiders in the work of the Ashrama.

Just at this time, Mr. C. F. Andrews and the late Mr. W. W. Pearson who came to India with the poet in 1911, joined the Ashrama and made it the expression of wider ideals.

In 1916 the poet went to Japan, and in December 1918, it was resolved to make Visvabharati the centre for different Eastern cultures "concentrating in one spot the varied ideals of art and civilization contributed to the world by the different countries of Asia".

The name of Visvabharati dates from this time; and in keeping with it the poet has been making it a cosmopolitan centre of culture by inviting European savants to lecture at the University.

Visvabharati. (The World University) By Dr. Rabindranath Tagore and Mr. C. F. Andrews, As. 8. To Subs. of the "Indian Review", As. 6.

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

AMERICA AND PEACE

The latest number of the FOREIGN AFFAIRS contains an article by Viscount Cecil on "American responsibilities for peace." Viscount Cecil believes that fundamentally what the world is suffering from is loss of faith in the things it once believed in. A characteristic symptom is the decay of Parliamentary Government in many countries. Men no longer trust themselves to order their own affairs. Democracy is for the moment in eclipse. Viscount Cecil reviews the political conditions in several countries in Europe. As regards Britain, he says:—

The ideals of public service are making a new appeal or perhaps presenting an old appeal with more effect. Peace in industry, to borrow too casual a current phrase, is not the result of mere exhaustion after the disastrous May of 1925, but the outcome of a dawning and broadening conviction that neither the community nor any class can realise itself except on the basis of conscious co-operation. And on a higher level there is manifest a new sense of the realities of religion. That is something more easy to feel than to demonstrate, but one evidence at least has created a profound impression wherever in the country the debates in the House of Parliament are read. By general consent, Parliament has never since the War risen to any level comparable with that attained in the discussions on the revision of the Prayer Book. No single speech was delivered that violated the sentiments of religious men. Speech after speech, on the contrary, was delivered on either side charged with an earnestness and a depth of conviction such as, by the nature of things, can rarely find expression in the ordinary secular debates of Parliament. And it was not because Members cared so little about religion that they were reluctant to endorse the changes in the revised liturgy, but because they cared so much.

Why is it that the United States is unpopular in Europe? To pretend that it is not unpopular would be mere affectation, says Lord Cecil, though doubtless the degree of its unpopularity is often grossly exaggerated.

Still, it is at the moment not popular just as I am told there is no excess of enthusiasm for Great Britain to-day in the United States. If I try and indicate briefly what is frequently said about the United States in different European countries to-day, it must not be thought that I am making this picture and these ideas my own. I am not. I agree broadly with some of them and disagree profoundly with others. But if the present misunderstandings between Europe and the United States are to be lessened or removed—and in the interest of mankind nothing is more necessary—it may perhaps help if I state with frankness what is commonly felt on the subject. To put crudely it amounts to this—that the United States is binding on men's backs burdens grievous

to be borne and lifting not one of its fingers to lighten the load. America, it is said, remained out of the War for nearer three years than two while the nations with which she later was associated were almost worn down by the stress of the conflict. Later, when the folly of the Germans forced her into war against her will, her weight was only felt in the field in the closing months of the War, and between then and the Armistice she suffered comparatively little, if sufferings are computed in the terms of what the other Allies had borne. The intervention of America was of vital importance; it may be claimed with some show of reason that it was actually decisive; but to the end the great bulk of the fighting was of necessity done by others.

Lord Cecil gives a list of the various charges levelled against the United States by various countries in Europe. Though he does not associate himself with all of them, yet he insists that the root of the trouble in the world is that nations will not go beyond the modest limits they have themselves set for their possible action. He concludes:—

Britain will disarm, France will disarm, every country will disarm, so far as is consistent with security. And security perpetually vanishes because every nation arms to make itself secure and its rivals arm more to make themselves securer.

Only one policy has been framed which gives hope of any practical result. War between individual States must be banished from the world, as America is foremost in demanding, but it can be banished in one way only. To take the place of war, there must be a system of arbitration, effective, comprehensive, inspiring confidence. That policy involves definite undertakings by individual States. They must be willing to accept an arbitral decision in all cases instead of a decision by war. Only if a nation knows that the State with which it is in controversy has already given a binding pledge to that effect will it relinquish the idea of gaining its ends by war. And only if the small State knows that it is sure of the execution of a judgment in its favour even against a great one, just as a poor man in a civilised State is sure of the execution of a judgment in his favour even against a millionaire, will those States or any others be willing to trust themselves to a system which banishes the possibility of war from the world,—except indeed that form of war, if war it can properly be called, which consists of common action by the States of the world in an ultimate emergency to restrain any single State endeavouring to thwart the agreed processes of law by a sudden and treacherous appeal to force.

Realisation of that policy would mean the substitution of law for war—not in words, but in solid reality.

"Let there be no mistake—public opinion in India is no figment of the imagination; it is a reality and to contend that it does not exist, that it has not advanced in the last fifteen years, or that it may be treated with general indifference is, in my view, to ignore the great change which is passing over this country.—" LORD

INDIAN PROPAGANDA ABROAD

The HINDUSTHAN REVIEW QUARTERLY publishes a very interesting article under the heading "Wanted Indian propaganda abroad" by one who signs himself as "An Indian in America." According to the writer, the average American holds the view that India is such a chaotic mingling of races, full of religious feuds and caste differences, that she cannot govern herself; whereas Britain is supposed to be a peacemaker and selfless teacher in the ways of civilisation to a backward people. It is evident, that these Americans have been deliberately taught to think along such lines by the political opponents of India. Instances are not wanting. For, Miss Mayo's nefarious "Mother India" is one. It is therefore necessary that Indians should soon realise the importance of cultivating public opinion of the outside world especially America in line with the national policies of India. For it is America that will be the leading factor in future world politics. Since the Great War the leadership of the world has shifted from Europe to the United States of America. Even British propagandists have shifted their centre of activity from Europe to America. Referring to the need for propaganda work in America the writer says:—

It is this need of an organized attempt on behalf of India in this country that we wish to place most emphatically before our people. One can well imagine what excellent work could be done here. We are confident that the Congress leaders and public as a whole will concur with us. We are herewith proposing a scheme which will considerably remedy the situation if Congress and our leaders are moved to support it. The major part of the work in this country will be shouldered by men who might be recruited from the resident Indians here.

Of course, men and money are required for such an organised propaganda work. The writer says that there are men in America who will be willing to assume the responsibility of assisting to create a permanent organisation to extend the work of the Indian National Congress, if only the latter willingly assumes it as it was doing some

years ago in England. The writer's suggestions in this connection are worth quoting:—

(a) Recognition from the Indian National Congress, (b) Occasional visits to this country of Congress leaders, annually or more often, and (c) some sort of financial arrangement with the Indian National Congress. The policy of the organization shall be in consonance with the policy of the Indian National Congress. The work shall mainly consist of:—(a) Dissemination of authoritative information about India through lectures, pamphlets, publications, personal contacts, etc. (b) Arrangements for the lecture tours of the Congress delegates to this country. (c) To serve as a news agency to Indian papers, (d) To help responsible American visitors to India in making contacts with Indian Nationalist organizations and leaders. These people on their return to America will be a valuable asset to the cause of India, and (e) To establish a library on India in this country.

"MOTHER INDIA"

Since the publication of "Mother India," by Miss Katherine Mayo, numerous protests have been recorded and some of the prominent ones have also been printed in this journal. The latest one is by Eugene Milne Cosgrave who has forcibly repudiated all the scurrilous allegations of Miss Mayo in an article in UNITY of Chicago. Mr. Cosgrave says:—

What makes Miss Mayo's book such a tragic phenomenon of our time are not alone the hasty generalizations of her untrained mind, the juggling with a few facts torn out of historic perspective and viciously handled. It is the more important matter that the widespread publicity given to her slanderous book on three continents should occur at a time when the growing sense of world-unity and international good-will is becoming more and more vocal in the hearts of all mankind. As a disunifying force, at such an hour in the time-process, it should merit for its author universal rebuke.

The internal evidence in support of the wholesale indictment of a great people—with a tradition of culture and civilization such as to command the admiration of a Max Muller—is of such an unreliable and unauthenticated nature that were its only result the apparent psychological release which it gives the author, one would be justified in throwing it into the consuming fire.

If Miss Mayo is, as she says in her book, "unsubsidized, uncommitted and unattached," how could she fail to report the historical linkages in the political agitation in India during the past quarter of a century. Not only does Miss Mayo shut her eyes to the political organisations in India, but she tells us that Indians are sexually exhausted at thirty and are thus physically weak to shoulder Governmental responsibilities. Mr. Cosgrave repudiates this allegation as follows:—

EMERSON AND THE VEDAS.

In an article in the MONIST, Arthur E. Christy traces the source of inspiration of Emerson, the famous American philosopher, to the Vedas. The writer culls passages from Emerson's own pen, some of which we reproduce below:—

"In the sleep of the great heat there is nothing for me but to read the Vedas, the Bible of the tropics, which I find I come back upon every three or four years. It is sublime as heat and night and a breathless ocean. It contains every religious sentiment; all the grand ethics which visit in turn each noble poetic mind, and nothing is easier than to separate what must have been the primeval inspiration from the endless ceremonial nonsense which caricatures and contradicts it through every chapter. It is of no use to put away the book; if I trust myself in the woods or in a boat upon the pond, Nature makes a Brahmin of me presently: eternal necessity, eternal compensation, unfathomable power, unbroken silence. This is her creed. Peace, she saith to me, and purity and absolute abandonment—these panaceas expiate all sin and bring you to the beatitude of the Eight Gods."

We are told that Emerson used to read the Bhagavad Gita to his great spiritual benefit. For his essays and other works bear ample reference to the philosophy contained in Gita, the Bible of the Hindus. The following is with regard to Gita:—

I owed—my friend and I owed—a magnificent day to the Bhagavad Gita. It was the first of the books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and another climate had pondered and thus disposed of the same questions which exercise us. Let us now go back and supply minute criticisms to it, but cherish the venerable oracle.

In Emerson's opinion, the salvation of the West lies in becoming an Occident, i.e., in the spirit of the Vedas imbibing. Perhaps this may be a hard pill to swallow for people like Miss Mayo. But it is interesting to quote what he says:—

"There is no remedy for musty, self-conceited English-life made up of fictitious trifles hating ideas—like Orientalism. That astonishes and disconcerts English decorum. For once there is thunder he never heard, light he never saw and power which trifles with time and space."

It does not seem to trouble Miss Mayo to explain how a nation of impotent men, physically undone years before their prime, without initiative enough to engineer a way of life for themselves, can nevertheless have the fire of courage left in them to bring Britannia almost to her knees, and produce a race of publicists who have the hardihood to rot in the marsh-holes of prisons of Bengal!

As if there could be but one answer when the reader recalls her *cordiale* with India Office in London, how this branch of the British Foreign Office graciously obliged her with data, which, she confesses, greatly facilitated the writing of the book, and that while she is malicious toward the Brahmin caste, she seldom misses an opportunity to sing the Te Deum in praise of the new governing caste—the British Overlords. As a liturgical response, I quote the words of Sir W. J. Joyson-Hicks, Home Secretary in the Baldwin Cabinet. "We did not conquer India for the benefit of the Indians. We conquered India as an outlet for the goods of Great Britain. We conquered India by the sword and by the sword we shall hold her."

The writer concludes:—

All in all, it may be that Miss Mayo has done a yeoman's service to India is beyond her intention as it is beyond her recompense. She has aroused a world-wide interest in this vast Colonial possession of the British Empire which will, as the real facts are unveiled, hasten the day of India's liberation. Meanwhile, we Humanists of America, stretch our hands across the seas to "sad old Mother India." Her struggle is our struggle; her hopes are our hopes, for all mankind. We hail you, Mother India—Bharat Varsha—whose shining parapets point to the eternal summer of the human race. "Om Mane Padme Hum!"

INDIA IN PERIODICALS

INDIA AND GOLGOTHA. By Dr Hans Koester, ["The Visvabharati Quarterly", April 1928.]

THE TASK OF THE SIMON COMMISSION. By Lord Sydenham. ["The English Review," April 1928.]

HOW RULING INDIA INJURES ENGLAND. By Dr. J. T. Sunderland. ["The Modern Review," May 1928.]

IMAGE WORSHIP IN HINDUISM. By Swami Iswarananda. ["The Vedanta Kesari", May 1928.]

MAY HINDU FESTIVAL. By Reuben Manohar Lall, B. A. ["The Young Men of India," May 1928.]

THE INDIAN CHURCH AND MEDICAL RELIEF. By D. V. Gnanamuthu, B. A., M. B., B. S. ["The National Christian Council Review", May 1928.]

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RELIGION AND MODERN SOCIETY

"If religion is again to play a part in the furtherance of human happiness, its philosophy must be relevant to human experience," says Mr. Solomon Goldman in the *MENORAH JOURNAL* under the title "A rabbi takes stock." He is of opinion that the old idealism will have to pay its respects to the reconstruction taking place in our ways of thinking.

In place of immutable dogma and stereotyped creeds we shall have to be satisfied with functioning hypotheses. Threadbare words and limp concepts will have to find a new, vital meaning. The criteria of modern thinking will have to be applied to the terms God and soul, sin and evil. Our ethical concepts and moral usages, too, must be submitted to careful scrutiny.

"The conflict between religion and science is no longer confined, as it was in Tennessee, to the contradiction between the Mosaic cosmology and the theory of evolution. The chasm unfortunately is much wider. Upon critical analysis some time-honoured ethical precepts and moral standards have been found to be inimical to the welfare of modern man. This was to be expected. For even if we assume that to some men was given the power to 'make the leap in the dark,' in Huxley's phrase, it would still remain questionable whether their contemporaries and successors always adequately understood them. But we no longer view folkways, mores, and institutions as having leaped into sudden existence in response to a divine fiat.

We must study the past, not only reverentially but critically as well. We cannot assume, says the writer, that all the accounts which have come down to us from the past are literally true.

We must not hesitate to separate the grain from the chaff. The interpretation of history found in sacred and learned literature need not be considered as final. On the contrary, we often are to-day in a better position to understand the movements and events of the days of long ago than those who preceded us by centuries. Jewish history is certainly no exception. We must see whether it cannot be made vital. Our whole past must therefore be re-valuated.

After developing this subject the writer says in conclusion:—

"The reconstruction of Judaism must begin with the reconstruction of the synagogue. Ventilate it, renationalise it, beautify it, make it alive to the needs of the Jewish people of to-day, to thousands of men and women, and it will take on a new sense of value which all will recognise."

PATRIOTISM AND BAD TEMPER

"It is a great pity that patriotism should be dragged at the tail of meanness and pettiness. For a man to enlarge his horizon is good. It is better socially to live for one's family than for one's self. Better still to live for one's country. But it would be best of all to live for humanity," writes Mr. W. H. Williams in *CHAMBERS'S JOURNAL*.

"You can rouse a man's temper in a moment by sneering at his country. He persuades himself he is now being big: he is a patriot: he is thinking of others. Of course, it is nothing of the kind. A man wants his country to win just because it is *his* country. He snatches part of the glory and the pride.

"We all know that angry feeling when our country is belittled; but we ought to be able to bear the tales of the past with an even behaviour, if not with an even mind.

"The saddest thing is that this cursed vanity, with its resultant temper, can drag nations to misery.

"If a man is rude to you, it doesn't matter much. He is the person to be ashamed: there is no need for you to be rude or furious.

"Nations magnify these rudenesses and slights. They see insults where none were intended. The mob is far more easily and more wickedly disturbed than the individual, for indignation and anger rise in company, and destruction is generally the only outlet.

"Newspapers should not pander to an empty national vanity. Praise should be given to things of good report, and there should be no flinching from truth, justice and reasonableness even when one's country is involved."

CHRISTIANITY AND ISLAM

"Christianity and Islam in National Life" is the Subject of an interesting article in *THE CHURCH OVERSEAS* for April. The writer, Mr. S. A. Morrison avers that an impartial investigation of the varying degrees of educational and scientific development to which different countries have attained to-day discloses three acknowledged facts:—

The first is that Islamic countries, whose adherence to the orthodox dogmas and interpretations of their faith is the most rigid and tenacious, would need, without exception, to be classified amongst the least enlightened. Secondly, in every country, such, for example, as India, where Moslems and non-Moslems live side by side as members of a common State, with equal opportunities for educational advancement and equal facilities for intellectual illumination, it is almost invariably found that the non-Moslems have outstripped their Moslem fellow-countrymen, and left them far behind in the pursuit of literary and scientific truth. And, thirdly, wheresoever a Moslem people displays any appreciable indication of a genuine intellectual revival, there the tendency is most marked for Islam, as an intellectual system, to be discarded altogether.

It would thus appear at first sight that Islamic dogma and scientific thought are mutually antagonistic both in spirit and in claim, and that to-day they face each other as rival aspirants to the throne of the modern mind. And yet it has not been so in the past and history records a different tale.

There was a period of history when the Catholic Church was notoriously the champion of all reactionary forces, when every innovation was stamped with the seal of heresy, when the cleavage between religion and science was clearly defined and apparently unbridgeable. Nay rather, for several generations almost every ray of intellectual light that penetrated European thought filtered through from Moslem Spain, and emanated from some Islamic source, though to be sure it was as much an object of suspicion amongst orthodox circles in the land of its origin as it was to orthodox Christendom.

To draw, then, an historical contrast between Islam and Christianity on the score of favour or

antipathy towards scientific progress and research would only be justifiable if it could be shown that the spirit of the one eventually conforms with, and fosters, the requirements of the scientific outlook towards life, while the spirit of the other is essentially incompatible with, and hostile to those requirements. The writer points out:—

Leaders of modern movements for Moslem reform assert with confidence that not only is Islam rightly understood, compatible with scientific progress, but that it alone entirely accords with it. To which statement we unhesitatingly reply whereas freedom of thought in Christianity only draws its possessors to closer unity with him who is "the Way, the Truth, and the Life," the infusion of free thought into Islam produces such a transformation in the content of Islam itself, that the product thus formed bears but a scanty resemblance to the religion of Mohammed, the Arabian prophet.

So much then for the relation between Islam and Christianity towards the modern scientific spirit. Mr. Morrison then discusses the question of the philosophical validity of normal Moslem thought.

For Islam the worrying problem of human free-will has been solved many centuries ago by the ascription, in the last analysis, of all activity to God alone. It is a simple, attractive system, Allah is the one supreme, inscrutable, irresistible Being, the sources of all being, and all becoming, the author and end of all existence, whose will is absolute, invincible, unaccountable.

But the basis of Islam's apparent strength as an intellectual system is in reality the basis of its weakness. It suffers most precisely from this fault of over-simplification. Its solutions fail to carry conviction either to the mind or the heart or the conscience! they fall short of the rich complexity of life as it really is. They are not adequate and so not true.

But Islam, says Mr. Morrison, like most philosophical systems "is never completely consistent." According to him

the Islamic doctrine of God satisfies neither the intellect nor the conscience of man, and if we turn to its doctrine of the exclusive brotherhood of believers, commendable though that concept is in certain of its applications, we again find ourselves face to face with a doctrine which, combined with the belief in predestination, fails to carry conviction to mankind, whose solidarity on a humanistic basis is now an axiom of social science,

GREEK SETTLEMENTS IN INDIA

Mr. S. Srikantaiya, reviewing the subject of the identification of certain passages, probably Kannada, occurring in a Greek farce of the 2nd Century A.D. discovered in a large find of papyri in 1897, and discussing the views of writers on the subject like Drs. Hultsch and Shama Shastri in the QUARTERLY JOURNAL OF THE MYTHIC SOCIETY, says that Greek settlements must have existed in South India on a fairly large scale; the Indo-Greek princes and people, settled in India, tended to become Hinduised; Muziris was such a Greek factory on settlement, frequented by Alexandrian ships; it was peopled by Roman subjects; it was the landing place of St. Thomas the Apostle and was in the kingdom of Cerebothra (Keralaputra). The alleged Greek Colony of Byzantium on the west coast, referred to by Ptolemy, may be Vijayanti or Vijayadrug in the Ratnagiri District. Trading Indians possessed some familiarity with the Greek tongue; and Indian languages were known to the people of Alexandria interested in Eastern trade. The Indians possessed an intimate knowledge of Egypt and the Nile. The references to the Brahmans and Hindus in ancient Greek literature and the discovery of Roman coins in India exclude the possibility of identifying Indians with other than Hindus. Scholars, however, doubt whether the strange words in the papyri can be identified with Kannada, and whether they may not be of Tamil origin.

JOURNAL OF THE MADRAS UNIVERSITY

We welcome this publication of the journal by the University as the fruition of a departure contemplated by the Act of 1923, being the University organ to give publicity to the work of the University Professors, Readers, Scholars etc, primarily, and to those engaged in more advanced studies as well. The journal is conducted under the direction of a strong Committee of Professors with Dr. S. Krishnaswami Aiyangar as the Editor,

INDIANS AND THE ARMY

Diwan Bahadur Ramachandra Rao, who was a member of the Skeen Committee, in the course of an article in the SERVANT OF INDIA passes severe strictures on Government for their reactionary policy with regard to defence in India. He points out that while in all other countries the function of maintaining internal security is primarily handed over to the police, nearly a third of the regular army in India is meant for quelling disturbances.

Even Asiatics and Africans, obtained an honourable position in the armies of Russia and France: but not so the Indians after a century and half of British rule! During the Great War, the Indian army distinguished itself on the battlefields of Europe and yet the attitude of the British services is as obstructive as ever. The several difficulties standing in the way of Indian boys being sent to England were referred to by several witnesses before the Skeen Committee and yet the Government of India cannot be induced to establish an Indian Sandhurst. It should be noted, that in France and Canada the fees are kept low enough to suit the means of average parents. Another reason for opening an Indian Sandhurst, is that British institutions are afraid of destroying their personality by a large influx of strangers. The whole set of proposals made by the Skeen Committee was intended to stimulate a regular flow of Indian cadets to the army; by rejecting these proposals the Government have practically discounted the natural supply of Indian officers. The only conclusion that can be drawn is that Government are out of sympathy with the basic idea of the Skeen proposals, viz, an acceleration of the speed of Indianization.

Commenting on this, THE SERVANT OF INDIA says:—

With regard to the Units Scheme, Dewan Bahadur Ramachandra Rao has shown that the test imposed by this scheme has been regarded even by the Skeen Committee as too severe to impose upon the first generation of Indian Officers; in addition the scheme is regarded by the same Committee as being in conflict with the principle of co-operation between the British and Indians applied to other spheres of administration. Mr. Rao quotes here the opinion of Sir John Shea that "we should have a far more efficient army if a mixture of Indian and British boys in the same unit is permitted than by totally Indianising certain units." It is now forty years since the third Indian National Congress passed a resolution demanding the opening of the higher grades of military service to Indians and we are just where we were in 1887! Mr. Ramachandra Rao has come to the conclusion that the transfer of the defence of the country to the shoulders of Indians is a necessary concomitant of the new status of India and believes that if India is not given the place of a true partner Great Britain would be breeding a race of irreconcilables of the same class as those who made the Government of the Irish Free State so difficult,

THE SIMON COMMISSION

It will be remembered that the Committee appointed by the Punjab Legislative Council to co-operate with the Simon Commission, at a meeting held at the residence of Dr. Gokul Chand Narang on June 2, unanimously recorded that it would be difficult for them to do their duty unless all restrictions regarding the examination of witnesses and scrutiny of documents were removed. The Committee urged that there should be no distinction between the members of the Commission and the members of the Committee in respect of examination of witnesses and access to documents.

In reply to the Punjab Committee's representations, the Secretary of State has sent an important communication to the Viceroy which says:—

"The Commission has decided to draw no distinction between its own members and members of these Committees in the respects referred to in the resolution, so that in the matter of examination of witnesses and accessible documents, the Commission will treat each Indian Committee within whose scope the material in question falls, on equal terms with itself. It considers that the reservation made in Sir John Simon's letter to the Viceroy of February 6, which, in any event, would have been put into effect very rarely, if at all, can be adequately secured by the power which rests with the Chairman to protect any witness and by discretionary power to exclude the Press from the joint sittings, when necessary. I think Your Excellency will share my satisfaction at this decision."

This so-called concession has in no way affected the decision of the Congress and the Liberals. Sir Chimanlal Setalvad, Sir Tej Bahadur Sapru and Sir Sivaswami Iyer see no reason to alter their opinion. Mr. Jinnah and Dr. Besant and others stick to the boycott. In fact, not only Congressmen but the leaders of most other parties as well have characterised the modifications in the

procedure as a farcical gesture. The Liberal leader Sir Chimanlal Setalvad ridicules the new "terms" as a "pettifogging" amendment in procedure. So does Mr. Jayakar, the Responsivist leader. Only the leaders of the Justice party in Madras seem to be satisfied with the so-called concessions and have even expressed themselves in favour of co-operation. THE STATESMAN appears to think that the country is not with the boycotters and suggests that should the Assembly again refuse to agree to the appointment of a Committee, it should be dissolved and fresh elections ordered.

If such a challenge is really thrown out, we dare say the popular party will have no difficulty in accepting it and proving to the Government that the country is with them in their rejection of the Commission.

In the meanwhile, all the Provincial Governments have submitted their reports to the Simon Commission.

The Government of India have also published a report on the working of the reformed constitution covering the period to the end of the life-time of the second Councils under the reforms. This report is on the lines of those submitted in 1923 and 1924, which were reviewed by the Muddiman Committee. These provide interesting reading, and though they do not form the basis of the memoranda submitted by the various Provincial Governments to the Simon Commission, they are fairly indicative of the opinions of the Provincial Governments.

As the above was in the press, we learn that the resolution in the Bengal Council for the appointment of a Committee of the Legislature to assist the Statutory Commission was carried by 72 votes against 50.

The Swarajist amendment for postponing the appointment of the Committee was negatived, 45 voting for and 82 against.

RT. HON. SASTRI ON COLOUR PREJUDICE

The Right Hon. V. S. Srinivasa Sastri addressed a crowded congregation after Evensong on Sunday, May 20, 1928, in St. Mary's Anglican Cathedral, Johannesburg. The subject of the address was "The influence of Christianity on the world at large." The address was broadcasted. Mr. Sastri said in the course of his Speech :

"I am not speaking to you as a Christian to Christians, but I am speaking to you as a sympathetic observer; and I have noted in the character of your religion, humility and meekness, a broad compassion and a love of mankind which knew no barrier such as race, country of origin, language or the complexion of the skin; the renunciation of spirit; and it even includes asceticism.

Lastly, it has the spirit of service which sacrifices self. It feels it a privilege to suffer for our fellowmen. To claim to be a world religion challenges the judgment of the world. Christians, therefore, must not shrink if standards are applied in testing them which are more exact than would be applied to religions which do not claim so pre-eminent a position.

Somehow or other, things which a pious Christian would not tolerate in the individual are, alas, excused and vigorously defended in the conduct of Governments. But Governments are not exempt from the laws of morality and ethics. It will be long, however, before these principles are permitted to govern the relations of nations towards each other. * * * It is a melancholy reflection that there should be found among intelligent and intellectual people the notion that a man is to be considered good or bad, worthy or unworthy, but according to the colour of his skin. Whatever the colour of the skin, the soul is the same within; and yet there are still institutions and laws governing our relations on the proposi-

tion that a man's inner nature depends on the colour of his skin. Nothing can be a more direct negation of true religion than this doctrine. Yet we allow it in too many walks of life that matter to govern our doings.

More than that, it is necessary that our Governments and our Administrations should order their actions according to the higher principles of religion. No Christian, no Hindu, no Mahomedan can rest contented till he has made up his mind that when he thinks of his brother he thinks of what is inside him, of his soul, through which is the kinship with one another, and with that eternal life from which we all spring."

Mr. PATEL ON THE BARDOLI STRUGGLE

Addressing a crowded gathering of Bombay youths on the 3rd instant, Mr. Vallabhai Patel emphasised the economic nature of the struggle in Bardoli. He declared that the people of Bardoli were prepared to die rather than sacrifice their self-respect. "Let the Government use their guns and armies", Mr. Vallabhai declared with emphasis, "but they will find that the bold peasants of Bardoli do not budge an inch from the position they have taken. They will die rather than have a dishonourable peace. If these 80,000 people die, the cause of the peasantry of India will be won". * * *

"Even if the people of Bardoli die," continued the speaker, "I am sure they will make history for India. They will pave the way for Swaraj by sacrificing their lives. I again repeat that the peasants of Bardoli do not require any mercy from this Government. They have no value for anybody's mercy except that of God. What they are asking for is a most humble request, namely, a fresh enquiry into the enhanced assessment. Why should the Government fight shy, if they are really convinced that they are justified in their actions?"

KASHMIR MAHARAJA'S MESSAGE

On the eve of his departure to Europe, H. H. the Maharaja of Kashmir gave the following message to his people :—

"Public duty is taking me to England, and I am leaving Jammu to-day, the 9th of Jeth. I hope to



SIR ALBION R. BANERJI

be able to return in about 7 months' time on the completion of the business which I have to attend to in England, and during the period of my absence, I have arranged the administration of the State to be in the hands of a Cabinet, consisting of the following Ministers :—Sir Albion R. Banerji, the Rajmantradhurina Major-General Rai Bahadur Janak Singhji Bahadur and G. E. C. Wakefield, who will be in constant touch with me and responsible for the good Government of the State during my absence. I feel confident that the arrangements, which I have made, will insure satisfactory conduct of the administration, with due regard to your interests, and I earnestly trust you will in every way extend to the Cabinet your loyal co-operation. I pray that the Divine Providence may keep you in continued happiness and prosperity."

INDIAN PRINCES' DEMANDS

There is complete unanimity of opinion among the Indian ruling Princes on the economic and financial issues considered by the Committee. They are of opinion that the system of exacting tributes from them should be abolished. Many of them have ceded territories to the British Power in lieu of contribution for Defence, and are maintaining armies at their cost, for the purpose of helping the Imperial Government. They ask also for jurisdiction over railways which pass through their territories and for a percentage of the income derived from them. Another claim is for a share of the import duty collected by the Government of India. With regard to salt and opium also, they ask that if the present monopoly is to be maintained by the Government of India, they should receive a proportion of the income drawn from those sources. Some Princes have revived the question of their equality with the British Government denied to them by Lord Reading's letter to H. E. H. the Nizam.

REFORMS IN GWALIOR

In Gwalior there is a move to introduce marriage legislation. Here also the initiative is taken by Government, which does not wait for public opinion to declare itself. In most cases where the Government provides the opportunity, it is found that public opinion is surprisingly ripe for the change. At the last meeting of the Majlis-i-Am (the Popular Assembly), the question was raised by the Law Member whether it was necessary to impose any legal restrictions on child marriage, and if so, what age limit would be proposed and what punishment should be given to defaulters. After discussion it was resolved that such legal restriction was urgently called for and the question was referred to a sub-committee of fourteen members of the Assembly presided over by the Law Member, for consideration and report.

INDIAN AGRICULTURE

In another page we give a summary of the more important recommendations of the Royal Commission on Indian Agriculture. In drawing attention to these recommendations, the Commission say:—

"The aim of the suggestions and recommendations we have made has been to bring about greater efficiency throughout the whole field of agricultural production and to render the business of farming more profitable to the cultivator. Throughout our Report, we have endeavoured to make plain our conviction that no substantial improvement in agriculture can be effected unless the cultivator has the will to achieve a better standard of living and the capacity, in terms of mental equipment and of physical health, to take advantage of the opportunities which science, wise laws and good administration may place at his disposal. Of all the factors making for prosperous agriculture, by far the most important is the outlook of the peasant himself.

This, in the main, is determined by his environment, and it follows, therefore, that the success of all measures designed for the advancement of agriculture must depend upon the creation of conditions favourable to progress. If this conclusion be accepted, the improvement of village life in all directions assumes at once a new importance as the first and essential step in a comprehensive policy designed to promote the prosperity of the whole population and to enhance the national income at the source. The demand for a better life can, in our opinion, be stimulated only by a deliberate and concerted effort to improve the general conditions of the country-side, and we have no hesitation in affirming that the responsibility for initiating the steps required to effect this improvement rests with Government.

It is, no doubt, the recognition of the need for co-ordination that has given rise in many quarters to the view that lasting progress is unlikely to be achieved unless, in all provinces, the activities of

the various departments concerned are co-ordinated by development boards, advisory committees, or officers charged with the specific duty of securing combined action towards a given end.

It is no part of our duty to make recommendations regarding the internal organisation by which governments should seek to effect co-ordination. We would, however, point out that, in Indian conditions, a very special measure of responsibility in this direction falls upon the Viceroy and upon the Governors of provinces. Throughout our enquiry, we have been much impressed by the extent to which the Viceroy can, by the display of a personal interest in agricultural matters, forward the cause of India's premier industry. But the immediate responsibility of Provincial Governors in this matter is the heavier, since the services most directly concerned with rural development are administered by provincial agency, and since it is they alone who provide a link between the reserved and the transferred departments. The responsibility of the Ministers in charge of the transferred departments, which include all those most directly concerned with rural welfare, is also a heavy one and they will need all the assistance that strong secretariats with senior and experienced administrators at their head can give them.

Our recommendations extend to so wide a field that it has not been possible for us to frame any exact estimate of the cost of such of our proposals as involve expenditure or to classify them in order of urgency. We would express the earnest hope that, as the funds necessary to carry out the policy of rural development we have attempted to outline become available, the various legislatures will be willing to place them at the disposal of the appropriate departments. Our enquiry has convinced us that, given the opportunity, the cultivators of India will be found willing and able to apply in a progressive degree the services of science and of organisation to the business of agricultural production."

RADIUM FOR CANCER

According to a very interesting paper which appeared in a recent issue of the LANCET, it would appear that many leading medical authorities are convinced that the cure of cancer will ultimately be found in the use of radium. The paper tells how radium as a therapeutic agent was discovered by a curious accident. Becquerel, the French physicist, carried about with him for some days in his pocket tubes containing the precious substance. He soon found that the radium had burnt his skin, just as the incautious use of X-rays does. The phenomenon immediately suggested to Becquerel that the rays might be utilized to kill certain cells considered harmful to man. Such was the accidental clue which set a number of people on the right track, using radium to destroy the effects of malignant diseases. Radium, alas! is terribly expensive. A piece weighing as much as a threepenny-bit costs approximately £11,000.

MAJOR SYMONDS

The Director-General of the Indian Medical Service opened on July 6 the Simla Health Week. In the course of his speech he referred appreciatively to the efforts of Major Ganapathy, Health Officer of Simla, for infusing knowledge of principles of health among students. These, he said, were bound to produce good results.



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JOHNSON'S HEALTH RULES

Dr. Samuel Johnson, if Boswell correctly informs us, was by no means a conspicuous example of simple living. On some occasions at least, says the HERALD OF HEALTH, he was a prodigious gormandizer. Nevertheless, he was a real philosopher, and laid down the following very sensible rules for travellers seeking health:

"1. Turn all care out of your head as soon as you mount the chaise.

"2. Do not think about frugality; your health is worth more than it can cost.

"3. Do not continue any day's journey to fatigue.

"4. Take now and then a day's rest.

"5. Get a smart sea-sickness, if you can.

"6. Cast away all anxiety, and keep your mind easy.

"This last direction is the principal; with an unquiet mind, neither exercise nor diet, nor physic, can be of much use."

Johnson might well have added to the above rules of health the importance of eating fruit, of which he himself was very fond. Boswell says that he often ate seven or eight large peaches before breakfast.

WATER AS CURE

The amount of water which an individual needs to drink, depends upon the kind of food he eats, and the kind of work he is engaged in. Scientists tell us that two and a half quarts of water are eliminated daily through the pores of the skin, and by the functional operation of the lungs, kidneys and intestines. This supply of water has to be removed in our systems every day. If we drink milk and fruit juices, and eat foods that contain much water, the amount of water we need to drink, is decreased. If, however, our menu consists chiefly of dry foods, we should drink at least six glasses of water daily. It is a good practice to begin the day with a glass or two of water before breakfast. It is also permissible to drink water at the end of a meal, but no water should be drunk to wash down food and during meals."

SIR J. C. BOSE'S DEMONSTRATIONS

Lecturing at the University College, London, before a distinguished gathering of eminent scientists, Sir Jagdish Chandra Bose announced



SIR J. C. BOSE

his sensational discoveries with regard to plant life. His newly invented recorder revealed the hitherto invisible cellular throbbings in the interior of plants. He placed the stem of an ordinary plant in an electric chair and electrocuted it, causing it to shudder convulsively until it died.

Sir Jagdish Chandra Bose's new experiments on the movement of sap have completely demolished the old theory that the rise of sap was due to transpiration from leaves. He has previously shown that the sap movement is active in leafless trees in spring time. Experimenting with an isolated stem from which leaves and roots had been removed, he made the sap flow up or down at will.

SIR R. GREGORY ON RESEARCH

Sir Richard Gregory, in the absence of Sir Alfred Mond, presided at dinner of the British Science Guild at the Hotel Cecil.

The Chairman, in proposing "The Guests," said that labour alone might build pyramids as it did 4,000 years ago, but it could not create new industries without new knowledge, which was obtained by scientific research. The workers of England were now strong enough to exact their fair share of the profits arising from the application of science, but in their deliberations they should occasionally show that they realized the part of science in opening up new fields of work without itself sharing in the distribution of the wealth it created. Probably, if there were a complete levelling up of all incomes, wage-earners would not benefit by more than about 5 per cent. but the greater the value of industrial production through science and labour, the greater would be the profits to be shared.

A YOUNG MATHEMATICAL PRODIGY

A five-year-old boy is attracting much attention as a mathematical wonder at Mosice, Slovakia. Even before he went to school, he revealed a remarkable knowledge of the multiplication table. When asked by the Doctors how many days it was since the birth of Jesus Christ, the boy gave a correct reply.

When the child is given the date of a person's birth, he states without hesitation the day, even the minutes, that have passed since that time, not even forgetting the leap years. The boy, except for his uncanny mathematical gift, is quite normal, though he has a head of such size that no ordinary hat will fit it.

A NEW AUTOMATON

A new Robot talking automaton, said to be so nearly human that it can deliver goods to customers in shops and even repeat phrases, is being manufactured by the Remington Arms Company.

MADHUSUDAN DUTT

The fifty-fifth death anniversary of Michael Madhusudan Dutt fell on the 29th day of June. The present-day Bengal has moved so far away, from the Bengal in which Michael lived and



MICHAEL MADHUSUDAN DATTÀ

worked that it is difficult for the present generation to adequately appreciate the life-work of this—one of the greatest sons of modern Bengal. During the recent decades, says FORWARD, Bengal has marched in the track of centuries. "The development of the modern Bengali literature has been so rapid and comprehensive that to a superficial view it appears that this great literature was born, Minerva-like, strong and full-fledged. However meteoric might have been the growth of the modern Bengali literature, it has had its days of infancy and neglect, days which it would have hardly survived but for the nourishment it received from some devoted souls; and Madhusudan rendered the most memorable service in this direction."

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THE LATE SIR EDMUND GOSSE

"Another throne is vacant and literature is again bereaved"—such is the lament of a great Editor, on the death of Sir Edmund Gosse. Says the SUNDAY TIMES:—

"The day is not wanting in critics of keen perception and fine judgment who are on their way to the front rank, but for the last twenty years, Edmund Gosse, whose acquaintance with the literature, not only of this country but of France and Scandinavia, was unrivalled in its range and extent, had occupied a place by himself in the field to which he devoted his life work."

Most readers of books will endorse this judgment. Writing of Sir Edmund's journalistic work, Desmond McCarthy says:—

"He was a master of the art of pen-portraiture. How vividly he made us see those whom he described; how deftly he could place their work in the perspective of literature!"

The texture of his writing, too, was fine; smooth as silk and shot with wit and iridescent with fancy.

He had perfect literary manners; but much as he loved those amenities, he loved one thing even more—the Art of Letters.

This was the ruling passion of a long life in which there was no diminuendo. It showed itself in the delicacy and generosity of his praise when he bestowed it and in his constant encouragement of others. * * * * He will be remembered not as an influence but as an observer; not as a creator (though FATHER AND SON is an immortal piece of autobiography) but as painter of men."

Apart from his distinction as critic and author and as a lover of letters, Sir Edmund Gosse was truly catholic in his appreciation of the younger generation of writers. His sympathy with them and their view-points, however different from his own, was almost generous. In this he showed himself a critic of deep understanding and versatility.

THE SRI MINAKSHI UNIVERSITY

The acceptance of the Hon. Sir Annamalai Chettiar's munificent gift of Rs. 35 lakhs to found a Unitary University at Chidambaram marks a



HON. SIR ANNAMALAI CHETTY

definite step in University development in Southern India. Like the late J. N. Tata and Sir Tarakanath Palit and Sir Rash Behari Ghose, Sir Annamalai Chettiar has found a well-deserved object for his munificence. Sir Annamalai's liberal contribution deserves grateful appreciation by the public. We are told that the buildings and equipment of the Sri Minakshi College of the value of over Rs. 15 lakhs will be handed over to the new University. A further endowment of Rs. 20 lakhs will be made by the generous donor, the interest on which will be utilised for meeting recurring expenditure. The Government, on their part, have promised an endowment of Rs. 20 lakhs, besides a contribution of Rs. 7.5 lakhs, for additional buildings and equipment required by the University. The annual expenditure is expected to amount to Rs. 5 lakhs, which will be met from the

income from tuition fees, from the endowment and from grants from the Government, the last amounting to Rs. 1.5 lakhs. The University will be of the teaching and residential type, intended to accommodate over one thousand students in the arts, and science and Oriental departments. There is a very extensive site available within a very short distance of the railway station and the necessary plans and lay-out are being prepared by experts.

We welcome this new University and offer our hearty congratulations to the founder on having so wisely chosen the object of his munificence. It is a public benefaction of the first magnitude of which he may well be proud.



PROF. P. SESHADRI

Prof. P. Seshadri, Secretary, Inter-University Board and Head of the Department of English Studies in the Benares Hindu University, has been appointed Principal of the Cawnpore Sanatan Dharam College.

EXCLUSION OF INDIAN JUDGES

In a speech at the Lord Mayor's dinner at the Mansion House, the Lord Chancellor said that it was a great misfortune, when effort was being made to strengthen the Judicial Committee of the Privy Council, by addition of two members to hear Indian appeals, that petty jealousy of an insignificant clique in the Commons masquerading in the guise of economy should have jeopardised more vital interests involved in the efficiency of that great body. He hoped it would be possible to rouse such feeling in the country that when the next effort was made to strengthen the Committee, it would be carried to a successful conclusion.



THE HON. MR. MULLA

The New Law Member of the Government of India, who has succeeded the Hon. Mr. S. R. Das.

COMMITTEE ON AGE OF CONSENT

The personnel of the Committee on Age of Consent has been settled and will consist of Sir Moropant Joshi, ex-Hon. Member of the C. P. Government, (Chairman), Rai Bahadur Pandit Kanyalal, Ex-Judge of the Allahabad High Court, Mr. A. Ramaswami Mudaliar, non-Brahmin leader of Madras, Khan Bahadur Mahbub Mian Imam Bux Kadri, retired Sessions Judge of Bombay, Mrs. O'Brien Beadon and Mrs. Brijlal Nehru.

AMERICAN JURY

Mr. Sinclair, a great commercial magnate of America, was recently punished for shadowing a jury, during a prior prosecution against him. Upon appeal, Mr. Sinclair says, "no statute forbids such a conduct, and the repeated practice both by the Government and by defendants in courts all over the United States has given it the sanction of usage". Mr. Day, also punished for the same offence, says "I only did what I knew the Department of Justice and United States attorneys throughout the States have been doing for 50 years."

HISTORY OF ARBITRATION

Mr. J. B. Moore, United States representative on the Permanent Court of International Justice at the Hague since 1921, has resigned, says JOHN O'LONDON'S Weekly, as he needs time to complete his great "History of Arbitration," a work in seventy-five volumes, upon which he has already laboured for forty-two years. Judge Moore proposes to include the text of every award, decision, and opinion given since early Grecian times by those empowered to pronounce international judgments. Each text will be reproduced in the original language, with an English translation when necessary. It is not anticipated that the Judge's seventy-five-volume work will be a best seller.

INDIANS AND PRIVY COUNCIL

Two clauses in the Administration of Justice Bill dealing with the appointment of Indians on the Judicial Committee of the Privy Council and the collection of Overseas revenue debts were struck out by the Standing Committee.

The Attorney-General explained that the Privy Council clause must be sacrificed in order to save the Bill, while the other clause was omitted as it was found unsuitable for its purpose and would raise issues not visualised by the framer. He declared that other steps would be and had been taken to attain the desired object.

PROFESSOR J. J. CORNELIUS

As a recognition of the eventful career of Professor J. J. Cornelius, formerly of Lucknow University, India, the members of the Hindustan



PROF. J. CORNELIUS

Association of America, arranged a farewell dinner at Ceylon India Inn, on Wednesday, May 16. A representative group of businessmen, professors, lawyers, newspaper men and others joined with the members of the H. A. A. making the occasion a memorable one.

So varied has been the work of Professor Cornelius that only a few of his main activities may be summarized here. University, public forums, civic clubs, rotary and other business clubs, women's clubs, peace associations, etc., of different States from the Atlantic to the Rocky Mountains, invited Professor Cornelius to deliver his message of interpreting the Oriental culture in general and Indian culture in particular to the people of America. At a time when systematic attempts are being made to prejudice India in the eyes of the world, the services of Professor Cornelius during his four years' stay in America have been God-sent. Besides delivering lectures over a territory as large as India, he had been constantly invited by special conferences like the Williamstone Institute of Politics, North American Con-

ference of Foreign Missions, the Nineteenth World Conference of the Y. M. C. A., Foreign Policy Association of New York—one of the foremost political organizations in America.

Professor Cornelius has also been a constant contributor to the prominent magazines of America. His weighty articles in the CURRENT HISTORY exposing the vicious nature of Miss Mayo's book, his scholarly diagnosis of the missionary problem, entitled "An Oriental Looks at Christian Missions", published in HARPER'S; his articles on "Creative Aspects of Indian Nationalism" in the book entitled 'An Indian Approach to India'; are but a few to show the vast field explored by him.



MR. R. S. BAJPAI

who is acting for Mr. Crompton as Director of Information.

MR. MUNSHI AND BOMBAY COUNCIL

Following the correspondence recently published between Mr. K. M. Munshi, Member of the Bombay Legislative Council and His Excellency the Governor on the Bardoli question, Mr. Munshi, in the course of a lengthy communication to His Excellency reiterates his views and states that the only reply that lies in his power is to resign his seat and appeal to his constituency for their definite verdict.

SIR M. IQBAL AND THE SHAFI LEAGUE

Sir Mahomed Iqbal has resigned the Secretaryship of the All-India Moslem League of which Sir Mohomed Shafi is the President, owing to difference



SIR MUHAMMAD IQBAL

of opinion over the League's memorandum to the Simon Commission, as it made no demand for full provincial autonomy and suggested a unitary form of Government in which law, order and justice would be under the direct charge of the Governor. This suggestion, he holds, is only a veiled form of dyarchy and is no constitutional advance at all.

MINISTERS AND EXECUTIVE COUNCILLORSHIPS

"The translation of Ministers to Executive Councillorships, examples of which in various provinces will readily occur to our readers, raises," says a contemporary, "an important issue, viz., whether Ministers in office should be allowed to look forward to promotion for which a constant cultivation of the

Governor's good will on the part of the aspirant to the detriment of his independence is needed". It is not germane to the issue in question whether the Governors of Indian provinces have faithfully observed the recommendation of the Joint Select Committee which enjoined the selection of such members for ministerships as would be "enjoying its (the Council's) confidence and capable of leading it." It is well known, of course, that strong in the strength which the hybrid constitution gives them, the Heads of Governments have chosen as their colleagues men whom ordinarily their countrymen do not class among strong, able and experienced public men. "Though free ordinarily from fear of defeat in the Legislative Council, thanks to its ingenious composition, the Ministers live in a kind of awe of public criticism, but if the lure to promotion to Executive Councillorships with higher emoluments and less responsibility to the Council is kept before their eyes, whatever independence they are expected to exercise in the discharge of their duties is considerably nullified. The practice may be defended on the ground that a Minister who is regarded as a representative of public opinion may be expected to play that role equally efficiently as Executive Councillor; but it is doubtful if that is the consideration solely or even principally kept in view by those making these appointments. Barring exceptions, these appointments go to people considered safe by the bureaucracy rather than to people who can be relied upon to voice public opinion faithfully without fear or favour in the inner Councils of Government. In this connection, attention may also be drawn to the pernicious practice of appointing Judges of the High Court as Members of the provincial Governor's Cabinet before expiry of their term of office. These practices do not reveal dearth of capable men who can worthily fill offices of trust in India but they show that the bureaucracy is not prepared to let sound traditions of public life grow up in this country."

THE WIMBLEDON TOURNEY

At Wimbledon in the semi-final of Men's Singles, Lacoste beat Tilden 2-6, 6-4, 2-6, 6-4, 6-3 and Cochet (the holder) beat Bosseus (France): 11-9, 3-6, 6-2, 6-3, 5-3.

Tilden had a pathetic passing. He states that he may never appear on the centre-court again. He beat himself and dominated the game throughout, but tried to force winners instead of waiting for them and was wrecked by impatience on the stonewall Lacoste's defence. The American chopped and sliced occasionally and sent a gunshot drive and then laid a snare of short length drives. Lacoste fell to the bait, but Tilden, too eager, revealed his tactics, and Lacoste then failed to be drawn, though his backhand was forced in the third set. Tilden sent many losers, was worried and thrice served double faults in the fifth set. Lacoste resolutely wore him down and, by winning the set and the match, ensured all-French final.

3,400 MILES RACE

The great race across America, started on March 4th from Los Angeles to New York, a distance of over 3,400 miles, in which 200 runners represent various nationalities, is expected to be won by South Africa's greatest runner, Newton. He has been leading from the start and did the seventh lap of thirty-one miles in four hours. On March 11th, he covered 230 miles in 35 hours, and two days later he won the ninth lap leaving the remaining 150 runners, out of 200 starters, hours behind. If Newton wins, he will secure a prize of 25,000 dollars.

FUND FOR PLAY GROUNDS

A further anonymous gift of £ 10,000 has been made to the Duke of York's Fund for the Playing Fields Association whose aims are the provision of open spaces for recreation in crowded districts.



INDIAN OLYMPIC HOCKEY TEAM
in garlands on arrival in Bombay. Mr. Pennington the Skipper is being carried by Bombay students.

THE EDUCATION COMMITTEE

The following questionnaire is issued by the Education Committee of the Indian Statutory Commission:—

All persons and associations interested in the subject-matter of the questionnaire are invited to send replies (in the form printed in the Note to the Questionnaire) to the Secretary of the Education Committee of the Indian Statutory Commission, Government of India, Simla.

1. Do you consider that the growth of education during the last ten years in the part or parts of India with which you are personally acquainted has been satisfactory?

The subject should be dealt with under the following headings:—

- Primary education.
- Secondary education.
- University education.
- The training of teachers.
- Technical (including commercial) education.
- Girls' and women's education, but you are requested only to deal with those branches with which you have a personal acquaintance.

2. If your answer to question 1 is in the negative, please state the reasons which, in your opinion, have led to an unsatisfactory result, classifying them under the headings:—

- Administrative.
- Educational.
- Social.
- Financial.

and indicate concisely on what lines improvements should be made in each branch with which you deal.

3. You are invited after dealing with questions (1) and (2) above to submit separate memoranda on any of the subjects enumerated below:—

- The application of compulsion in primary education.
- Moral and Religious instruction and Character-training.
- Education of the following special classes:—
 - Muhammadans.
 - Sikhs.
 - Europeans and Anglo-Indians.
 - Depressed Classes.
 - Hindus in those provinces in which Hindu Education presents special problems.

You are requested only to deal with those subjects with which you have a personal acquaintance.

4. You are invited to submit separate memoranda on any new "departures or experiments with which you are personally acquainted in:—

- Primary, and especially, village education.
- Secondary education.
- University education.
- The education of girls and women.
- The training of boy scouts and girl guides.
- Physical training generally.
- Medical inspection and treatment of school children.
- The teaching of hygiene.
- The use of popular libraries, including travelling libraries.
- Educational broadcasting.
- Night and continuation schools for children.
- Adult education (including popular lectures and University extensive work).
- Technical education (i) for manual workers, including foremen and (ii) higher.

- Educational work by Co-operative Societies.
- Education for social service.

(Note.—The question of agricultural education has been dealt with recently by the Royal Commission on Agriculture, and it will be unnecessary to re-submit evidence given before that Commission.)

5. You are invited to submit memoranda on any points which you regard as of importance for the growth of education of which you have a personal knowledge and which are not covered by the headings given above.

NOTE ON ANSWERS

Note on answers to the questionnaire of the Auxiliary Committee on the growth of the Indian Statutory Commission and on Memoranda to be submitted to the Committee.

In submitting answers to the questionnaire and memoranda, contributors are requested to comply as far as possible with the following directions:—

- To append to the first sheet a statement in the form printed below duly filled up.
- To submit the answers or memoranda either in type-script or clearly written on ruled foolscap paper before August 22.
- To divide the answers and memoranda into numbered paragraphs.
- To conclude the answers and memoranda by a summary of the principal points and recommendation, if any. "Form" (to be used as the first sheet of answers to the questionnaire and memoranda submitted to the Auxiliary Committee on the Growth of Education of the Indian Statutory Commission).

QUALIFICATIONS OF THE AUTHOR

- Name of the authority followed by degrees or other University distinctions and name of University at which they have been obtained. The name should be written in block capitals.
- Present official or other position.
- Postal address for the purposes of acknowledgment.
- Sections of questionnaire to which answers are submitted and titles of any memoranda submitted under No. 5 questionnaire.
- Statement of experience on which the answers or memoranda are based.
- Signature.
- Date.—

THE CANADIAN DELEGATION

The Hon'ble Mr. G. A. Natesan has been duly elected to represent the Indian Legislature on the Canadian Delegation in the place of Pundit Motilal Nehru who has resigned owing to stress of other work. The Delegation meets in London in the fourth week of August. Mr. Natesan sails by the KAISER-I-HIND which leaves Bombay on the 28th of this month.

It will be remembered that the other members of the Delegation are Mr. Goswami, Mr. Chamanlal and Sir Darcy Lindsay.

- June 11. The 22nd anniversary of the Servants of India Society is celebrated at Poona.
- June 12. The Government of India accepts America's invitation to the Peace Pact.
- June 13. Strike of Jute workers in Calcutta.
- June 14. Mrs. Pankhurst is dead.
- June 15. Mr. Hoover is nominated for the U. S. Presidency by the Republican National Convention.
- June 16. H. E. Sir Leslie Wilson unveils Shivaji Maharaja's statue in Poona.
- June 17. A Congress Sabha is formed in London.
- June 18. Sir Alexander Muddiman is dead.
- June 19. The Egyptian Finance Minister resigns and the end of the Coalition is feared.
- June 20. Bombay Indian Merchants Chamber requests the Governor to call for a Round Table Conference to settle the Bardoli question.
- June 21. General Sir Phillip Chetwode is appointed Chief of the General Staff in India.
- June 22. The death of Marshal Chang-Tsolin is confirmed.
- June 23. Sir Mahomed Iqbal resigns the secretaryship of the Shafian Muslim League owing to differences in regard to the Reforms Memorandum.
- June 24. An official announcement is made that the Simon Committees in the provinces have been granted "equality" of status with the Commission, in the matter of hearing evidence.
- June 25. The Bombay University Senate appoints a committee to consider the question of religious instruction in colleges.
- June 26. Mr. Jinnah declares that Sir John Simon's latest announcement does not constitute a concession to the national demand.
- June 27. The personnel of the Committee on the Age of Consent is announced.
- June 28. The Bengal Board of Censors ban the Nurse Cavell film, the "Dawn."
- June 29. Mahomed Pasha is forming the new Egyptian Cabinet.
- June 30. The non-official enquiry into the Bardoli Revenue Settlement commences.
- July 1. Dr. Ansari appeals for the continuance of the Boycott campaign.
- July 2. The Amir returns to Kabul after his European tour.
- July 3. Lord and Lady Incheape donate half-a-million sterling towards National Debt.
- July 4. Mr. Lalji Narainji resigns his seat on the Bombay Council on the Bardoli issue.
- July 5. Indian delegation withdraws from the Commonwealth Labour Conference.
- July 6. Sir John Chancellor succeeds Lord Plumer as the High Commissioner of Palestine.
- July 7. Bombay convenes Sheriff's meeting to protest against the High Courts Bill.
- July 8. Pandit Nehru supports independent inquiry re Bardoli grievances.
- July 9. Dr. Besant addresses a Queen's Hall audience on India.



MAJOR A. J. H. RUSSELL, M.L.S., C.B.E.
Director of Public Health Madras, and a
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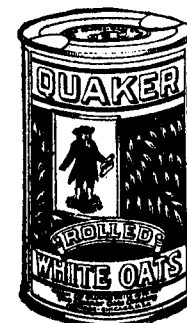


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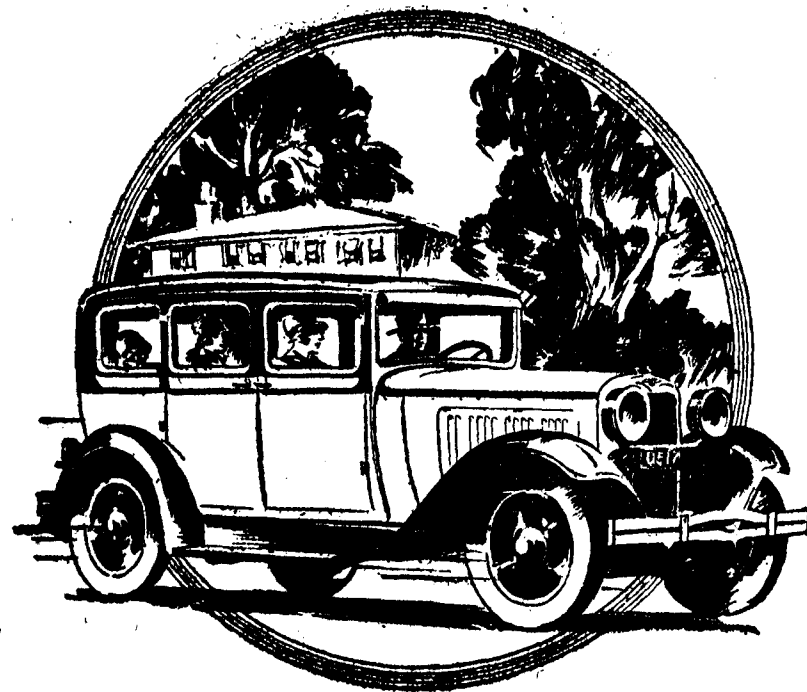
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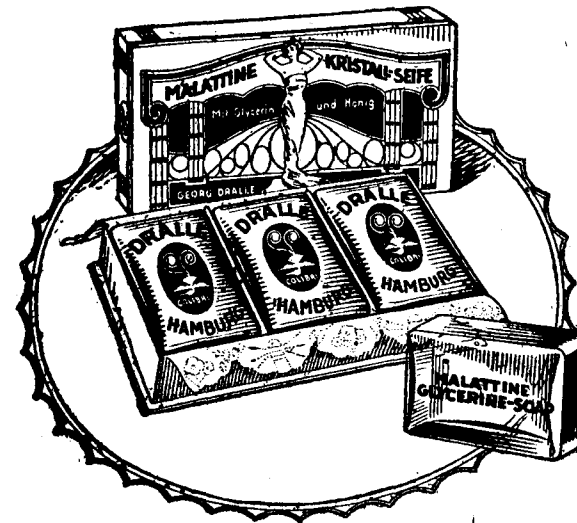
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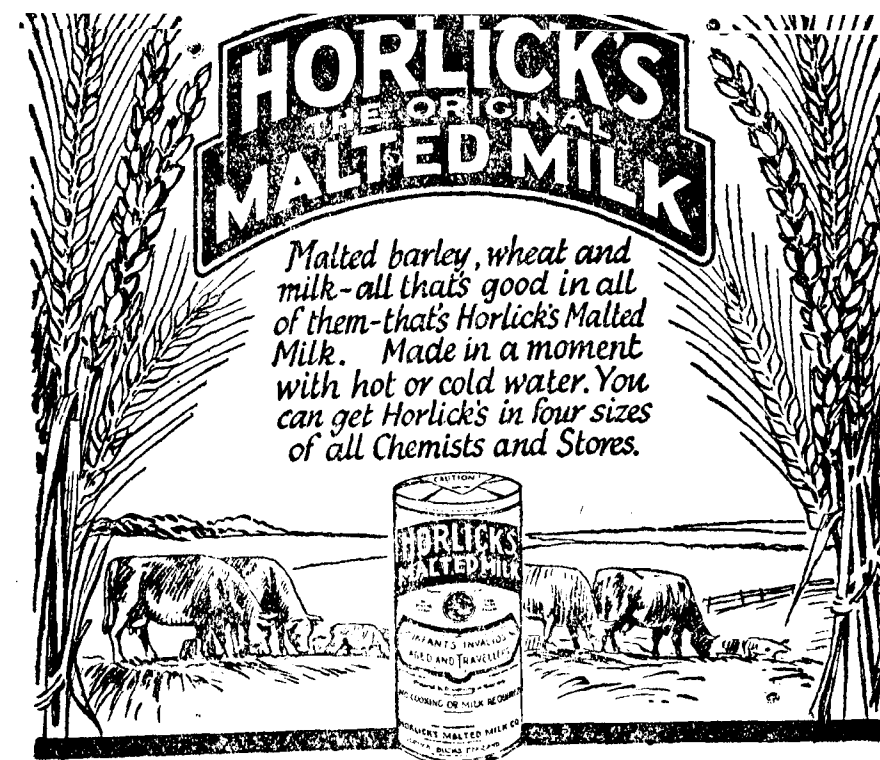
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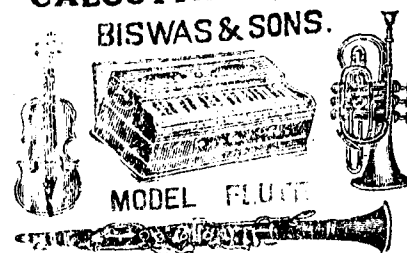
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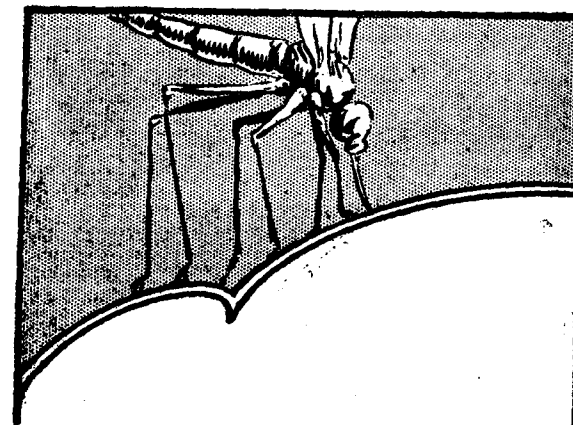
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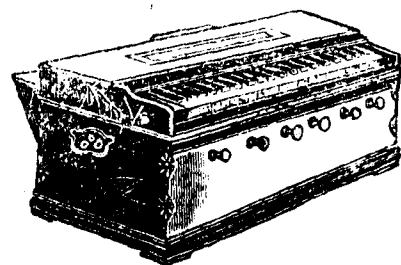
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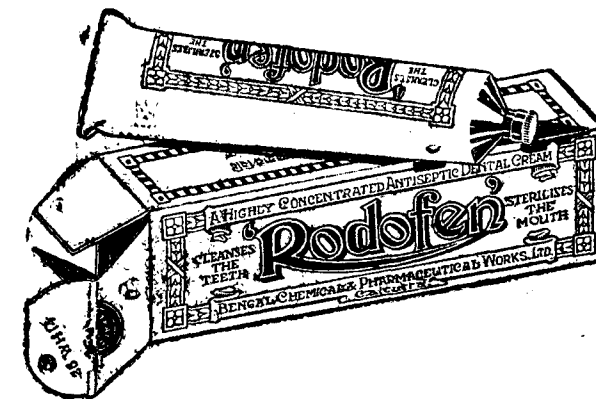
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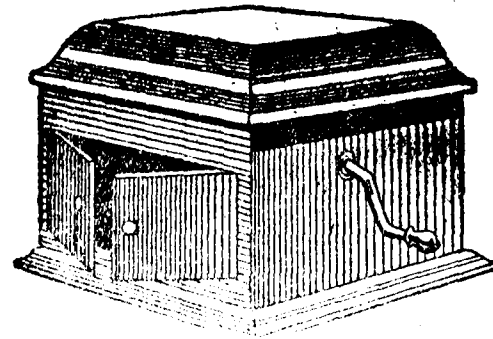
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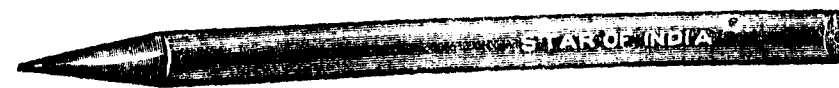
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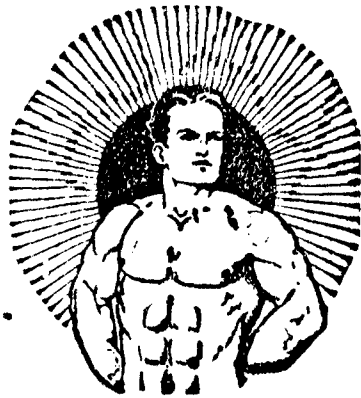
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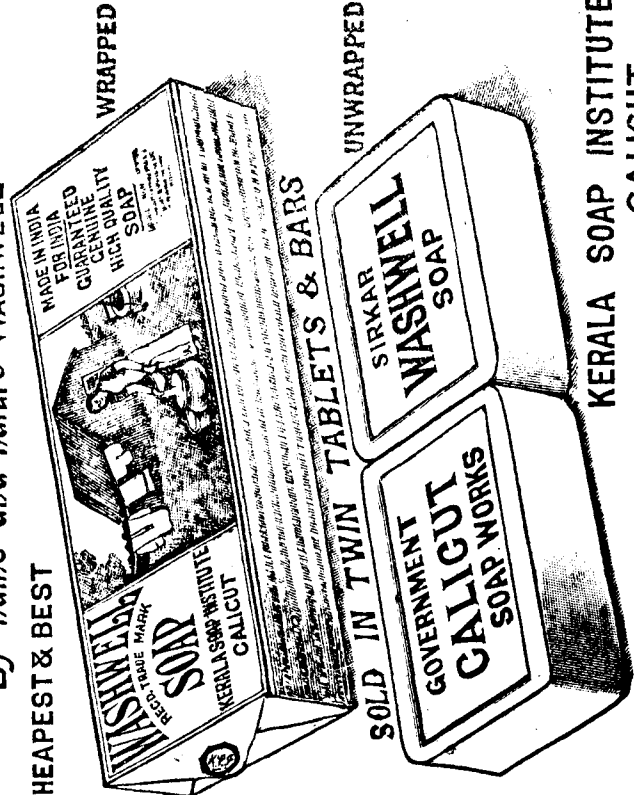
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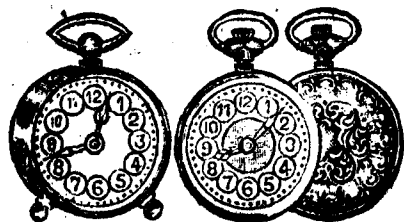
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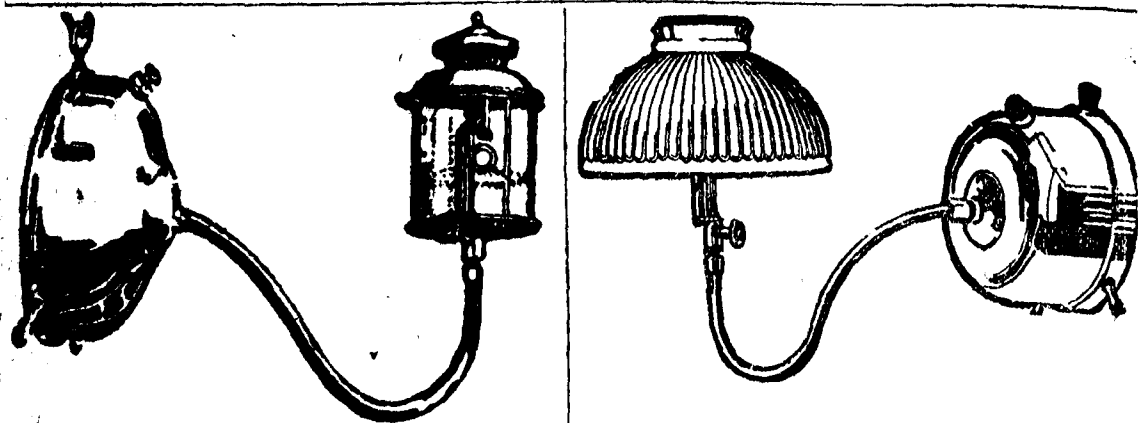
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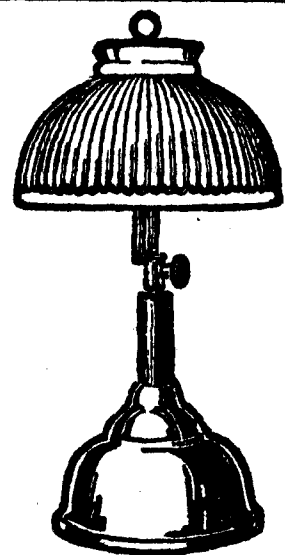
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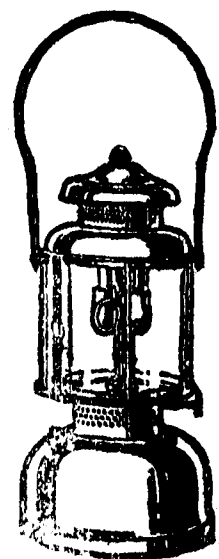
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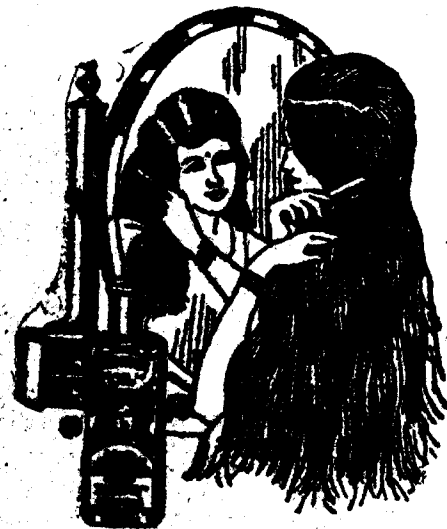
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